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THE

MILLENNIAL HARBINGER;

A MONTHLY PUBLICATION,

DEVOTED TO

PRIMITIVE CHRISTIANITY.

CONDUCTED BY

A. CAMPBELL.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying with a loud voice,—Fear God, and give glory to him, for the hour of his judgments is come; and worship him who made heaven, and earth, and sea, and the fountains of water.—*John.*

Great is the truth, and mighty above all things, and will prevail!

THIRD SERIES—VOL. I.

BETHANY, VA.
PRINTED AND PUBLISHED BY A. CAMPBELL.
1844.

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INTRODUCTION.

During the last one-and-twenty years, not one month has passed without a friendly visit from us to such of our friends as bade us welcome either in the form and under the title of a *Christian Baptist* or a *Millennial Harbinger*. This uniform punctuality is not to be ascribed only or chiefly to a fixed purpose on our part to fulfil all our engagements as far as possible, but to the kind and propitious providence of the Almighty Father, who has always presided over our whole destiny from the first step in the cause of reformation till now.

When first we launched on the perilous ocean of religious discussion, we little thought what violent "winds of doctrine" might arise, what fierce tempests might burst upon our feeble bark, and thus prolong our voyage over unknown tracts of the mighty deep. Still amidst this "war of elements" we have not foundered, nor has the mountain wave, though often threatening, yet overwhelmed us in some fatal emergency. A calmer and a smoother sea, a more inviting anchorage, and a safer haven in anticipation, yet tempt us to hazard new adventures, and to protract our voyage a little longer.

Our labors, indeed, have been various, numerous, and of long continuance. Still we have labored in hope, and have never yet been discouraged. We have always seen the bow of promise gilding the darkest cloud that ever obscured our heavens. When the mighty thunderings of the enemy were most portentous, and the corruscations of his indignation the fiercest, we have heard the joy-inspiring voice of Him who "maketh the clouds his chariot," and who "walketh upon the wings of the wind," saying, "Peace—be still!"

For the last two or three years we have occasionally thought of constructing a larger ship, and of making a new cruise along the deep dark waters of the Apocalyptic Mediterranean. But to build, furnish, and man such a vessel these hard times, seemed to be too dangerous an undertaking. We have therefore concluded to keep to the old well-tried bottom of the "Millennial Harbinger" refitted somewhat, and made more sea-worthy, by a few substantial improvements.

Had I the means of accomplishing my desires, I would have a Quarterly Christian Review, of solid and substantial reading, composed of sacred literature, various biblical criticism, reviews of new publications on Theology, notices of persons and things ecclesiastical; from which would be excluded every thing merely ephemeral and light. To this should be added one weekly imperial sheet, sacred to Religion, Literature, Science, and the Arts—under the control of the Faculty of Bethany College—a department in which should be given to the Senior Students for original essays and various compositions, &c.; containing also, allusions to the history of present Christianity—Statistics, Facts, and Events Ecclesiastic, both general and denominational. Such a QUARTERLY REVIEW and such a WEEKLY SHEET, circulating through the reforming communities of the whole union, would be, in our humble opinion, an important auxiliary to the great cause of the restoration. But present duties and responsibilities will not, as yet, allow such an experiment. We therefore commence a new series of the Millennial Harbinger, in harmony with the expressed wish of very many of our friends and brethren.

I have selected some two or three correspondents amongst our most gifted writers, to aid by their contributions in enriching the pages of the current volume. The present crisis in the whole Christian profession calls for mighty efforts. The recent coalition of the various sectaries in defence of modern partyism against the original order of things, calls for a vigorous and concentrated effort on the part of all the lovers of primitive Christianity. A mighty battle is still to be fought. The valley of the Mississippi is but one of the great theatres. New England, Old England, and their dependencies constitute other grand and promising arenas. Episcopalian and Old School Presbyerian Puseyism, are leaguing in battle against the genius of Protestantism, or pure Bibleism. The old shibboleths will be erased from the sectarian banners, and new symbols substituted in their stead. Many will return to Popery, and many will forsake the Babelism of partyism. The Bible, and human creeds, and platforms, will become the great antagonistic centres of the two systems. Protestants will leave the sects for ancient Christianity, while the worldly and sensual will leave the sects for the Papal hierarchy. The two great rivals will, in fact, be, the Pope and Human Tradition on the one side—Jesus Christ and the Apostolic Writings on the other. We have long since made our choice and selected our leader. Let us, then, prepare for the battle, and faithfully discharge our duties.

A. CAMPBELL.

THE

MILLENNIAL HARBINGER.

THIRD SERIES.

VOL. I. BETHANY, VA., *JANUARY*, 1844. No. I.

THE LATE DEBATE.

ACCORDING to previous arrangements, the discussion of the points at issue between Presbyterians and those denominated Reformers, embraced in the following six propositions, commenced on the 15th November, at Lexington, Kentucky, in the presence of a very large and intelligent audience, amongst which, it was said, were some hundred and fifty preachers, of various denominations, a large proportion of which was of the reformation, assembled from various States, from New York to Louisiana, and from Philadelphia to Little Rock.

The propositions were:—

"1st. The immersion in water of a proper subject, into the name of the Father, the Son, and the Holy Spirit, is the one, only apostolic or Christian baptism. Mr. Campbell *affirms*—Mr. Rice *denies*.

2d. The infant of a believing parent is a scriptural subject of baptism. Mr. Rice *affirms*—Mr. Campbell *denies*.

3d. Christian baptism is for the remission of past sins. Mr. Campbell *affirms*—Mr. Rice *denies*.

4th. Baptism is to be administered only by a bishop or ordained presbyter. Mr. Rice *affirms*—Mr. Campbell *denies*.

5th. In conversion and sanctification, the Spirit of God operates on persons only through the word of truth. Mr. Campbell *affirms*—Mr. Rice *denies*.

6th. Human creeds, as bonds of union and communion, are necessarily heretical and schismatical. Mr. Campbell *affirms*—Mr. Rice *denies*.

Over this discussion, presided the Hon. Henry Clay, Chief Justice Robertson, and Col. John Speed Smith. Sometimes all, and always some, of these gentlemen were in attendance. It contined, in all, sixteen days, or seventy hours, lacking but two hours of the stipulated time; during which time, it was, I believe, generally admitted, the best order obtained in the assembly, and, of course, a tolerable degree of decorum between the debatants.

The Presbyterian council—minus President Young, were regularly in attendance; as was that of our brethren, with sometimes a single exception, providentially occasioned. On the part of our Presbyterian friends, it was truly a denominational affair. And, so far as baptism was concerned, it was not confined to that denomination only, but equally embraced all the Pedobaptist denominations, who stood in solid phalanx, side by side, "in league offensive and defensive joined."

It was decidedly the most partizan discussion in which I have ever been engaged. Every plan was laid, every device adopted, and every measure pursued by our opponents with a single eye to a glorious Pedobaptist victory. This was manifest, not only in the house during the discussion, but in the streets, and corners, and public places of rendezvous.—Runners bearing despatches, letters posted to all corners of the land, and the Presbyterian press, soon as, if not before, the first question was discussed, proclaimed a "decided and triumphant victory." *Te deums*, if not sung, were repeated in the Presbyterian church; and all the genuine party men were loud, and long, and strong, in proclaiming that sprinkling gloriously triumphed over dipping.

But I cannot follow their example, and enter into the merits of any thing said or done during the discussion. As the public will soon have the debate, we wish them to read it calmly and dispassionately, and without partiality, and then decide every man for himself, as he will have to answer for himself at the great day! I regret—much regret, that Pedobaptists in general should have combined, and that Presbyterians should have consented, to proclaim from the pulpit and from the press a triumph, in anticipation of the reading and examination of the book. This was to defeat the avowed end and intention of the discussion, viz. to give the facts and arguments on which the parties relied, for public, impartial, and candid examination. Such a departure from moral propriety, and from the proposed object of the discussion, is to be regretted on various accounts;—it infused a party spitit into the whole community. This outrage on disinterested public opinion elicited from neutrals the declaration of a very contrary opinion; and the publications from the Pedobaptist press called for other publications from other presses, of a directly contrary import, and thus the whole community was measurably turned aside to talk of partizan triumph rather than to listen and learn, and weigh the evidence. I am truly glad that not a word was written by our friends till after the Presbyterians announced a triumphant victory on the first proposition; and that not a resolution was passed by them on the premises till the whole matter was ended, and then only because of the manufacture of public opinion on the part of the Pedobaptists. Like the opinions expressed by neutrals, and by gentlemen of the world, their opinions were extorted only through the violence with which our opponents outraged that independent public opinion, which, in all such cases, holds the sovereign umpirage, and which, despite of all other efforts, eventually decides the fate of the parties, and the triumphs of the day.

In proof of these effects, I must advert to three incidents indicative of that feverish phrenzy into which partizan excitement occasionally drives its unfortunate subjects. Not content with proclaiming a triumph in letters sent to all points, from Nashville to Pittsburgh, and in the Presbyterian "Protestant and Herald," published at Frankfort, it was added, by way of corroboration, that I was so driven to the wall, and my ammunition so completely exhausted, that I had to beg for time to read farther on the subject; and that, although granted, as a most generous favor, still I could find nothing farther to advance, &c. &c.

The facts however, are, to the contrary notwithstanding, that while three days were fixed for the discussion of each question, the number of hours each day was left to me, while four hours were put down as the minimum.

Soon as we met, having ascertained that Mr. Clay objected to a longer session than four hours per diem, I immediately stipulated with Mr. Rice for more days, inasmuch as I was able to spend six hours per diem in discussion, and, therefore, could not consent to days of four hours, unless a number of days equal to six hours per diem was allowed,—to all which Mr. Rice promptly assented.

When four days, or sixteen hours, had been spent on the first question, I of course asked for the fulfilment of the stipulation.—I desired another day, inasmuch as I had arguments and documents not yet offered, requiring at least two days more. Mr. Rice then refused to extend the discussion into another week; but ultimately consented to have a night session of three hours. Thus I obtained, as a mighty favor, *one half hour* beyond the three days of six hours each! And that, too, while declaring that much of my documentary proof was not yet laid before the audience!! Such are the solemn facts of this case. And yet our Pedobaptist friends have reported from Dan to Beersheba, that I begged for a day, *over contract*, to accumulate new documents, when, in truth, I was denied time to produce much of what I had, waiting for utterance!!

Not content with the arrangements of a public-opinion-manufacturing-company, aided by a puffing denominational press, after the debate was over, and the manufacturing company broken up and dispersed, with much of their wares on hand, when true public opinion began to speak out; the Rev. Dr. Nathan Hall, Presbyterian pastor of the first Presbyterian church, Lexington, opportunely invented a new expedient:—

Mr. Rice being in the pulpit, the Rev. manufacturer arose and demanded a vote of thanks from the whole church, not to God, but to Rev. N. L. Rice, in attestation of the glorious victory obtained by him in the cause of the church. With but a few exceptions, so complaisant was the church, a great majority, negroes and all, lifted up their hands in attestation of the glorious victory, and in gratitude to their champion. While report saith but a very small portion of the church heard all the debate; and of those who heard, a still fewer number understood either the proper issue or the arguments alleged by either party. By such expedients, did Presbyterians put into circulation and widely diffuse a victory which, in all probability, no one would have thought of—not even the more intelligent manufacturers themselves, had they not made a considerable investment in the aforesaid corporation.

But there was a still more offensive and unbecoming measure adopted for aiding the aforesaid manufacturing company. I shall state it by a quotation from one of my speeches, made in reference to the affair. I quote from memory, and, of course, cannot now give the identical words:—"Mr. President, when I arrived at Lexington, I asked a gentleman I now see in this assembly, how many printing offices were in this city, and of what denomination were their proprietors and editors? Having answered my questions, he asked me why I desired to know? I replied, that I wished to know what facilities my Pedobaptist friends would have for manufacturing a public opinion favorable to their party. I doubt not, continued I, that the same policy will be pursued here which, *I found*, was pursued both at Cincinnati during the Romanist debate, and in Mason county, some twenty years ago, when debating some of the same questions with the Rev. W. L. McCalla.

"At the latter place, the Ebenezer Presbytery had just been in session, and, of course, stood by the Rev. W. L. McCalla in the debate. For some three or four days, runners proclaimed a Pedobaptist victory through the circumjacent country, till, towards the close, it so outraged the community that, all at once, it was hushed, and Baptist views almost universally declared triumphant. So at Cincinnati, the political high church—or what we would now-a-days call the Pusey press, began to manufacture public opinion, on the ground that, if the Papal episcopacy fell into disrepute, Protestant episcopacy would participate its misfortunes.

"But in this age of the march of mind, and of new developments of genius, it has occurred, (as I have learned,) to persons in authority in this house,—that so much of the Drury Lane Theatre expediencies as pertain to young players would be expedient in the present case. There, it was the custom, some half century ago, when a young actor made his first appearance, to have a few of his friends in the boxes, gallery, and pit, to stimulate him by occasional signals of applause, and thus obtain for him the plaudits of the whole audience.—So, on the present occasion, a sort of laughing committee has been arranged, which, at the smile of a clerical fugleman, are to favor Mr. Rice with an occasional laugh or smile, to animate and stimulate him in his victorious career.

In all this puffing, the main argument was, however, wanting. How many of the enemy were taken? Did any one or more go over to the side of Presbyterianism? It is easier for Presbyterians to manufacture public opinion than to convince any one of their views. An occurrence in Nashville sets this argument in a fair light. I once had a public talk there with the late Obadiah Jennings, D. D., which Presbyterians manufactured into a great debate—in which, of course, I was, as usual, gloriously defeated. The city rang with Presbyterial acclamations for some ten days; when an aged citizen accosted one of the boasters in the following style:—"You, Presbyterians, have gained, you say, a glorious victory. How do you know when you gain a victory? I do not understand how you ascertain a victory. Do tell me how you know when you beat I will tell you how in old times we counted victories when I was engaged in the Indian wars. After the battle was over we counted the scalps. Those were said to have conquered who could count the largest number of scalps taken from the enemy. Now since Mr. Campbell has been here, he has immersed some thirty, amongst whom were many of the most intelligent citizens of Nashville. How many have you added to your church by this debate?" "I have not heard of any," said his Presbyterian friend. "Pray, then, my dear sir, tell me how you know when you have gained a great victory?"

A few arguments of this sort address themselves to common sense, which, after all, is as good a Doctor of Divinity as was any D. D. on the ground. If we were disposed to argue the question of victory, we would adduce several arguments of this sort; amongst which would be the actual immersion of a very worthy Pedobaptist Minister, a graduate both of a College and also of a Pedobaptist Theological School. He, with several others, came forward and were immersed either during the discussion, or immediately after its close.

But, as naked and unsupported assertion is all that Presbyterians offer, a very serious and grave refutation will not be expected from us. We ask for a candid reading of the book; and, indeed, are not very solicitous to contend with idle Rumor, seeing it is likely to obtain for the book an extended reading among Presbyterians, which otherwise it might not have obtained—a consummation on my part devoutly to be wished.

A. C.

POPULAR LITERATURE.—*No. I.*

MR. EDITOR:

Many a wild element enters into the intellectual compound of the present age. A great—an important crisis in human affairs seems confidently to be expected by all thinking men. Like the turbulent waters of the ocean, the world is agitated, startled, excited.—A thousand theories are on the wing of every hour, and all are looking for some dread winding up of the present order of things.

Were there any one word that could of itself give the character of an age or people, the generation of which we form a part might be well portrayed by the word EXCITEMENT. I presume, in no age of the world has the love of powerful, maddening mental *excitement*, been so obvious as at the present moment;—we look almost in vain for the calm dignity of reflection. Our arts, science, literature, are all hurrying forward with all the impetuosity, but not with the power, of the thunderbolt. The pulpit, the press, the forum—exhibit the same phrenzied excitement. Ah! there are strange powers at work in this great crisis of the world's history.

Where are the men who are stopping to *think?* They are scarcely to be found. And even those who would wish to pause a moment and collect their thoughts, are not allowed;—the foaming, rushing current of time's tide bears all before it, in its resistless energy. The ball, down the inclined plane, rolls at first but slowly; as it progresses, its impetus becomes quickened, until, at length, it rushes like light from the sun; and the nearer the end, the greater its force. Strange how this *excitement* enters into all the multiplied situations of life. The man of business must rush to the great marts of trade upon the winged steam horse; the mere traveller, who goes on a tour *to see the world*, is not content unless speeding over twenty miles an hour! The former siezes eagerly on every new invention in machinery, which can spur to a gallop the energy of his operations. The press stands not still a moment; the steam god urges it on and on, and it daily flings from its teeming womb its millions of half-formed children of the brain.

Yet the age is a moral one, and it loves to *talk* of reform;—vast experiments are abroad, for the elevation of the world; splendid theories of education; gorgeous buildings erected; grave doctors of learning provided, and all other excitements to reform every where at hand.—These are mighty movements; but all the good effects are not to be discovered till the next generation. These mammoth systems, like the roots of the mountain oak, do not strike deeply in the soil for a hundred years. Every one knows that moral improvement must, in the very nature of the case, be but slowly progressive so long as there are the present powerful and secret influences to retard its course. We may lecture students, and drill them into obeying dull forms of morality, uneasily worn,—anxious to be flung off; we may even make them love the beauty of holiness; but one six months' license, under the soft dominion of a doting mother, anxious for her darling to shew off his accomplishments, in what is called 'good society,' would exterminate all the moral precepts inculcated by the best teachers in a four years' siege.

In theories of education, as in every thing else, there is a sad want of that reflection which should always characterize them;—there is a reckless rushing into schemes, the success of which is dubious, and the end of which is very obscure. When men of worldly wisdom enter into any large commercial speculation, they deliberately survey the field on which they intend to act; particularly scan all the opposing forces in the way to their success, and systematically make the effort to remove these obstacles out of their path.

Now, I would ask, has the immense power of the opposition to the moral and religious education of the world been duly considered? Has the deadly resistance of the paternal roof been weighed? Have the poisoning influences of what is called 'society' been appreciated? Have the immoral tendencies of 'popular religion' been critically examined? But, above all, has not that vast and terrific engine of moral destruction, called '*popular literature*,' rolled on almost unheeded;—indeed, almost universally patronized by the very men who are forming ingenious theories of moral education, and who are exerting all the energies of their powerful intellects to find a cause for the overwhelming depravity which seems ready to engulph the world.—'Tis too true that such is the case. Those benevolent enthusiasts are anxiously scanning the heavens, fearing a thunderbolt may hurl its fiery venom upon their favorite tree of morality; while the destructive worm is silently gnawing at its roots,—eating into its very life,—wholly uncared for,—wholly unobserved.

It is to this point, Sir, that I would, with your leave, address a few essays, through the medium of your paper, to the friends of virtue and piety, and if I can only alarm some more able mind to take up this subject, in all its frightful details, I shall conceive that I have performed something for the cause of morality and religion which has not yet been accomplished. E.

* * *

LOCKE ON TOLERATION.

Few compositions of so humble dimensions as Locke's Letter on Toleration, have exerted a mightier influence in the cause of human liberty and civilization, than this briefest but most puissant production of the great Christian philosopher. But its views of the church and its institutions, sometimes incidentally expressed, are as valuable as the argument in favor of toleration. Believing that it will be both useful and agreeable to many of our readers, we shall furnish a few extracts from it, which we commend to their special consideration. With all due allowances for the antiquated style of Locke's age, and taste in the manufacture of sentences, the truths, ideas, and facts embodied in this little volume are worth more than some hundred quartos of the present age. A. C.

A LETTER CONCERNING TOLERATION.

Honored Sir—Since you are pleased to inquire what are my thoughts about the mutual toleration of Christians in their different professions of religion, I must needs answer you freely, that I esteem that toleration to be the chief characteristical mark of the true church. For whatsoever some people boast of the antiquity of places and names, or of the pomp of their outward worship; others of the reformation of their discipline; all, of the orthodoxy of their faith; (for every one is orthodox to himself:) these things, and all others of this nature, are much rather marks of men striving for power and empire over one another, than of the church of Christ. Let any one have ever so true a claim to all these things, yet if he be destitute of charity, meekness, and good will in general to all mankind, even to those that are not Christians, he is certainly yet short of being a true Christian himself.

"The kings of the Gentiles exercise lordship over them," said our Saviour to his disciples, "but ye shall not do so." The business of true religion is quite another thing. It is not instituted in order to the erecting of an external pomp, nor to the obtaining of ecclesiastical dominion, nor to the exercising of compulsive force; but to the regulating of men's lives according to the rules of virtue and piety. Whosoever will enlist himself under the banner of Christ, must in the first place, and above all things, make war upon his own lusts and vices. It is in vain for any man to usurp the name of Christian, without holiness of life, purity of manners, and benignity and meekness of spirit.

"Thou when thou art converted, strengthen thy brethren," said our Lord to Peter. It would indeed be very hard for one that appears careless about his own salvation, to persuade me that he is extremely concerned for mine. For it is impossible that those should sincerely and heartily apply themselves to make other people Christians, who have not really embraced the Christian religion in their own hearts. If the gospel and the Apostles may be credited, no man can be a Christian without charity, and without "that faith which works," not by force, but by "love." Now, I appeal to the consciences of those that persecute, torment, destroy, and kill other men, upon pretence of religion, whether they do it out of friendship and kindness towards them, or no: and I shall then indeed, and not till then, believe they do so, when I shall see those fiery zealots correcting in the same manner their friends and familiar acquaintance, for the manifest sins they commit against the precepts of the gospel; when I shall see them prosecute with fire and sword the members of their own communion that are tainted with enormous vices, and without amendment are in danger of eternal perdition, and when I shall see them thus express their love and desire of the salvation of their souls by the infliction of torments, and exercise of all manner of cruelties. For if it be out of a principle of charity, as they pretend, and love to men's souls, that they deprive them of their estates, maim them with corporal punishments, starve and torment them in noisome prisons, and in the end even take away their lives; I say, if all this be done merely to make men Christians, and procure their salvation, why then do they suffer whoredom, fraud, malice, and such like enormities; which, according to the Apostle, manifestly relish of heathenish corruption, to predominate so much and abound amongst their flock and people? These, and such like things, are certainly more contrary to the glory of God, to the purity of the church, and to the salvation of souls, than any conscientious dissent from ecclesiastical decisions, or separation from public worship, whilst accompanied with innocency of life. Why then does this burning zeal for God, for the church, and for the salvation of souls—burning, I say, literally, with fire and faggot, pass by these immoralities and wickednesses, without any chastisement, which are acknowledged by all men to be diametrically opposite to the profession of Christianity, and bends all its nerves either to the introducing of ceremonies, or to the establishment of opinions, which, for the most part, are about nice and intricate matters that exceed the capacity of ordinary understandings? Which of the parties contending about these things is in the right, which of them is guilty of schism, or heresy, whether those that domineer or those that suffer will then at least be manifest when the cause of their separation comes to be judged of. He certainly that follows Christ embraces his doctrine, and bears his yoke, though he forsakes both father and mother, separates from the public assembly and ceremonies of his country, or whomsoever or whatsoever he relinquishes, will not be judged a heretic.

Now, though the divisions that are amongst sects should be allowed to be ever so obstructive of the salvation of souls: yet, nevertheless, "adultery, fornication, uncleanness, lasciviousness, and such like things," cannot be denied to be the works of the flesh, concerning which the Apostle has expressly declared "that they who do them shall not inherit the kingdom of God." Whosoever, therefore, is sincerely solicitous about the kingdom of God, and thinks it is his duty to endeavor the enlargement of it amongst men, ought to apply himself with no less care and industry to the rooting out of these immoralities than to the extirpation of sects. But if any one doth otherwise, and whilst he is cruel and implacable towards those that differ from him in opinion, he be indulgent to such iniquities and immoralities as are unbecoming the name of a Christian, let such a one talk ever so much of the church, he plainly demonstrates, by his actions, that it is another kingdom he aims at, and not the advancement of the kingdom of God.

That any man should think fit to cause another man, whose salvation he heartily desires, to expire in torments, and that even in an unconverted state, would, I confess, seem very strange to me; and, I think, to any other also. But no body, surely, will ever believe that such conduct can proceed from charity, love, or good will. If any one maintains that men ought to be compelled by fire and sword to profess certain doctrines, and conform to this or that exterior worship, without any regard had unto their morals; if any one endeavors to convert those that are erroneous unto the faith, by forcing them to profess things that they do not believe, and allows them to practise things that the gospel does not permit, it cannot be doubted indeed but such a one is desirous to have a numerous assembly joined in the same profession with himself; but that he principally intends, by those means, to compose a truly Christian church, is altogether incredible. It is not therefore to be wondered at, if those who do not really contend for the advancement of the true religion and of the church of Christ, make use of arms that do not belong to the Christian warfare. If, like the Captain of our salvation, they sincerely desired the good of souls, they would tread in the steps and follow the perfect example of that Prince of Peace, who sent out his soldiers to the subduing of nations and gathering them into his church, not armed with the sword or other instruments of force, but prepared with the gospel of peace and with the exemplary holiness of their conversation. This was his method. Though if infidels were to be converted by force, if those that are either blind or obstinate were to be drawn off from their errors by armed soldiers, we know very well that it was much more easy for him to do it with armies of heavenly legions, than for any son of the church, how potent soever, with all his dragoons.

The toleration of those that differ from others in matters of religion, is so agreeable to the gospel of Jesus Christ, and to the genuine reason of mankind, that it seems monstrous for men to be so blind as not to perceive the necessity and advantage of it in so clear a light. I will not here tax the pride and ambition of some, the passion and uncharitable zeal of others. These are faults from which human affairs can perhaps scarce ever be perfectly freed, but yet such as nobody will bear the plain imputation of, without covering them with some special color, and so pretend to commendation whilst they are carried away by their own irregular passions. But, however, that some may not color their spirit of persecution and unchristian cruelty, with a pretence of care of the public weal, and observation of the laws; and that others, under pretence of religion, may not seek impunity for their libertinism and licentiousness; in a word, that none may impose either upon himself or others by the pretences of loyalty and obedience to the Prince, or of tenderness and sincerity in the worship of God; I esteem it above all things necessary to distinguish exactly the business of civil government from that of religion, and to settle the just bounds that lie between the one and the other. If this be not done, there can be no end put to the controversies that will be always arising between those that have, or at least pretend to have, on one side a concernment for the interest of men's souls, and on the other side a care of the commonwealth.

The COMMONWEALTH seems to me to be a society of men constituted for the procuring, preserving, and advancing of their own civil interests.

CIVIL INTERESTS I call life, liberty, health, and indolency of body; and the possession of outward things, such as money, lands, houses, furniture, and the like.

It is the duty of the civil magistrate, by the impartial execution of equal laws, to secure unto all the people, in general, and to every one of his subjects in particular, the just possession of these things belonging to this life. If any one presume to violate the laws of public justice and equity, established for the preservation of these things, his presuumption is to be checked by the fear of punishment, consisting in the deprivation or diminution of those civil interests, or goods, which otherwise he might and ought to enjoy. But seeing no man does willingly suffer himself to be punished by the deprivation of any part of his goods, and much less of his liberty or life, therefore is the magistrate armed with the force and strength of all his subjects, in order to the punishment of those that violate any other man's rights.

Now that the whole jurisdiction of the magistrate reaches only to these civil concernments; and that all civil power, right, and dominion is bounded and confined to the only care of promoting these things; and that it neither can nor ought in any manner to be extended to the salvation of souls, these following considerations seem unto me abundantly to demonstrate.

1st. Because the care of souls is not committed to the civil magistrate any more than to other men. It is not committed unto him, I say, by God; because it appears not that God has ever given any such authority to one man over another, as to compel any one to his religion. Nor can any such power be vested in the magistrate by the consent of the people; because no man can so far abandon the care of his own salvation, as blindly to leave it to the choice of any other, whether prince or subject, to prescribe to him what faith or worship he shall embrace. For no man can, if he would, conform his faith to the dictates of another. All the life and power of true religion consists in the inward and full persuasion of the mind; and faith is not faith without believing. Whatever profession we make, to whatever outward worship we conform, if we are not fully satisfied in our mind that the one is true and the other well-pleasing unto God; such profession, and such practice, far from being any furtherance, are indeed great obstacles to our salvation. For in this manner, instead of expiating other sins by the exercise of religion; I say, in offering thus unto God Almighty such a worship as we esteem to be displeasing unto him, we add unto the number of our other sins those also of hypocrisy, and contempt of his Divine Majesty.

In the second place, the care of souls cannot belong to the civil magistrate, because his power consists only in outward force; but true and saving religion consists in the inward persuasion of the mind; without which nothing can be acceptable to God. And such is the nature of the understanding, that it cannot be compelled to the belief of any thing by outward force, confiscation of estate, imprisonment, torments, nothing of that nature can have any such efficacy to make men change the inward judgment that they have framed of things

It may indeed be alleged that the magistrate may make use of arguments, and thereby draw the heterodox into the way of truth and procure their salvation. I grant it. But this is common to him with other men. In teaching, instructing, and addressing the erroneous by reason, he may certainly do what becomes any good man to do. Magistracy does not oblige him to put off either humanity or Christianity. But it is one thing to persuade—another, to command: one thing to press with arguments—another, with penalties. This the civil power alone has a right to do: to the other good will is authority enough. Every man has commission to admonish, exhort, convince another of error; and by reasoning to draw him to truth. But to give laws, receive obedience, and compel with the sword, belongs to none but the magistrate. And upon this ground I affirm that the magistrate's power extends not to the establishing of any articles of faith or form of worship, by the force of his laws. For laws are of no force at all without penalties, and penalties in this case are absolutely impertinent; because they are not proper to convince the mind. Neither the profession of any articles of faith, nor the conformity to any outward form of worship (as has already been said) can be available to the salvation of souls; unless the truth of the one, and the acceptableness of the other unto God, be thoroughly believed by those that so profess and practise. But penalties are no ways capable to produce such belief. It is only light and evidence that can work a change in men's opinions. And that light can in no manner proceed from corporal sufferings or any outward penalties.

In the third place, the care of the salvation of men's souls cannot belong to the civil magistrate; because, though the rigor of laws and the force of penalties were capable to convince and change men's minds, yet would not that help at all to the salvation of their souls. For there being but one truth, one way to heaven, what hopes are there that more men would be led unto it if they had no other rule to follow but the religion of the court, and were put under a necessity to quit the light of their own reason, to oppose the dictates of their own consciences, and blindly resign themselves to the will of their governors, and to the religion which either ignorance, ambition, or superstition had chanced to establish in the countries where they were born? In the variety and contradiction of opinions in religion, wherein the princes of the world are as much divided as in their secular interests, the narrow way would be much straitened. One country alone would be in the right, and all the rest of the world would be put under an obligation of following their princes in the ways that lead to destruction. And that which heightens the absurdity, and very ill suits the notion of a Deity, men would owe their eternal happiness or misery to the place of their nativity.

These considerations, to omit many others that might have been urged to the same purpose, seem unto me sufficient to conclude that all the power of civil government relates only to men's civil interests; is confined to the care of the things of this world; and hath nothing to do with the world to come.

Let us now consider what a church is. A church, then, I take to be a voluntary society of men, joining themselves together of their own accord, in order to the public worshipping of God, in such manner as they judge acceptable to him and effectual to the salvation of their souls.

I say, it is a free and voluntary society. Nobody is born a member of any church, otherwise the religion of parents would descend unto children by the same right of inheritance as their temporal estates, and every one would hold his faith by the same tenure he does his lands; than which nothing can be more absurd. Thus, therefore, that matter stands. No man by nature is bound unto any particular church or sect, but every one joins himself voluntarily to that society in which he believes he has found that profession and worship which is truly acceptable unto God. The hope of salvation, as it was the only cause of his entrance into that communion, so it can be the only reason of his stay there. For if afterwards he discovers any thing either erroneous in the doctrine or incongruous in the worship of that society to which he has joined himself, why should it not be as free for him to go out as it was to enter? No member of a religious society can be tied with any other bonds but what proceed from the certain expectation of eternal life. A church, then, is a society of members voluntarily uniting to this end.

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THE CRISIS—*No. I.*

Mr. Editor:

Dear Sir—The cause of reformation, as argued in this State, and in our sister States in the American Confederacy, never stood so high in my esteem, and in that of many of my acquaintance, as it now stands since I have, witnessed, heard, and considered the late discussion in Lexington. Faults and errors we have among us, I frankly confess, but we have great truths. We have views of truth, conceptions of a remedial system, necessarily curative and conservative. I have heard, and I am glad that I have heard, all that our strongest, most politic, and most inimical oppugners—the Presbyterians—can say as a denomination against both our principles and our characters as a distinct professing community. The effect is, I am more a reformer than ever before—I am more estranged from every form of sectarianism, and espectally from that in which both you and myself were brought up. I never saw so clearly the odiousness of a sectarian spirit, nor the generous candor and benevolence of the gospel spirit, than during and since the late discussioni

The gospel, by its institutions, infuses a generous, magnanimous, and noble spirit. It stoops not to the employment of ignoble, undignified, and unworthy instruments, arguments, or motives. It would not gain any point by the sacrifice of any principle or excellency which has the impress of divine approbation, or the recommendation of apostle, prophet, or saint. While it would condescend to bless the meanest of mankind, it not only admires the exalted purity of him that disputed with the devil about the body of Moses, but it aspires after the companionship of them that encircle the radiant throne of the Holy and Just One, and seeks to resemble them both in the fervor of its devotion and in the celestial dignity, purity, and honor of its character.

The morality and the piety of the gospel are just as far superior to all the systems of morals and of religion taught by Jews, Pagans, and religious sectaries, as the Author and Finisher of the faith is above all other persons in human form, in heaven or on earth. A fuller display and a more perfect manifestation of these is all that is wanting to give success, triumphant success, to the great cause of ancient and primitive Christianity.

Allow me, then, in an essay, or rather in an epistle or two, to invite the brethren to a more careful consideration of the peculiar nature and character of the present crisis.

The points discussed so recently and so fully in this State will soon become public property, if our expectations and desires are not to be disappointed. There will not then be much need for any farther debate or much preaching on these subjects, except in regions where there are few to read. Indeed the theory and principles of reformation are already much better understood than practised.

As to the silencing of the cavils of those who cannot reason, and who will not learn, it is not to be expected; nor is it to be regarded as a new or strange annoyance. It was so in every era of reformation since the world began. Jannes and Jambres withstood Moses, and the Prophets of Baal long resisted the Prophet of God. The Baptist, the Messiah, and his Apostles were continually harrassed by opposition, misrepresentation, and calumny. So have been all reformers in all ages.

Not only in your recent debate, but in all your writings for many years, you have plead for divine influence in answer to prayer on sinners and on saints; and yet how often have you been accused of dispensing with such petitions. At one time you undervalue faith—at another, you deny the Holy Spirit either in conversion or sanctification, or in both—just as our accusers imagine the maintenance of their tenets may require. No one who listened to your recent developments of that subject, can have one rational doubt as to our belief in the positive, substantive, and efficacious operation of the Holy Spirit in the renovation and sanctification of man. Yet your opponents would, with an unparallelled unblushing pertinacity, accuse us of a great error in this vital point. May not all now see that it is not the want of light, but of love, that occasions these false and injurious imputations? A thousand volumes would not convince some persons; and, therefore, as I have frequently said on former occasions to our preaching brethren, I say to you and to them all, it is wholly useless to write essays or make sermons on these points. They even argue against us from the fact of our writing and preaching so much on these subjects. Touching the Holy Spirit, for example:—They affirm that the continual essaying on that subject, is a proof that we are unsound and can never be understood on it.

In the present crisis I submit to the serious reflection of all my brethren, learned and unlearned, old and young, whether it would not be wise to desist from all writing, arguing, and preaching about the Spirit theoretically, and seek to influence and imbue the community with its influences in another way. I think, and have long thought, that this is quite practicable. The influences of the Holy Spirit are not regulated by any theory, as you have long since proved, whether right or wrong. Why, then, insist on any theory after that we have fully declared ourselves on the subject?

I therefore respectfully suggest to our editors and preachers to change the topics and make direct addresses to the brethren and the world upon the immediate duties of Christians; and also of all who hear the gospel.. I think it was brother Fishback who some years ago said that as the Spirit was to advocate the cause of the Messiah, the more we preached Christ and the less the Spirit, the more we should love the Messiah and the more we should enjoy the Spirit. I may not give his words, but I think I have given his idea. Those who are not now persuaded of the accordance of the views advanced in the recent discussion, and in our numerous writings, would not be persuaded though one rose from the dead. We want much practical teaching in the church, and much practical preaching in the world.

SILAS.

Our brother Silas is, no doubt, substantially right and judicious in his remarks on "the crisis." As to the points of debate, we shall doubtless be as well understood by all who may read the forthcoming discussion as we now are by them that heard it. With regard to the Holy Spirit, an opportunity was given for a full declaration of our views on its converting and sanctifying influences, and the main point in popular theology to which we have for many years objected was shown in all its dimensions. The evidence on both sides is as full as the crisis demands. We have always desired that Christians should feel and enjoy all the influences of the Holy Spirit, and that sinners might not be deceived by a false holy spirit,—the figment of theoretic visionaries.

The crafty spirit of error has always sought to form a false issue on this subject, as well as the whole subject of reformation. To deny their theory, is to deny the Holy Spirit. And though one should acknowledge every point, save their metaphysical physical regeneration, without the truth, without one moral idea, conception, or feeling, he denies both regeneration and the Spirit. But as this matter is now fully exposed, I concur with our friend Silas in opinion that the crisis calls for other topics and investigations; and we shall attend to them, the Lord being our helper. A. C.

DECLARATION OF RIGHTS.

Address of the Church of Christ, at Jeffersonville, Ia., to all who love the appearing and Kingdom of our Lord Jesus Christ. Grace, mercy, and peace from God our Father, and from the Lord Jesus Christ:

Beloved Brethren,

Some of you, perhaps, may have heard of our troubles, in consequence of an attempt on the part of certain brethren, to fasten upon us a yoke which neither we nor our fathers were able to bear.—These troubles were brewing for several months, and originally grew out of the preaching of the Coming of the Lord, and the exposition of the prophecies respecting the new heavens and the new earth, as the everlasting inheritance of the saints; and the destruction of the wicked. The opposition to the presentation of these subjects by degrees assumed a dogmatical tone, and finally proceeded so far as to interdict the free expression of views from the pulpit. One of the actors in this work of domination, went so far as to stop an evangelist, while speaking, and declared that the doctrine that the wicked shall utterly perish, that they shall die the second death, or be destroyed both soul and body in hell, which he called annihilation—should not be preached in our chapel. On another occasion, a preacher, on entering the pulpit, was laid under restriction not to preach what he understood the scriptures to teach on that subject. These acts of usurpation, by men holding no offices in the church, created, as might be supposed, much dissatisfaction with a large majority of the brethren. Contention and strife was the consequence.

At the request of one of the opposition, a night was set apart to decide the following question, viz:

"Whether the annihilation of the wicked shall be preached in this house, or not?"

This is the question as proposed by him, involving a doctrinal principle, and naturally and necessarily tending to the erection of a tribunal to decide what is and what is not orthodoxy. A decision in his favor would have been settling the principle that his interpretation was the true one, and therefore binding on the church as an article of faith. We determined to resist this sectarian project at the threshold, and therefore we opposed a decision on the question, leaving the subject open to investigation.

The night arrived; and, instead of deciding a doctrinal question and enacting a gag-law, the church adopted the following preamble and resolutions, which, our brethren will see, are a mere statement of what we conceive to be the rights of Christians in opposition to sectarianism. They are rights, as they exist in every church of Christ, and must be maintained, if we would oppose, successfully, the Man of Sin.

Not a word is said about what the Bible means on any subject. They settle no interpretation—they decide no theological questions. They are the true principles of Christian liberty, on which every reformation, from the errors of Popery, must proceed.

Between the stand we occupy and Popery, there is no middle ground. The rights and prerogatives of congregations of Christians extend not to the decision of doctrinal questions—the making of decrees, and executing them—but simply to the preservation of order and decorum when convened, and the exclusion of immoral members from their fellowship.

We regard the adoption of these resolutions as a triumph of liberty, over the sectarian spirit of these times, which has recently shown itself in some of the churches of what is called "THE REFORMATION."

We trust that the signal discomfiture of this mischievous spirit will have the effect, hereafter, to deter all who may unhappily possess it, from attempting to bring us into bondage. The question of freedom or Popery, was forced upon us. We have decided it, as we trust, forever.

Dec. 2, 1843.

DECLARATION OF RIGHTS.

Whereas, the Church of Christ at Jeffersonville, Indiana, having, of late, become somewhat divided, in its understanding of the Scriptures, respecting the coming of the Lord, and some other subjects connected therewith; but especially with regard to the end of the wicked; and whereas, one of the parties in this controversy demand of the other, that they desist from teaching what they believe to be the truth on these subjects; which demand is regarded by the party against whom it is made, as an encroachment upon their rights, and the very essence of Popery; and whereas, it is agreed, in order to avoid contention, that the rights in dispute shall be decided by a vote of the church, the minority agreeing to abide the decision, or secede, and teach the Scriptures as they understand them: therefore,

1. Resolved, That it is the right of every member of this church, to read the Scriptures, and decide what they mean for himself.

2. Resolved, That while a member of this church maintains a good character for piety, the liberty of giving his views of the meaning of any part of the Scriptures, when he can do so without a breach of order, shall not be taken from him.

3. Resolved, That this church is built upon the foundation of the Apostles and Prophets; and not upon the authority, views, or interpretations of any man, living or dead; that we utterly deny the doctrine of human infallibility; and regard the writings of men, however learned, as unworthy of being made a bone of contention. We consider every congregation of Christians as responsible to God alone, for its doctrine and practice; and, therefore, we will not allow other congregations to interfere with our affairs or our rights.

4. Resolved, That we consider every thing mentioned in the Bible, is a proper topic of investigation,—the hue and cry about untaught questions to the contrary notwithstanding.

5. Resolved, That it is the right and duty of the Bishop of the church, and all other preachers who may be invited to labor with us to teach the Scriptures as they understand them. And that it is equally the privil-

ege of any member to dissent from the views advanced and to express at a proper time their dissent in an orderly and respectful way.

6. Resolved, That this chapel shall be open to preachers of good moral character of any religious society, when not occupied by us; or when their appointments do not conflict with our regular hours of worship. The church, in the mean time, reserving to herself the right to reject or reply to the doctrine advanced.

7. Resolved, That the practice of publishing men as factionists, who are in good standing with the churches where they have their membership, in the papers devoted to what is called the current reformation, and calling on the churches to exclude them from their fellowship, is a practice essentially Popish, and a most unwarrantable assumption of power. and, therefore, ought to be discountenanced.

8. Resolved. That the Bible, the whole Bible, and nothing but the Bible is our creed, confession of faith, and law-book. And as far as God gives us time and ability, we intend to study it, in all its facts, institutions, precepts, and promises. That we intend, if we can, to learn the whole truth, and for that purpose we encourage free discussion, and patient investigation. These rights we consider indispensable to growth in grace and knowledge, and to restrict or abolish them in the slightest degree, is, to all intents and purposes to bring us under subjection to the spirit and principles of Popery.

9. Resolved, That to impose upon this church the views, inferences, or interpretations of any man, council, or congregation, as the standard of its faith, is the same thing as to make a human creed and to substitute it for the Bible. Such conduct is highly sectarian and schimatical.

10. Resolved, That the foregoing preamble and resolutions be recorded upon the register of the Church, and five hundred copies printed for gratuitous distribution.

APPENDIX.

EXCELLENT SENTIMENTS.

"I look upon the right of private judgment, in every concern respecting God and ourselves, as superior to the control of human authority; and have ever regarded free disquisition as the best means of illustrating the doctrine and establishing the truth of Christianity."—*Bishop Watson's Reply to Gibbon.*

"We are a very inquisitive people—we are not infallible—we go for free discussion—we have open meeting houses, and free presses for our Protestant brethren; and except on holy days and sacred occasions, we will even listen to a Romanist for the sake of being listened to as long." *Alexander Campbell.*

"Now sir, let me say to you, with all perspicuity, that I neither adopt nor oppose any theory on this subject, (the punishment of the wicked,) because it corresponds with, or differs from, my views of the primitive and present constitution of man. Nor would I NON-FELLOWSHIP A DESTRUCTIONIST, BECAUSE OF HIS THEORY ; inasmuch as he teaches, that it will not be with the righteous as it is with the wicked; nor would I make it A TERM OF CHRISTIAN UNION OR COMMUNION, tbat a person should agree with me in my exposition of future punishment."—*Alexander Campbell.*

"Papalism includes sectarianism of every type. The sectarian conflict is, who shall be Pope? Who is infallibly right?"—*Alex. Campbell.*

An address from a church of Christ to all Saints is a grand and solemn document, and ought to be read with much attention and serious consideration by all those addressed. It is true, that in this case there is no name to the epistle, except that of Bishop Watson and my own.

The address consists of three parts,—

1. The history of the troubles of that church.
2. A declaration of rights, set forth in *ten resolutions.*
3. An appendix, made up of four quotations; one from Watson, and three from myself.

Now, as every other church in the world has as many rights as the church at Jeffersonville, according to the decision of that body; and lest some two or three thousand churches should take it into their heads to publish each 500 copies of its troubles and resolutions on rights, I shall claim an individual right to remonstrate against this method of taxing the whole community with all the troubles of a church, and all its speculations on rights and wrongs.

As I have no knowledge of the writers of this tract, and very little acquaintance with the members of that community, I deem it a proper occasion to examine freely the character of this production, and its moral tendencies. This I hope to do with all impartiality and Christian benevolence.

We shall, in the first place, endeavor to understand the cause of the troubles in this church, as set forth in the history of said troubles. They are three—

1. The preaching of the coming of the Lord.
2. The exposition of the prophecies respecting new heavens and earth, as the home of the saints.
3. The destruction of the wicked.

Such members as deny any one of these objects of hope or fear, certainly have departed from the faith of the primitive church, for they all looked for the coming of the Lord,—they all, "according to his promise, expected new heavens and earth;" and believed in the destruction of the wicked.

But, is there not an unintentional misrepresentation of the true cause of these troubles in the church's address? Was it not the preaching of the coming of the Lord *immediately*, and the end of the world during the present year? Was it not *some theory* of the new heavens and earth, rather than new heavens and earth? Was it not some theory or *mode* of destruction of wicked men, and not the fact of their everlasting destruction, which created these troubles!! If so; then there is an honest, well meant deception in the statements of the address; for surely these theories are very different from the events above asserted.

Again, is the opposition to such theories properly called '*domination?*' Did "the actors in this scene" declare that the doctrine that the wicked shall be destroyed, both soul and body in hell, should not be "preached in the chapel;" or some old theory of that destruction, such as that which the old Epicureans and Sadducees taught? If such be the facts, have not these unfortunate "dominators" rather been slandered than honored, by such a representation? Might not these "dominators" have reason to complain, that the whole church has brought against them "a railing accusation," and falsely accused them before all the saints within the reach of these five hundred epistles?

Again, we are informed that "a preacher, on entering the pulpit, was laid under restriction not to preach what he understood the scriptures to teach on that subject." Was he told this by construction, or in the words reported? This is a very important difference, and a grave question in morals. To say, Sir, you may not preach the annihilation of the wicked here; is very different in meaning, both in heaven and earth, from saying, that you may not teach in this pulpit your understanding of the scriptures. Between these sayings, there is as much difference as, in a case of felony, would hang a man in England.

Again, who becomes the tyrant and the pope in succession!—the man that says, You must not preach these theories, or views of scripture; or he that says, I *will* preach them, though I should, in so doing, divide the church and cause troubles! It is easy to write down the words—*domination, pope, usurper;* easy to bandy about such elegant compliments,—much more easy than to prove such assertions. I would humbly ask the author of this address, by what divine and moral law he applies these slanderous words; or by what law does he inhibit others from sending them back into his own bosom!

I infer something *from* the form in which the question was brought up about "the annihilation of the wicked," that efforts were being made to revive Epicureanism or Sadduceeism, by some one in the church; and that the church decided in his favor; and yet, I own, the writer of the address says that a decision in the favor of the other party would have been "settling the principle that his interpretation was the true one, and therefore binding on the church as an article of faith." Well, does not the decision, that *it was not*, so sanction and bind the opposite interpretation!! And what is the difference between the big Saint Giles and the little Saint Giles? May not one party act the pope as well as the other? But, we are informed, the subject was left open to investigation! and neither view adopted! But it is to be investigated! The church has so decided. Then, I ask, is there nothing arbitrary nor papal in discipline, order, or government, but only in *doctrine!*

But it resulted well. A meeting was called; a preamble and resolutions were adopted, and are now promulged, and set forth as a "mere statement of what they conceive to be the rights of Christians, in opposition to sectarianism;" which "must be maintained, successfully to oppose the Man of Sin."

We are also informed, "there is no middle ground between these ten resolutions and Popery;" the adoption of them "is a triumph of liberty;" "the question of freedom or Popery was forced upon the brethren;" "they have decided it forever." While, then, I question neither the sincerity, nor the good intentions, nor the benevolence of the church; I have some reason to presume, that its wisdom and knowledge are not infallible; and, therefore, a proper subject of investigation. I must, then, offer a remark or two on these resolutions.

I admit the 1st. resolution, without any exception; the second also, provided there be some wise bishops to keep good order. The third, I am happy to believe is the intention of these brethren, but whether it be the fact, is not quite so evident. The fourth I must doubt, if by investigation be meant public or church investigation. Such a right would convert a church into a debating school, and make it any thing but the house of God—and the habitation of peace and love. There are many things "*mentioned in the Bible*," that would not be proper subjects of church investigation, and by no means subjects of church edification. A, under such an assumed right, asks leave to bring up the case of "*the mark* set on Cain:" B is desirous to know when the question concerning the pedigree of Cain's wife and the land of Nod, can be taken up; C hopes that it will be in good order, at a proper time, not far distant, to discuss the exclamations of Lamech, to his wives Adah and Zillah; D thinks it important to understand Zipporah's exclamation concerning her bloody husband Moses; and E is conscientiously intent on understanding what either Michael or the Devil wanted with the body of Moses; and F is curious to open the book of eternity, and explain the genius of the everlasting punishment or destruction of the wicked. Now, according to the 4th resolution, the churches of Christ all the world over, may discuss all these questions and subjects "mentioned in the Bible;" and that, too, it is presumed, for her edification and comfort. I do not therefore believe that the wisdom or knowledge of the author of this resolution is a preventive of sectarianism. Nay, it is rather a sort of grand schismatic invention, admirably adapted to embroil any community in everlasting wranglings, and dotings about untaught questions.—A perfect Pandora's box; pregnant with the seeds of all evils and discords.

The 5th resolution might be a proper article in the constitution of a debating club, only by substituting *chairman* for *bishop*. The bishop delivers his understanding of those six subjects mentioned in the Bible, on the 1st of January; and on the 8th of the same month, five or six of the members arise in their places, and claim "the privilege of dissenting from the views advanced" on the 1st of January, in a lucid expose of their reasons, &c.; and no one can object to it: for the 5th right essential to keeping out the Man of Sin requires it. Well, in keeping *out* one man of sin, I fear they will have to keep *in* seven men of sin; and that thus their last state will be worse than the first.

The 6th and 7th resolutions appear to have respect to one person, who must be permitted to teach his views in the church, and to condemn any one who should remonstrate against his factional and schismatical character; and thus the bill of rights asserts a general position, for the sake of an individual case.

I ask, what church has a *right* from Jesus Christ to bind herself to admit of every sectarian preacher of a fair outside-reputation, reserving to herself the right to reply to the doctrine advanced?—And all this, too, to keep out Popery and *sectarianism!* It might, indeed, be expedient, (as I have somewhere before said,) to allow, on some special occurrence, a sectary to preach an hour his doctrine, for the sake of an opportunity to reply; but this is a very different thing from making it one of the rights, and, consequently, *duties*, of a church to keep an open house for every vagrant sectary, whom they cannot prove to be a thief or a murderer.

No Christian church has any such right as that assumed in the address.—I call for the proof. A church, indeed, may, on consultation, occasionally admit various sectaries on certain occasions; but to make it one of the rights of a church so to do, to keep out Popery and sectarianism, is quite a new position.

I admit the 7th right, with one word of explanation:—when the person proscribed is in good standing with any church generally recognized, by those who know it, as a church of Christ. But to make the party of a factionist a church of Christ, is quite another case. This, of course, all men of sense will repudiate.

The first and second period of the 8th resolution are good and wholesome. Would that the brethren of Jeffersonville had believed them; then they would rescind, nay, they would never have passed, these ten resolutions, to keep out sectaries and popes. "*Free discussion*," in a church and in a family, is a pretty phrase; but free discussion does not mean universal and eternal discussion. Indeed, did free discussion mean the discussion of every question propounded by every member of a church, I should vote it out of any community, so far as my voice could effect it. If to restrict or inhibit free discussion on matters legitimately before a community be *papistical;* to make it mean all topics, by all persons, and at all times, is rather fanatical than enthusiastical; and directly tends to the annihilation, not of the wicked, but of the church itself;—and such, I fear, will be its operation in the church of Jeffersonville, unless these ten rights become a dead letter, and sleep quietly in the cradle of the church register.

On the 9th resolution, I have only to remark, that if "to impose upon a church the views, inferences, or interpretations of any man, council, or congregation, as the standard of its faith, is to make a creed," &c.; is it not so, to impose upon the church its own views, inferences, and interpretations, as its bill of rights, and rule of action, to keep out certain persons and certain usages.

Now, as these brethren have so much honored my judgment as to add, by way of appendix, three quotations from my writings, I feel myself imperiously called upon to object to their declaration of grievances and rights, from a deep conviction that in this publication they are not acting in harmony with their own principles, nor with those of the brethren generally. The whole production bears clearly stamped upon it, the evidences of rashness, excitement, and a rickety zeal for something not fairly nor fully delineated in the document. It indicates on every page that all this is for something else, not fully told here.

My duty it is to remonstrate just as much against the faults of brethren, as against the sectaries. Nay, it is more my duty. Not every one that has quoted Paul three times in one page, has understood him. Neither do these brethren understand me, if they imagine their quotations prove their declaration of rights and wrongs. It is much more easy to entangle a community, than to relieve it from entanglement. There are but few men of discretion and prudence, and a zeal according to knowledge; compared with the many good, precipitate, warm-hearted, fickle-minded, and headlong class. Paul, in his day, found more Marks and Apolloses than Timothys and Tituses.—We must not, therefore, think it strange that we still have but few of the latter, compared with the multitudes of the former class.

A. C.

* * *

POPULAR LITERATURE.—*No. II.*

Mr. Editor:—Human thought cannot estimate how nearly allied the literature of a people is with their manners, habits, and modes of thought; how much it daily and hourly influences even those who have never directly imbibed its sentiments. It is most strange, and yet most true, that a few minds will stamp their moral image upon a hundred generations. Can any of the oracles of time proclaim how universally the writings of Plato and Aristotle governed the entire mental world for one-third of its history? No man can compute how science, theology, general literature, and daily life, were affected by the writings of these men for two-thousand years. It is not understood, Sir, how intimately the opinions, feelings, and diction of the writers of an age become interwoven with minor details of life.

Were we to ascend the stream of time, and bring upon the stage, as an illustration of this influence, Greece in her glory, and Greece in her ruin:—Greece, in the days of her warrior-poets, her virtuous chiefs, her patriotic citizens; and Greece, in her luxury, pride, and slothful effeminacy. we might clearly see how powerfully Grecian literature tended to elevate that gifted people to the glittering pinnacle which they occupied in the world's eye; and also how much their later and more degraded writers had to do with their downfall.

Homer sung of heroes, sages, battles. Borne along with the tide of his grand and triumphant measure, the soul becomes fired with lofty patriotism; every craven thought flees before the majesty of that great old spirit, and the serf is transformed into a hero. How intensely must the soul of the early Grecian have burned under the influence of this spirit-stirring poem, when even modern sluggishness can be aroused, —powerfully, energetically aroused, by its sublime inspiration. The great ones of Greece knew its power; for in the most critical and dangerous period of the whole history of Greece, the time the hitherto triumphant kingdom of Persia threatened her with total destruction,—when armies whose numbers exceed belief hovered on her troubled coast, and Greece trembled for her liberties. It was then that Solon saw the crisis, felt the alarm, and applied the remedy. He collected the songs of Homer, and thus rescued from oblivion the very head of the world's literature; he had the heroic deeds of those old heroes resounded throughout the land. The spirit of the nation awoke, and she triumphed; for what could conquer Greece with the wild inspiration of her greatest bard firing her heart and nerving her arm:

"Borne by the tide of words along,
One voice, one mind inspire the throng;
To arms! to arms! to arms! they cry;
Grasp the shield, and draw the sword,
Send us to this Persian lord,
And let us conquer him; or die."

But that great Grecian *book*—the *theatre*, in which so many thousands could read at once the glowing rhapsodies of Aeschylus, Euripides, or Sophocles—the *theatre* was the passion of Greece. The Athenians, once so renowned in arms, so noble, so patriotic, under the softening influence of gentle poesy, lost that rugged strength of character which gave them the commanding influence they possessed; and the *theatre*, and the soul-absorbing tragedies of their master minds became their only delight, and prepared the way for that deep defection which soon became so apparent. The early writings of Greece may not have degraded the people; but the splendid and luxurious theatres, fitted up with a taste only to be found in Greece, and at the expense of national wealth, and national honor,—added to the refining, enervating influence of the poetry recited before them, made even their warriors averse to the rugged toils of the tented field, and *weakened* the public patriotism. This, however, was but the public and palpable effect of such impolitic training. Who can estimate the powerful influence it had upon private character? Could any Athenian, after being absorbed in the sublime effusion of the mind of Sophocles return to his every day avocations without weariness and disgust? Impossible. This will not be denied by any one who knows himself; and it requires not the eye of a philosopher to see a host of national and domestic miseries growing out of this distaste of ordinary life. Poetry and romance may give the dreamy enthusiast a bliss as aerial and unsubstantial as the ideal world in which he dwells; but bitter experience can prove that such a visionary is wholly unfit to enter upon the real duties of a family or a nation; and that, either in the domestic circle or in the councils of his country, he is more of a nuisance than an ornament.

But the dignified tragedy soon gave place to the low comedy; and the people, without losing their love for the stage, soon took greater delight in the licentiousness, indecency, and slander of the comedy, than ever they had done in the more splendid and elevated drama. What was the consequence? Corruption, the most degraded, followed. Literature, with but little exception, became debased, in order to pander to the public profligacy, and so was both a cause and an effect; the Sophists mouthed the most impudent atheism unheeded, and Socrates, the one great intellect who had dared to stem this torrent of corruption, fell a sacrifice to his virtue, and had to drink the poisoned cup.

Look at Greece, in her mournful fall. Watch her in her decline, and the conviction is irresistible, that her *literature*, even in its palmy days, produced an excitement in the public mind which was unhealthy, and which weakened its tone; and the character of the people, once lowered by this effeminating ideality, was prepared for the licentiousness of the later literature, and for every other evil which wealth, and luxury, and foreign intercourse could introduce to the notice of a degraded people.

The literature of Greece has stood the test of time. The *intellect* and *taste* of the world have supported it. With *purity*, *virtue*, and *truth*, it has but little to do. *All fiction must die*, though it be embellished by an imagination inspired by fire from the altar of heaven. All *sentiment* that partakes not of the truth of God, though dressed in the gaudiest hues of an inflated fancy, must perish. All literary works made up of such elements, though composed by the loftiest intellect, and adorned with the rainbow tints of the most exalted genius, have *oblivion* stamped upon their front. They must pass away,

> "And, like the baseless fabric of a vision,
> Leave not a wreck behind."

The history of Greece teaches us that there may be an intellectual polish that destroys its strength; and that the character thus enervated is partly prepared to receive the seeds of corruption and vice. It also warns us to denounce and flee from wickedness and impurity, though shrouded in a mantle of gold, and wearing the lovliest features.

E.

MUSINGS ON CHRISTMAS MORNING.

This morning being Christmas, and, as the Roman superstition would have it, the nativity of man's Redeemer; assuming it as true, my thoughts naturally lead me to Bethlehem, Calvary, and the sepulchre of Joseph. And what mysterious, sublime, and animating associations cluster around those three places! How near the point of distance! Eight short miles measured the whole space from the manger to the cross! And how short the interval of time between the first birth from Mary, and the second birth from Joseph's tomb, of Arimathea! Not quite the half of three-score-years-and-ten completes the labors and the life of Heaven's and Earth's First Born! And yet what scenes and transactions crowd this narrow space of earth, and this short interval of time!

Other children, earth's noblest sons, her proudest benefactors, were born to shed a few scattering rays of science over the benighted mind of man; or to wipe a few tears of sorrow or of anguish from the cheek of human woe; or to rescue man from some heartless tyrant that doomed his victims to abject slavery; or to confer some transient honor on some little circle of kindred friends and favorites. But this blest child of a thousand hopes and promises—this wonderful offspring of

Divinity and humanity—this Son of God and Son of Man, was born to be a light of all nations, and of all ages—to scatter night away from all eyes within the realms of mercy—to break forever its dark sceptre and annihilate its power over all his friends and brethren—to dry up the tears of a weeping world by washing away its sins and sorrows in a fountain filled with his own blood—to deliver man from that fiercest of all tyrants, Death; and to bestow honors on a ransomed race, bright as the throne of God and lasting as the ages of eternity.

And how was all this accomplished! Born in a stable—circumcised the eighth day—dedicated on the fortieth, at Jerusalem, in the Temple—persecuted into Egypt—nursed in the land of Ham—brought back to Bethlehem—removed to Nazareth, where he lived subject to his parents till he completed his thirtieth year, living so obscurely, too, as not to be mentioned but once after his return till about the time of his immersion; and at that time he is found in the Temple amongst the teachers, listening to their discourses and propounding to them questions.

After his baptism, commenced his public life. And what a period was that between his two baptisms! Did ever so many deeds of renown, so many demonstrations of divine eloquence, majesty, and power, cluster together in such a bright interval around the person of any son of woman! What temptations and triumphs! What miracles of mercy! What words of grace! What acts of condescension fill up the moments of this brightest epoch of Time's career! A busier or more active life was never spent. "He went about continually doing good." What multitudes were instructed, healed, relieved, fed, feasted! How many discourses, both public and private—how many questions answered—how many parables spoken—how many controversies and debates decided—how many triumphs gained—and with what travails, privations, fatigues, exhaustion, fasting, praying, and personal consecration! If all that he did and all that he said had been fully written, the world could neither read nor remember it.

But yet the two greatest victories were not won during his life. He had, indeed, foiled and vanquished Satan. But Death still reigned over all, and the Grave devoured all. The former he killed by dying, and the latter he vanquished by rising out of it and carrying with him its gates and bars up the hill of God.

'Tis here that immortality lifts its matin ray over a slumbering world. 'Tis here, a second time, that light is the offspring of darkness, and from the sorrows of death spring up eternal joys. What a plot! The Prince of Life submits to be killed, that he might destroy him that had the power of death! He is carried into Death's strong prison, which, till that moment, held secure all that ever entered it. But it was not possible that the Prince of Life could be long held under its sway. Like Samsom with extinguished eyes, he stretched forth his hands to seize the pillars, that he might once more try his strength. The third morning came, and with it his almighty power. It was the operation of God. What a victory! The light of the upper world entered the grave—the shrouds of death were lifted up—and a bright ray gleamed through all the charnel-house. But the dead knew it not. It was consolation to all the living saints. It healed the wounds and dried up the sorrows of six thousand years. It promised a bright day of immortality to all the saints. Its shout of victory was heard by the ear of faith. It echoed through all the regions of the dead—Grave, where now thy victory!

The whole earth is sown with men. Sea and land make but one extended burying ground. What treasures lie hidden in the dust! Diamonds of the richest ray are but ashes compared with the remains of saints incorporate with the soil. What trophies has Death gained in six thousand years. But he will soon be divested of them all. The grave will be left without a tenant before many centuries shall have run their rounds.

But the most pleasing reflection of all is, that all that sleep in Jesus are to be awakened by the noise of his coming. He has many reasons to hasten his return. The earth is yet the receptacle of the bodies of his friends. Its precious mines of precious metals, its richest minerals of every species, with all its varied tenantry—its living beauties, vegetable and animal, when summed up fall infinitely short of equalling, in his eyes, the ashes of a Noah, a Daniel, or a Job.

We have many strong pledges of our Saviour's return to this planet, but none that strikes more forcibly so many feelings of our nature than that the earth retains so many of our Lord's dear kindred, whose ashes are still mingled with its soil. We have not only David's sepulchre still with us, but those of the grandees Abel, Noah, Abraham, Isaac, Jacob, Samuel, Daniel, Job—all the Prophets—all the Apostles—all the Saints and all the Martyrs. They are yet with us; and precious is their dust in the eyes of our kinsman Redeemer. Come he will—come he must.

How far my musings have led me from my first design! But now when I think of retracing my steps, the cock's shrill clarion admonishes me that the hour of worship is near; and here I must lay down my pen for the present. A. C.

A VOICE FROM PRINCETON, N. J., AND THE AMERICAN SUNDAY SCHOOL UNION.

BRO. CAMPBELL:

WHILE the Rev. N. L. Rice, of Ky., with all the combined influence of the Presbyterians of the west, have pledged their opposition to the doctrine of Christian baptism being in any way connected with faith and repentance, in order to the remission of sins; I think you may with propriety allow Professor Charles Hodge, of the Theological Seminary of Princeton, New Jersey, who is now at the fountain head of Old School Presbyterianism, to give his brethren of the west, and especially his brother Rice, a reproof, and more especially as his reproof is endorsed by the authority of the American Sunday School Union.

The Publishing Committee of the A. S. U. specially requested Prof. Hodge to write a synopsis of the leading principles of the Christian religion, for the benefit of Sunday schools; which he did, in a book called the "Way of Life;" and which, after a thorough examination, the Committee have endorsed, and offered to the public as their sentiment in 1841. It treats upon the Internal and External Evidences of Christianity, Sin, Justification, Faith, Repentance, Profession of Religion, Holy Living, Baptism, and the Lord's Supper. The book is well worth a reading, and especially by our opponents; for had you have given birth to it, it would doubtless be regarded by staunch, orthodox Presbyterians as rank *Campbellism.* Upon the subject of professing Christ, and the sacraments, he thus writes:

"But the chief and most important mode of confession, is attendance upon the ordinances of baptism and the Lord's supper. So much prominence is given to these institutions in the word of God, that every Christian should have clear ideas of their nature, and of his own duty in regard to them."—Page 255. "As union with Christ is the great blessing signified by baptism, and as pardon and sanctification are the consequences of that union, this ordinance is also represented as symbolizing these two great blessings of the covenant of grace. Thus, on the day of Pentecost, Peter said to the people, 'Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins.' 'And Ananias said to Saul, Arise and be baptized, and wash away thy sins, calling on the name of the Lord.' In many similar passages, the reference of baptism to pardon is very clearly expressed." P. 259 60.

"Baptism and the Lord's supper are, therefore, visible pledges or confirmations of the fact, that Christ has died, that his death has been accepted as a propitiation for sin; and that God, for his sake, will grant pardon, sanctification, and eternal life to all them that believe. The gospel is represented under the form of a covenant. It is so called by Christ himself. But a covenant implies mutual stipulation.—God promises to his people pardon and salvation: in his strength, they promise faith and obedience. The sacraments are the seals of this covenant. God in their appointment binds himself to the performance of his promise: his people, by receiving them, bind themselves to trust and serve him. This idea is included in the representation given in Rom. vi. 3, 4, where believers are said to have been buried with Christ in baptism, that as he rose from the dead, they also should walk in newness of life." P. 263. Again; he says, "but as a means of God's appointment, and attended by his Spirit, they become efficacious signs of grace, communicating what they signify. Nothing less than this can satisfy the strong language of the scriptures on the subject, or the experience of God's people. When the Christian, in the exercise of faith, sees in the water of baptism the lively emblems of the purifying influence of the blood and spirit of Christ; and in the bread and wine, the memorials of the Saviour's death, and knows that they are appointed to be a pledge of the salvation of all believers, he receives Christ, in receiving the appointed symbols of his grace." "Baptism is called the washing of regeneration. It is said to unite us to Christ, Gal. iii. 27; to make us partakers of his death and life, Rom. vi. 4, 5; to wash away our sins, Acts xxii. 16; to save the soul, 1 Peter iii. 21."

"The bread and wine, in the Lord's supper, are said to be the body and blood of Christ: to partake of these emblems is said to secure union with Christ, and a participation of the merits of his death, 1 Cor. 10, 16, 17." P. 265-6.

"Thus also, we are said to be saved by calling on the name of the Lord, because invocation implies trust. In like manner, we are said to be saved by baptism, because baptism implies faith: if this faith be wanting, baptism can do us no more good than a heartless confession. There is no more difficulty in understanding why the scriptures should connect salvation with the use of the sacraments, than in understanding why they should connect the same blessing with invocation or confession." P. 274.

"In the second place, it has been shown, that to confess Christ before men is an indispensable duty, and that the sacraments are the appointed means of making this confession: it follows, therefore, that attendance on the sacraments is also an indispensable duty. When in human governments the laws prescribe a particular mode in which we are to acknowledge allegiance to our country, it is not competent for us to neglect that mode. Nor have we a right to adopt a different method of acknowledgment; or to suffer our allegiance to be inferred from our conduct; and if we wish to be recognized as citizens, we must, in the prescribed form, acknowledge ourselves such. And if Christ has prescribed a particular way in which he will be acknowledged by his followers, intelligently and wilfully to refuse obedience to his commands, is to renounce our allegiance to him, and to forfeit the benefits of his kingdom." "We do, therefore, as really reject the covenant of God by neglecting these ordinances, as did the Israelites who rejected circumcision, or the offering of sacrifice." P. 277-8, 280.

So much has Professor Hodge, and a committee of the orthodox, connected with the A. S. Union said, and published to the world as Bible truth, upon the subject of the institution of baptism; and have we ever said more, or written upon the subject in stronger language? I think not. And is it possible for the writer and publishers to explain themselves to mean any thing else, but that baptism is actually necessary, when united with faith and repentance, in order to the scriptural assurance of pardon? Certainly they cannot; they will not attempt it. Then are they Campbellites!!

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PURSUIT OF KNOWLEDGE.

We have the testimony of the wisest men that have lived, that knowledge is the price of toil. Sir Isaac Newton says, that to patient industry he owes whatever of knowledge he had acquired; and the present wonder of our country, Elihu Burritt, the "learned blacksmith," who, at less than thirty years of age, has already learned, more or less perfectly, fifty languages, and studied various branches of science, says, "All that I have accomplished, or expect, or hope to accomplish, has been and will be by that plodding, patient, persevering process of accretion which builds the ant heap,—particle by particle, thought by thought, and fact by fact." The Rev. John Todd, in his Student's Manuel, a work that every seeker of knowledge should read, very appropriately remarks: "Those islands which so beautifully adorn the Pacific, and which but for sin, would seem so many Edens, were reared up from the bed of the ocean by the little coral insect, which deposites one grain of sand at a time, till the whole of those piles are reared up. Just so with human exertions. The greatest results of the mind are produced by small but continued efforts. I have frequently thought of the motto of one of the most distinguished scholars in the country as peculiarly appropriate. As near as I remember, it is the picture of a mountain, with a man at its base, with his hat and coat lying beside him, and a pick-ax in his hand, and as he digs, stroke by stroke, his patient look corresponds with his words,—*Peu et peu*—'little by little.'

"He who expects that by waiting, he will be able to rise by some bold stroke, will probably resemble at last the countryman who loitered on the river bank, hoping that the stream would exhaust its waters. But the young man who believes that knowledge is worth possessing, and is willing to apply his energies, has much to encourage him. He may point to some of the brightest ornaments of the nation, and of the world, and tell of the time when they were poor and obscure. Roger Sherman was a shoemaker, and was encumbered with the care of his widowed mother and helpless family; yet he became deeply skilled in mathematics; afterwards read law, was appointed a judge, and rose to eminence as a jurist and politician. It has been remarked of him, that he never said a foolish thing in his life. General Greene, the favorite of Washington, was a blacksmith; and had only the elements of an English education given to him. 'But to him an education so limited was unsatisfactory. With such funds as he was able to raise, he purchased a small but well selected library, and spent his evenings and all the time he could redeem from his father's business, in regular study.' Benjamin Franklin, it need scarcely be said, was a practical printer; and emphatically the artificer of his own fortune. Rittenhouse, who was pronounced second to no astronomer living, was a farmer in early life; and it is said that when a boy the smooth rocks in the fields, and the fences by the way side, were often covered with his arithmetical calculations. He became eminent as an astronomer and mathematician. Nathaniel Bowditch, the celebrated navigator and scholar, was poor, and enjoyed few opportunities in youth to acquire education; all his science and his fame were the fruits of persevering application. Who was Fulton, whose inventions in the application of steam power, have added millions to the wealth of our country, and especially of the West? And who was Whitney, the inventor of the cotton gin, by which the wealth of the South was doubled?

Let the industrious student read his country's history, and he will find that there are but very few of the number that have risen to eminence with the inheritance of fortune's favors. And amongst the living, he will find laborers and mechanics, standing conspicuous in our deliberative assemblies. Youth should study too, that they may make useful and respectable private citizens; for such as seek to store their minds with useful knowledge, and who train their reasoning powers to think efficiently, will rise notwithstanding the frowns of fortune, if they are true to themselves, and correct in their moral deportment. When we look around upon our substantial farmers, master mechanics, and prominent citizens, how large a portion were poor boys; while the worthless and dissolute, are often those who commenced life under favorable auspices.

But there are difficulties in the way! Thousands would rejoice to be learned, were it not for the toil. They would gladly enjoy the gratification that wealth affords, but they are unwilling to labor for the prize. Think you that the men we have named, rose to distinction without effort? or rather, did they not climb the ascent step by step? Bnrrit, to whom we have already alluded is not merely a blacksmith by profession, but a day-laborer for eight hours at the anvil. William Cobbett was once a common soldier, and afterwards a member of the British Parliament. He says of himself: 'I learned grammar when I was a private soldier on the pay of sixpence a-day. The edge of my berth or my guard bed was my seat to study; in my knapsack was my bookcase, and a bit of board on my lap my writing table. I had no money to purchase candles or oil; in winter time it was rarely that I could get any light but that of the fire, and only my turn even of that. To buy a pen or a sheet of paper, I was compelled to forego some portion of food, though in a state of starvation. I had no moment of time that I could call my own; and I had to read and write amid the talking, laughing, singing, whistling, and bawling of at least half a score of the most thoughtless of men; and that too in the hours of freedom from all control. And I say, if I, under circumstances like these, could encounter and overcome the task, is there, can there be, in the whole world, a youth that can find an excuse for the non-performance?"

CHRISTIAN PSALMODY.—*No. I.*

We have never yet had, in any of our periodicals, a development of the true genius and philosophy of Sacred Poetry—of psalms, hymns, and spiritual songs. The Protestant denominations are awaking to the importance of the subject. The Presbyterian General Assembly have, after long deliberation and various postponements, at length got up a standard hymn book. The Baptists have also made several efforts of this sort. Recently there has been announced, "THE PSALMIST; a new collection of hymns, for the use of the Baptist churches, compiled by Baron Stow and S. F. Smith, revised by a committee of the BAPTIST PUBLICATION SOCIETY." These works will enable us more learnedly to appreciate what is yet wanting in their and our selections to an evangelical psalmody. Learning that there are various minds upon this subject amongst us, and not all the wisdom and scriptural knowledge attainable and requisite to a proper judgment and action in the whole premises, we propose a full discussion of the whole subject during the present year; and, besides all our own views and reasonings, we request communications from those who have reflected on the subject. As a community, I do not think we have paid proper attention to the subject, and are, consequently, without a proper standard of appreciation. We compare and estimate sacred composition without a fixed standard.

I present our readers with a few rules, worthy of their consideration, extracted from the Baptist Record, Extra. We shall critically examine the subject, and give various specimens of these compositions.

QUALITIES OF A GOOD HYMN BOOK.

One cause of the great diversity of opinion about compilations of hymns for social worship, is the want of some uniform standard, or rule of judgment. Poetry, with all its licence and afflatus, has rules of just criticism. So should a *book*, or collection of poetic effusions, intended for the worship of God, be subjected to critical rules. We subjoin a few rules, of which the principal ones may be found in the preface to the Psalmist, and by which we ask the public to judge of the qualities of that collection.

1. Hymns intended for devotional purposes should express *joyful emotion*. See James v. 13: "Is any among you afflicted? Let him pray. Is any merry (joyful)? Let him sing psalms." Eph. v. 12, 13: "Speaking to [among] yourselves, in psalms, hymns, and spiritual songs, singing and making melody in your hearts to the Lord. Giving thanks always for all things unto God, and the Father, in the name of our Lord Jesus Christ.

2. *Instruction and admonition*, should be contained in the hymns we use for social worship. See Col. iii. 16: "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in your hearts to the Lord." Yet the instruction and admonition should be in language of deep emotion.

3. The words of the hymn and the music should breathe one spirit—the spirit of a fervent, humble worshipper of God, in sincerity and truth.

4. A good hymn possesses *unity*. It treats of one subject only from the opening to the close.

5. As to composition, each hymn should be complete,—having a beginning, a middle, and an end. Every verse should add something to the preceding, in both thought and imagery.

6. The sentences should be brief, and the sense should not be carried from one verse to another.

Parenthetic clauses should be avoided.

7. The style should be simple, the words, generally, short, and easy to be understood. The accent should be uniformly on the same syllable in each verse.

8. A profusion of ornament, and the blending of distinct images, should be avoided.

9. A sounding epithet should never be used merely to furnish the requisite number of syllables.

10. The whole hymn should be adapted for the purpose of *singing*. Many good poetical compositions contain correct sentiment, and may be read with profit, but should not be sung.

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MISTAKES TOUCHING THE BOOK OF MORMON.

From the Evangelist.

"MORMONISM.—*The Means by which it stole the True Gospel.*

"IT is well known that the Mormons preach the true gospel and plead for immediate obedience to it on the part of the hearers, as the advocates of original Christianity do. This was not an original measure of Mormonism; for, indeed, baptism for the remission of sins is a phrase not found in their book. A few of their leaders took it from Rigdon, at Euclid, on the Western Reserve, as may be learned from brother Jones' account of their first visit to Kirtland, published in a preceding volume of the Evangelist. Rigdon, we were perfectly aware, had possessed himself of our analysis of the gospel and the plea for obedience raised thereupon; but not choosing to rely on my own recollection of the means by, and the times at, which they were imparted to him, we wrote to Mr. Bently, who is his brother-in-law, for the necessary information. Mr. Bently's letter shows not only whence he received his knowledge of the true gospel; but also that, coward that he was, he had not the independence necessary to preach it in his own vicinity after he had received it. Thus the knowledge of ordering and pleading the elements of the true gospel by that people, is seen to arise near the same time and from the same source as that of our own reformation. Mr. Bently's letter is as follows:—

"SOLON, January 22, 1841.

"*Dear brother Scott*—Your favor of the 7th December is received. I returned from Philadelphia, Pa., on the 10th, and the answer to your acceptable letter has been deferred. I was much gratified to hear from you and family, but would be much more so to see you once more in the flesh, and talk over our toils and anxieties in the cause of our blest Redeemer.

You request that I should give you all the information I am in possession of respecting Mormonism. I know that Sydney Rigdon told me there was a book coming out (the manuscript of which had been found engraved on gold plates) as much as two years before the Mormon book made its appearance in this country or had been heard of by me. The same I communicated to brother A. Campbell. The Mormon book has nothing of baptism for the remission of sins in it; and of course at the time Rigdon got Solomon Spaulding's manuscript he did not understand the scriptures on that subject.* I cannot say he learnt it from me, as he had been about a week with you in Nelson and Windham, before he came to my house. I, however, returned with him to Mentor. He stated to me that he did not feel himself capable of introducing the subject in Mentor, and would not return without me if he had to stay two weeks with us to induce me to go. This is about all I can say. I have no doubt but the account given in Mormonism Unmasked, is about the truth. It was got up to deceive the people and obtain their property, and was a wicked contrivance with Sidney Rigdon and Joseph Smith, Jr. May God have mercy on the wicked men, and may they repent of this their wickedness!

May the Lord bless you, brother Scott, and family! Mrs. Bentley is much out of health, and I fear will never be better.

Yours most affectionately,
ADAMSON BENTLEY.

Brethren Scott and Bentley are both mistaken as to the fact of baptism for the remission of sins not having been found in the Book of Mormon; and one of them in the inference contained in the note appended to Elder Bentley's letter.

The conversation alluded to in brother Bentley's letter of 1841, was in my presence as well as in his, and my recollection of it led me some two or three years ago to interrogate brother Bentley touching his recollections of it, which accorded with mine in every particular, except the year in which it occurred—he placing it in the summer of 1827—I, in the summer of 1826—Rigdon at the time observing that in the plates dug up in New York there was an account not only of the Aborigenes of this country; but also it was stated that the Christian religion had been preached in this country during the first century just as we were preaching it on the Western Reserve. Now as the Book of Mormon was being manufactured at that time, for the copy-right was taken out in June, 1829, two years according to Elder Bentley, and three years according to me, after said conversation, (and certainly it was not less than two years,) the inference of brother Scott touching the person upon whom the theft was committed would be plausible, if it was a fact that baptism for remission of sins is no part of the Book, but something superadded since from the practice in Ohio in the end of

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* Sidney Rigdon accompanied brother Campbell to the M'Calla debate in 1823, and must have heard what was said on baptism on that occasion, and forgot it. This was not wonderful neither; for things presented to the mind apart from an obvious and acknowledged practice, are soon forgotten. But neither Rigdon nor any other person who has seen me baptize for remission, could possibly forget the import of the ordinance. So we think W. S.

1827 and beginning of 1828, a year or more after Rigdon made the aforesaid statement.

But the truth of this inference depends upon the fact whether baptism as aforesaid is found in the Book of Mormon, or was, as he imagines, borrowed in 1830 from some of the brethren on the Reserve. Baptism for remission is, however, taught in the Book of Mormon, and therefore, according to his own reasoning, the inference is wholly an imagination. It is found variously and frequently stated in the Book of Mormon. On page 479 it is expressed in the following words:—"Blessed are they which shall believe in your words, and be baptized: for they shall be visited with fire and the Holy Ghost, and shall receive a remission of their sins." Again, p. 581. "Baptism is unto repentance for the fulfilling the commandments unto the remission of sins." Again, p. 582. "The first point of repentance is baptism, and baptism cometh by faith unto the fulfilling of the commandment, and the fulfilling of the commandment is unto the remission of sins." Indeed, as early as page 240 it is plainly taught in the form of a precept—"Come and be baptized unto repentance, that you may be washed from your sins." Certainly this is testimony enough, without farther readings.

The note on the text of brother Bentley's letter shows how easily men may reason wrong from false facts, or from assumed premises. If the Editor of the Evangelist were not above the imputation of ambition, envy, jealousy, or vanity, the whole affair might be construed disadvantageously. But as it is, it seems to show the necessity of a scrupulous examination of the premises before we presume on such grave conclusions.

Men remember what they *hear*, as well as what they *see*. Again, if men are said to "steal" what they see, may they not be said to "steal" what they hear? And if nothing short of seeing an action performed could explain this mystery, how comes the good Baptist Taylor to insert in his history of churches in Kentucky, writing about the time of the aforesaid conversation, the same views on this subject which are contained in the Book of Mormon? It is, therefore, no disparagement of these views of baptism that they are found in the Book of Mormon, more than that they are found in Taylor's History of Ten Baptist Churches in Kentucky, published three years before the Book of Mormon. But that Sidney Rigdon had a hand in the manufacture of the religious part of the Book of Mormon is clearly established from this fact, and from other expressions in that book, as certainly "stolen" from our brethren as that he once was amongst them. Our brother of the Evangelist seems on other occasions, as well as this, to draw conclusions equally false, and as apparently invidious, as will appear from another article from the September Evangelist, to which my attention has been specially called:—

"BAPTISM.

"Baptism is for the remission of sins. And when the current plea for obedience was introduced the rite was publicly admininistered for 'the remission of sins,' the baptizer saying audibly, 'For the remission of your sins I baptize you,' &c. Was not this enough?* Is it necessary to harp forever on this ordinance as if it were the grand essential? Is baptism the *alpha* and the *omega* of reformation?

Some persons seem to have hanged their immortality with posterity upon baptism for remission.† We have at present no less than three debates on the subject announced; one already in progress, and two in contemplation.

But what has all this talking, writing, and debating done for the cause? ‡ There are several things which it has done. First, it has turned the minds of the brethren very generally outward upon the ordinance, instead of inward upon faith and penitence. Secondly, it has made them very lightly esteem the most evangelical faith and unfeigned repentance in others who do not understand the ordinance as we do. Thirdly, it has made very wrong impressions upon the public mind in relation to our views of the comparative value of gospel truth, for the world both see and feel that in the discourses of many of our evangelists, "Christ and him crucified"—the pains, and groans, and tears of Calvary—are made to give way to a silly and irreverent oratory on baptism, its adjuncts, or its corruptions. So that while many persons among us speak and write about baptism for the remission of sins, they have not a syllable to utter concerning a crucified Redeemer. This is a fatal mistake. Finally, this eternal talk about baptism for remission by our more eminent brethren, encourages those among us of no character (and we have thousands such) to argue for baptism, when all the world knows that they have themselves dishonored their baptism." §

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* It was not enough, as our experience proves. Had it not been for writing, debating, talking, and 'harping on the subject,' it would have attracted comparatively but little attention. So testify both history and my experience.

† Who those persons are that have hung up their immortality, &c. upon baptism for remission, I know not. Some, indeed, seem to regard the baptizing and being baptized for remission, &c. a very good basis for immortality! But I never knew any of these have any public debate on the subject.

‡ It has in a good measure, and primarily in my knowledge, placed it where it is. The States where these debates occurred have more disciples now, by thousands, than any other States in the Union; and there the cause has *always* flourished first and last most successfully. Some there are, however, who too much depreciate the labors of others to enhance their own. Now as this is not the case with the Editor of the Evangelist, he ought not to appear to so much disadvantage by thus speaking of other men's labors in contrast with his own.

§ Certain portions of this address appear to have been written too much under the influence of Millerism—too much, at least, to be copied into this work. I do not think that the brethren are worthy of such unmeasured reprobation. Though I admit that there is reason to complain of multitudes being drawn and urged into the Christian profession by an improper preaching of baptism for the remission of sins. But, then, as the brethren say, no man in the nation is more to blame for this than the Carthage Evangelist. I have long remonstrated against the passion for bringing in multitudes of untaught persons into the Christian church. Some of our Evangelists have done much damage to the cause, as well as to men's souls, by pressing them by improper arguments and antievangelical appeals to be baptized. This I am in duty bound to say: and to urge upon our

I know not why our engaging in this discussion should have called forth such remarks from our old friend and fellow-laborer of the Evangelist. I can neither explain them nor his recent essays on organization, which seem, though written at considerable intervals of time, to have been influenced by some unpropitious star. Editors owe to each other common courtesy, as well as fraternal affection; and while I extend to all the privilege of canvassing all my views with the most perfect freedom, I only ask from my juniors and my coevals the usual civilities. If these strictures on debating were not, as far as my knowledge goes, universally applied to me, I should rather have suffered them to find that merited oblivion to which many similar imputations have already descended. A. C.

* * *

ORGANIZATION.

I MUST add to the preceding, a few extracts from essays on organization from the same pen. I have room at present for only three or four passages.

"Brother Campbell, in his February number for the present year, places before his readers, as illustrative of his notions of organization, an example, the scene and seat of which is laid in the island of Guernsey. It is as follows: An evangelist or two preach in the island, convert the people, and plant churches, which are called A. B. C. D. E. F. and so-forth, it may be to the end of the alphabet.—And as a first step to the organization of these churches, they are unitedly to be called the church of Guernsey. He says, 'The communities, A. B. C. D. E. F., constituted the whole church in the island of Guernsey; but as yet (i. e. *anterior to this new 'organization*,) they did not act as one church.' We do not misapprehend brother Campbell, then, when we say seven separate churches in the island of Guernsey are in his plan of organizing, to form one 'whole church'—the church of Guernsey. Here then, I affirm, is a new organization, a new church, and a new name—a district church—a district name. I call it *new*, because no such use of the word *church* is found in scripture." * * *

"Such are the reasons of Epaphras for the Guernsey organization. Now, it may be asked, why is it that a student of the Bible, an enlightened Christian, shall read over and over again these eight propositions, as they are called, and approve them in theory, and repudiate and treat them with utter neglect in practice? Why is it that things so apparently sensible, should nevertheless be wholly powerless? The Christian feels, though he may not be able to say why, that these considerations, while imposing in theory, are impracticable in fact. He

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brethren to reflect more gravely upon this practice. As to wrong impressions made on the public mind by 'a silly and irreverent oratory on baptism, its adjuncts and its corruptions.' I consented to the recent debate for the relieving of the cause from all that calumny and obloquy brought on it by injudicious writers, evangelists, and speakers, and I trust it will appear that in this particular the public will stand disabused of many ill-founded objections, by a candid perusal of the whole discussion. A. C.

feels that they are written in behalf of a political embodiment of Christians that has no foundation in the scripture; and that to give efficiency to such an order of things, the iron grasp of both the Pope and the emperor would be necessary. He feels that it is imperial; that a Constantine, a Justinian, or a Phocas, with a Gregory at its head, would scarcely be strong enough to set it up and keep it up." * *

"For instance, some persons, brother Campbell informs us, wrote to him for an organization, and he propounded the Guernsey case for an answer. I will say of all such applicants, that if they are not duped and led astray from the simple organization of the New Testament, they will owe their safety, not to their own prudence, but to the discretion of others totally, for in that they sought an organization at his hands, they gave to all men the most animated demonstration of a disposition lurking in them to associate the fortunes of original Christianity, which we have been these twenty-five years seeking to restore, with the wisdom of a human organization. Can it be that such brethren do not know that most of our churches already possess an organization, and neither require nor demand another at the hand of any man? What does our church at Carthage want of brother Campbell? If he encourages the brethren to play their part well on the present organization, he does well." * * * *

"There was a man came to our glorious Lord in the days of his flesh, and said, 'Master, command my brother to divide the inheritance with me.' What was the reply of our Lord? His answer proves that he detected the sophistry as well as the flattery and cupidity couched in the appeal, and therefore he replied, 'Man, who made me a judge over you?' Have these brethren then ever thought, 'Who made brother Campbell an organizer over us?'

"But we do not intend to multiply these pieces on organization. Our position is this, that our churches with bishops and deacons are already organized; and I dare say all our readers concur with us in our opinion of this fact."

One of easy faith, or a moderate degree of credulity, from reading the above extracts, as well as the essays from which they are taken, might conclude that there is some most singularly new and dangerous system of organization proposed by me, not only at variance with, but actually subversive of, the apostolic order and organization. Yet, strange to tell, my views and those of the Evangelist are in every point the same, if, indeed, he has rightly expressed himself in the following passage.

"I have vouched that the scripture organization is, *first*, that of individual disciples into a church, with bishops to oversee them and deacons to serve them; and, *secondly*, that of all the churches into one body, under the head, Christ Jesus our Lord. Neither of these positions, I believe, is denied by any of my brethren, and indeed I feel it to be too late in the day to trouble either myself or reader with the Bible proofs for their legitimacy, seeing these proofs have been before them for many years. But Jerusalem, Corinth, Ephesus, Colosse, the churches in Crete and Judea, may very properly be adduced as illustrating the first form of scriptural organization, viz. the organizing of individuals into churches, with bishops and deacons."

In the late debate, I affirmed, that although we had no organization as a society for any general system of co-operation, we nevertheless had a scriptural congregational organization, in having bishops and deacons appointed in all our organized communities, of which we have a great many.

And what is the theoretic difference developed in all this apparent opposition? It is briefly this. I used an island for the whole world,—a district to represent the church universal, so far as the church of Christ is partly on earth and partly in heaven. How any one conversant with all that I have written on the subject for so many years, could otherwise understand me, is o me rather a mysterious problem. I choose an island with some seven churches to represent the whole church on earth, or in any given district, merely because most minds can better comprehend a great subject when reduced or confined to a small space, than when viewed in all its immense dimensions. The church of Christ in the United States, or in Ohio, or in the county of Hamilton, is, of course, composed of all the particular churches or communities which occupy its whole territory; and, strange to tell, when our brother Scott quotes the seven or eight propositions offered by Epaphras, he does not find, and I opine he cannot find, a single fault to any one of them.—These are just as natural as real life. I proposed no new unscriptural organization. Nor was I at all writing upon the organization of congregations as such. That matter was fully developed almost twenty years ago, in the Christian Baptist, and, more recently, in my Extra on Order. But we now evidently want some scriptural system of co-operation, some general or common understanding in matters connected with the intercourse of communities and public laborers. At present, there is no common understanding amongst the churches on this subject; and, as a consequence, many unpleasant occurrences, and a great want of concentrated effort in building up the common cause.

Intending to prosecute the subject still farther in the present volume, I shall dismiss it for the present.

The subject of Mormonism, baptism for remission of sins, debates and organization, are introduced in this essay as a preamble to a proposition immediately to be offered: Whether such questions as, "What does our church at Carthage want of brother Campbell?" and, "Who made brother Campbell an organizer over us?" and whether such comparisons, as those instituted on many occasions, between the different labors and the various success of individuals, and the special claims, consequent thereupon, on the gratitude and homage of the brethren, are in good taste, and in good keeping with our position and profession as Christians, editors, preachers, and teachers of the New Institution;

and whether juniors should thus address their seniors, especially in print, even when, as in the present case, there is no suspicion of ambition, envy, jealousy, or fleshly rivalry; are questions of very grave importance, much affecting the public character of our editors, and profession in general, and the progress of a cause dear to the heart of every sincere professor amongst us. I have seen indications of this same spirit in some of our junior editors,—warm, ardent, and precipitant, as the new fashioned Israelite of Jeffersonville, who occasionally read us some learned lessons on such topics.

I am certainly much indebted to one or two superlatively benignant and unaspiring brethren to keep me in the right path, and will, in token of my esteem and affection, offer to them all the following resolution, as a new year's gift:

Resolved, That all editors and journalists who may desire to instruct or reprove a brother editor, shall first privately communicate with him by letter, or messenger, on such subjects; and thus ascertain whether he desires such instructions, or reproofs; and in no case *publicly* tender them until solicited.

Resolved, That the preceding resolution, so soon as carried by a majority of the votes of all our journalists, shall go into effect, and be in full force until repealed by at least two-thirds of the whole editorial corps. A C.

TO THE FACULTY AND TRUSTEES OF BETHANY COLLEGE.

Dear Friends,

In retiring from the position, which I have occupied during the last four months, of teacher of the Preparatory School in Bethany College, I feel it due to those interested in the welfare of that important institution, to state the cause of my resignation. When I agreed to resign my former charge, and to accept of this situation, I was not aware of the strong attachment of the people of Trenton to my ministrations, nor of their firmness in assisting me to carry out a number of scriptural and liberal forms of church order. Since their disposition in this respect has been manifested, I have felt that their previous claims upon me were so paramount as to make my return among them absolutely necessary. I regard it as no small privilege to have enjoyed, even for a short time, the society of the enlightened men who form the Faculty of this College. I have possessed the usual opportunities of acquaintance with the operations of such institutions in Europe, and I am free to say, that I have never seen a college or university where the moral character of the students was so strictly attended to, and their improvement in their studies so assiduously pressed.

I am, &c.
JOHN YOUNG.

Brother Young, who has been since the commencement of the session in charge of the Preparatory Department at the Family Mansion of Bethany College, has been induced, by the continual solicitations of the Baptist Church in the city of Trenton, N. J., to return to that State, and to resume his labors in that community. In the selection of our professors and teachers, we have not been at all exclusive. Brother Young is a Baptist minister, from London, of liberal views, and very popular talents as a speaker. He has often, during his stay here, spoken in the church at Bethany with much acceptance; and he will carry with him the Christian regards and the prayers of the church for his usefulness and prosperity. We have also a Presbyterian professor in the department of the languages, very highly esteemed for his virtues and for the faithful discharge of his professional duties. We are always pleased to cultivate the most intimate friendship with all good and useful men, of all denominations, reputable for their intelligence and piety, and would be glad to be frequently visited at the College hall by respectable preachers of all Protestant denominations.—Why do the Presbyterian and Methodistic ministry visit us so seldom?

A. C.

THE PECUNIARY AFFAIRS OF THE MILLENNIAL HARBINGER.

For the last three or four years, we have not, on an average, collected more than half our subscription dues. The consequence is, that we are much in debt, and unable to proceed any longer upon our present system. We have on our list one-hundred-and-six who have never paid any thing for fourteen years; also, three-hundred-and-fifty-two who have paid nothing for seven years; and twelve-hundred-and-fifty-eight who have paid nothing for four years. For the last year, indeed, we have been making considerable efforts, by sending out travelling agents, to make collections, and to get our affairs upon a safer basis. We have, however, but very partially succeeded, owing, no doubt, to the pecuniary embarrassment of the country.

We have all suffered by an over-extension of the credit system,—many think by having any credit system at all. The morals of the community, as well as its financial affairs, have certainly not much improved by the enormous *go-in-debt* system, so generally popular for the last ten years. It is full time we should, as a nation, halt, and consider our ways. Those who have seriously reflected on the alarming posture of Britain and America, in their overtrading career, are generally of one opinion as to the necessity of an immediate reform.—Many, indeed, carry their views so far as to say that the credit system should be wholly abolished. Though we cannot go quite so far, we politically believe that the speculating credit system should be vastly retrenched, and that Christians should have little or nothing at all to do with it. No prudent private citizen should ever go into debt, only under adverse providences, or in works of benevolence; and then, indeed, but few of them will be apt to ruin themselves.

Editors of periodicals are not only thinking of wholly abolishing the credit system, but some of them are going exclusively into the payment *in-advance* plan. We will likely have all to come to that system. It is said to have worked well where fairly tried. One thing we must do immediately, with the issuing of the present number;—we must strike from our list all our non-paying subscribers that are from seven to fourteen years in debt. That will be done instantly. And how far below that we shall go a few weeks will determine. We shall, by the present excision, lose several hundred of our PATRONS, to whose generosity not we only, but the whole community, are much indebted for their efforts in diffusing intelligence, and in improving the moral condition of society.

A. C.

* * *

NEWS FROM THE CHURCHES.

Palmyra, Missouri, November 28, 1843.

I have just returned from a tour of preaching on the Missouri river, of five weeks and five days. I visited and preached in the following places:—I preached three days in Paris, Monroe county; in Huntsville, Randolph county; in Dover and Lexington, La Fayette county. In Lexington, Mo., Dr. Joseph Chinn's eldest son, formerly of Lexington, Ky. with two others confessed, and two by letters were added in the same place. In Glasgow, Howard county, brother Thomas Allen and myself held a meeting: one confessed, and it was said much prejudice was removed, and great satisfaction was expressed at the exhibition of the gospel. We had to preach in a cellar. I preached at Richland, Fayette, and Mount Pleasant, all of which places are in Howard county. At Richland we have between two and three hundred members. I also visited Columbia, in Boone county, the site selected by the Legislature of Missonri for the location of the University of Missouri. The situation is elevated and healthy; the scenery is rich and beautiful; the buildings are spacious, neat, and executed in the best style of architecture.

The residence of our highly esteemed, zealous, and talented brother Thomas M. Allen, is near this last mentioned place; with whom, and his family and some of our old Kentucky brethren, we spent a day most pleasantly. We next proceeded to Millersburg, in Calloway county, where we met a large and solemn congregation, whose countenances seemed to bespeak the great loss they had sustained in the death of brother Coons. We, after we left Millersburg, proceeded to Jefferson City, on the south side of the bank of the Missouri river. In this city is located the Capitol of Missouri. It is a grand, substantial, and costly marble monnment, erected by the munificence and patriotism of Missouri. May their principles and morals be as elevated and as enduring as the materials which compose this commanding and august building! We have a small congregation of brethren in this city. We spent several days in preaching and conversation with brother H. L. Boon, formerly of the Methodist connexion—now Clerk of the Supreme Court of Missouri; and then immersed two females in the turbid and impetuous waters of the Missouri river, and left for Bloomfield, in Calloway, on the north side of the river. Three miles from Bloomfield, on the road to Fulton, stands the meeting-house of brother James Suggett, whom I succeeded as Pastor at the Great Crossing in Kentucky some eighteen years ago. We preached in his meeting-house; he greeted us cordially, and pressed us to dine with him, and spend the night, and kindly tendered us the use of his meeting-house the next day; but we were compelled to leave. The difference between us and the missionary

Baptists of Missouri is small; we are nearer together than any other people. What separates us? They disclaim the use of creeds—so do we. They say the New Testament is their creed—so do we. May all Christians unite to obey the New Test is the prayer of J. CREATH, Jr.

OBITUARY.

Departed this life, in this city, December 9th, 1843, sister HESTER GRAHAM, in the 27th year of her age.

Sister Graham was an exemplary Christian: She lived and died beloved by all who knew her. At the early age of 11 years she made a profession of her faith in Christ, and was baptized by brother Allen, of Jefferson county, who has long since gone to his rest. When the congregation of Disciples was organized in this place some ten years ago, our beloved sister was among the first to unite with that persecuted handfull; and from that time up to the day of her death she proved herself to be a pious, intelligent, consistent and devoted follower of the blessed Redeemer.

About one year since she was attacked with a pulmonary disease, which proved, on *post mortem* examination, to be *tuberculous consumption*. Confined for the most part to her room, and deprived of many of the privileges attendant on the public worship of God, it was her constant delight to receive the visits of the children of God, to talk with them of the things pertaining to the faith and hope of the gospel, to hear the Divine Oracles read and expounded, to engage with them in singing the songs of Zion, and unite in supplication and thanksgiving to the Father of our mercies.

A funeral sermon was preached by the writer, in the Christian Chapel, at 3 o'clock, Lord's day, Dec. 10th. The large attendance on the occasion evinced a deep sympathy for the family of the deceased, both from the brethren and the friends without the church. While, then, we could not refrain from dropping the tear of sorrow, it was with joy we reflected upon the declaration of the Apostle, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thess. iv. 13, 14. W. J. B.

Louisville, Ky, December 15th, 1843.

PROSPECTUS FOR PUBLISHING

THE DEBATE,

Held in Lexington, Ky., between *Alexander Campbell*, of Bethany, Va., and Rev. *N. L. Rice*, of Paris, Ky., on the following propositions:—

1. The immersion in water of a proper subject into the name of the Father, the Son, and the Holy Spirit, is the only Apostolic or Christian baptism. Mr. Campbell affirms—Mr. Rice denies.
2. The infant of a believing parent is a scriptural subject of baptism. Mr. Rice affirms—Mr Campbell denies.
3. Christian baptism is for the remission of sins. Mr. Campbell affirms—Mr. Rice denies.
4. Baptism is to be administered only by a Bishop or ordained Presbyter. Mr. Rice affirms—Mr. Campbell denies.
5. In conversion and sanctification the Spirit of God operates on persons only through the Word of Truth. Mr. Campbell affirms—Mr. Rice denies.
6. Human creeds, as bonds of union and communion, are necessarily heretical and schismatical. Mr. Campbell affirms—Mr. Rice denies.

Reported by competent Stenographers, and to be approved and authenticated by the Debatants. Published in one octavo volume, containing from seven to eight hundred pages, neatly executed on good paper, and will be bound in cloth or muslin. The above work will be published as early as practicable, at Two Dollars per copy.

To large purchasers are proposed the following discounts, viz.—To those who pay for ten copies and upwards, ten per centum; for fifty copies and upwards, fifteen per cent.; for one hundred copies and upwards, twenty per cent

RECOMMENDATIONS.

We cheerfully recommend the above work.

H CLAY,
J. SPEED SMITH, } *Moderators.*
GEO ROBERTSON,

We (Ministers of the same church with Mr Campbell) cheerfully recommend the work:—James Fishback, James Shannon, John Smith, A Raines, L L Pinkerton, J T Johnson, B F Hall, Wm Morton, D S Burnet, A Kendrick, S E Shephard. [To these 60 names could have been added had there been space to spare.]

We (Ministers of the same church with Mr. Rice) cheerfully recommend the work:—J K Burch, Jacob F Price, J H Brown, N H Hall, J H Matthews, J F Coons, J G Simrall, J J Bullock, J Montgomery, W D Jones, R C Grundy, D S Todd, W Y Allen, John Watt.

We (Ministers of the Methodist Episcopal church) cheerfully recommend the above work:—H B Bascom, B H M'Cown, W H Anderson, R T P Allen, J L Kemp. T Lynch.

Orders should be forwarded by the first of February, 1844, to D. S. Burnet, one of the Publishers, Louisville, Ky.

☞ **Subscriptions received at the Office of the Millennial Harbinger.**

THE

MILLENNIAL HARBINGER.

THIRD SERIES.

VOL. I. BETHANY, VA., *FEBRUARY*, 1844. No. II.

MESSAGE OF THE GOVERNOR OF VIRGINIA.

In these days of high political excitement and almost universal devotion to political intrigue, it is a rare thing to meet with any sentiment, even in our gravest state papers, from our highest and most honorable dignitaries, calculated to awaken the hopes of the philanthropist, or excite in the bosom of the philosopher the fond expectation that politicians will at last grow into statesmen and ascend from the low and unphilosophic expedient of resorting eternally and alone to *cure*, to the higher and more rational policy of a broad and comprehensive system of *prevention*. There is a strange delusion practised by our legislators, both upon themselves and those whom they represent, in the phraseology of their laws. They purport to be "for the *prevention* of this, that, and the other practice or crime," when in reality they are but medicine, lying upon the judicial shelf, utterly dormant and inefficient till the patient is sick. They are then administered to produce a *cure;* but it too often happens that the want of timely application gives such strength and hold to the malady, as to place the patient entirely beyond their remedy, and thus consign him, another victim to the fatal negligence of those, whose duty it is to watch over the moral health of the citizen and throw around him safeguards and protection against the encroachments of immorality and vice. We are aware, that the *fear* of punishment is looked to as a means of preventing crime; but in the language of true political economy, those motives only are considered as belonging properly to the class of *prevention*, which address themselves to our moral nature. The hope of escape is but too often as strong as the fear of apprehension, and there needs a moral counterpoise to turn the scale in favor of virtue, It is the neglect of this important truth, that leads our law-makers again and again through the ceaseless round of prohibitory enactments when, by its observance, a little reflection would convince them of the policy of the far more rational plan of preventing crimes or violations of law, by diffusing throughout the community the blessing of a liberal education, both intellectual and moral. Educate the popular mind and instill into its very youth the eternal principles of right and wrong, the duties we owe to God and our fellow-man, or, what is the same thing, just conceptions of religious and moral obligation, and you place a bar strong and insurmountable between vice and the citizen.

In days by-gone it was thought that the average of human life was gradually diminishing, and the bills of mortality in the large cities of the world fully corroborated the melancholy conjecture. There had been a gradual decline in the human family, shortening the days allotted to man, and filling the few granted, with sickness and sorrows. But of late years, the attention of the scientific has been directed not only to the cure of diseases, but also to their prevention; and the result has been an actual increase in the average period of human life; and so, if we would wisely legislate against crime, must we take some means of keeping aloof from those moral contagions and desolating epidemics, which are the natural offspring of ignorance, and which sweep, like the pestilence, over lands blessed with all the elements of moral health and happiness. Penal and prohibitory laws never have, and they never can, make a nation virtuous and moral. They are indeed necessary; but that our wise statesmen should ever have deemed them sufficient, is a little remarkable. Human nature should be taken hold of in all its elements, if we would gain complete mastery over it. It is most unphilosophic to expect to curb a dozen strong and impetuous passions, excited under innumerable combinations and cirstances, by appealing alone to the one single principle of *fear*, and that too one of the lowest and least noble of all the feelings in the human breast. The sentiment of the Scottish Bard, with perhaps an enlarged acceptation of the word *honor*, meets with a hearty response from every enlightened breast:—

"The fear o' hell's a hangman's whip,
  To haud the wretch in order;
But where ye feel your *honor* grip,
  Let that ay be your border."

If we understand by *honor* a highly cultivated moral nature, there can be no question, that the sentiment is based upon a profound knowledge of human nature and the secret springs of human conduct. But before we can appeal successfully to the moral nature of man, we must develope it—enlighten the conscience and awaken and strengthen the perceptions of right and wrong. Hence arises the necessity for education, and also the moral obligation resting upon the State to place within the power of every individual within its jurisdiction, the means of unfolding and improving those powers, the exercise of which she claims the right control. From the very interesting message of the Governor of Virginia, portions of which upon this subject we lay before the readers of the Harbinger, it would appear that neither this necessity nor obligation has been seen or felt by our Virginia statesmen, and the melancholy condition of the community throughout the United States presents an argument sufficient to convince even those reluctant to believe, that little or nothing has been done for the extension of the greatest and best of all social blessings—a wise and universal system of popular instruction. From the tone of Governor M'Dowell's message, we may perhaps hope that a better state of things is in prospect for the Old Dominion, and that the mother, not only of Statesmen, but of States, will ere long set an example that will be speedily and successfully followed by the many who yet look up to her as a worthy and venerable parent. In acknowledging his own responsibily and stating the negligence of the past Legislatures upon this subject, he thus speaks:—

"Having brought to the notice of the last legislature the subject of general education and of free schools, and recommended it to a consideration it did not receive, I should be faithless to one of my clearest and most honorable duties if I did not present it again, and again invoke for it the care, the thought, and the legislation to which it is entitled. Weighty as this subject confessedly is, and every one feels it to be, and knows it to be, with the safe, just, and enlightened action of popular government, and with all the pursuits of rational and civilized man, and consecrated too, as it has long been, by an inviolate provision of our permanent laws, it is nevertheless sadly neglected in our public counsels, and year after year is thrust aside as if it had no admitted place amongst real and practical things. It would seem as if the very provision which was made for its support years ago by doing something, had thereby intercepted the larger and more beneficent provision which is necessary to support and to nourish it aright. Satisfied, as it would appear, that something had been done, the higher and bolder duty of doing more and more until nothing should remain to be done, has long been pretermitted, and successive legislatures have handed down the existing plan and provision of the law under painful and accumulating proofs of their ruinous insufficiency."

It would be some gratification to know, that the striking portraiture of legislative feeling here presented, is only true of Virginia; but unhappily its colours, sombre as they are, are even too bright for the truth in other states, and the lamentable spectacle is nearly every where presented of legislatures assembling year after year and drinking draughts by millions from the costly fountain of the public treasury, without even giving a solitary thought to this "their clearest and most honorable duty." The cost of penitentiaries and public prisons of various kinds—of complicated and extravagant systems of judicature, rendered necessary indeed by the ignorance and immorality of the people, and all the cumbrous forms both of legislation and execution, swell the expenditures of the government and increase the odious burden of taxation, without conferring upon society the one half of that real and substantial good, which even a less outlay in some judicious system of general popular education would infallibly secure. Yet such is the force of habit and the power of indifference, upon subjects not directly and immediately concerning our own personal standing or that of our party, that expedients, which the experience of years has proved perfect nullities, are still retained, and systems, stamped with the impress of *failure*, imposed upon a people, whose very necessities are every where crying for reform. We could not have a better exemplification of the truth of this remark than is furnished us in the following paragraph from the message. Speaking of the provision made in Virginia for "poor schools," the Governor says:—

> "When it is considered that this plan of common education has been near thirty years in existence—that its whole machinery has become perfectly familiar to those who administer it, and whose duties of administration are enforced by penalties—that its minor defects have been corrected as perceived—that material alterations of structure have been introduced, and that every efficiency of which it is capable has been given to it by its controlling head, whose system, vigilance, and fidelity, which make him an honor to the government, have been so long and so laboriously devoted to the perfection of this scheme; when this is considered, and it is considered also that there is one in every twelve of our grown up white population who can neither read nor write; that out of fifty-one thousand poor children for whom this scheme is designed, only twenty-eight thousand have been taught any thing at all, and that these have been taught an average period of but sixty days during the past year; when these things are considered, will it be said that the result is satisfactory? That it demonstrates a condition in this branch of public interest and in the means appropriated to sustain it, with which the legislature and the country ought to be contented? If sixty days tuition to one half of the "indigent" children of the state is the grand result which our present system is able to accomplish after so many years of persevering efforts to enlarge and perfect its capacities, it is little more than a costly and delusive nullity which ought to be abolished and another and better one established in its place."

Yet for thirty years it has been continued, and even now it seems that nothing short of a supernatural eloquence can shake it off. Nevertheless, it is supposed that the legislature partakes sufficiently "in the hopes and interests of the public" to regard it as a duty to discontinue a "system which operates in such manifest subversion of both;" and accordingly, "with the hope of aiding them in the work of preparing a better, and of preparing it with the ultimate and comprehensive purpose of extending the rudiments of a cheap, if not a free education, to every child in the state," the Governor has submitted to their consideration "whether it is not possible to obtain it by constructing a system upon the basis of our joint stock incorporations." But for the sake of all who are interested in this matter, as well as for the purpose of awaking interest with those who are not, we give entire both the plan and the excellent general remarks which follow:—

"The principle of these incorporations has already been adopted to some extent in the establishment of our district schools, and there is no reason whatsoever, either speculative or practical, why it may not be just as well applied to the support of schools generally as to the support of any other purpose of public concern. No other purpose brings public and private interests into a more absolute union with each other than that of primary education, or could better justify, on that ground, a union of their means of support. In all ordinary cases of joint stock associations, individuals are the partners of the State, and to them the larger interest and of course the controlling power is assigned. In this case it is suggested that counties should take the place of individuals, and that the will of these counties in all the material points of the partnership relation should be declared by the persons residing in them who are tax-payers to the revenues of the State. Let these persons determine by general vote, whether they will agree to any joint stock co-operation with the State for such a purpose; and after agreeing, let it be their right to prolong or to discontinue the arrangement at their pleasure. Let the State on its part, and in the first place, determine upon the sum which it is willing, upon this plan, to appropriate annually for common education; let it fix the fractional share of 2-5ths, or any other which it is willing to give, and allot the whole to the counties respectively, according to their white population. When this is done, let the county tax-payers of the state revenue decide, under authority of law for that purpose, whether they will unite with the state upon the terms and for the objects proposed, and will agree to raise by a separate tax upon themselves their share of the funds required. Should all or any of the counties agree to do so, authority should be given for the election by general vote, or for the appointment in some other form, of several persons, who, with others appointed on behalf of the state, should constitute a local directory, with full power to take charge of the joint funds, and to carry into effect, under the supervision of some general board or superintendent, the whole plan and object for which these funds were intended. To the counties who decline this plan of co-operation, the quota of the literary fund now allotted to them should be continued as usual.

With these general elements, it is believed that a system upon this subject can be formed which will be far more acceptable and more comprehensive than the existing one, and formed under internal checks which will effectually protect it against harshness, abuse, and want of local adaption. By associating the people of the several counties, as it is proposed to do, responsibly and intimately with the government in support and administration of their own schools, not only will the general subject of education be kept alive at its proper and fountain head, but the actual education of every one, resting no longer upon the footing of a parental duty alone, will come to be claimed and contended for as a legal right. Should the legislature regard the plan suggested as worthy of any attempt on its part to elaborate it into a system, a principal recommendation of it is the ease with which it can be converted into one for free education; and it is earnestly hoped whatever the scale on which it may be thought best to begin, that nothing less wise, patriotic and perfect than this will be thought of for its final and crowning result. Let your system of primary education, which is supported by the funds and protected by the vigilance of all, be free to all; and it will be found at last not only to be the cheapest and the best, but the surest of any to extinguish that spirit of exclusiveness which the education of a part is certain to inspire, and to nourish amongst our people, from their earliest youth, all the sympathies of mutual interest and dependence. Let it be free, and the poorest and most desolate child in the state will have a dowry in your laws which nothing can wrest from his hands, and never will your own call upon him for service be so legitimate—never can you demand that he shall submit himself, for your sake, to pains and dangers, and death itself, with so perfect a right as when you have sought him out in his hours of helplessness, and ministered to his wants, and have put away from his mind one of the heaviest and bitterest afflictions which orphanage and poverty can bring."

We take pleasure in perusing the noble sentiments with which this recommendation of Governor M'Dowell's closes; and our only regret is, that they do not meet with a hearty and warm response from every politician and statesman in the land. Still we will hope that the day will soon come, if it be not now at hand, when the incubus of ignorance will be lifted off from an otherwise free people, and the national mind unloosed from the trammels of a griping poverty. Society is composed of the rich and the poor, and it has its privations as well as its advantages; but a judicious statesman will ever strive to throw them as much as possible upon the former class, as those best able to bear them. The vigorous plant can provide for its own nutrition—it is the tender shrub that needs the fostering care of the gardener. A nation's population, rich and poor, is a part of its capital, and none should be repudiated—active circulation should be given to the whole, and then, and not sooner, may we expect the greatest amount of interest.

We cannot dismiss the subject without expressing the hope that if not philanthropy, ambition will stir up some gifted minds in the nation, to undertake a reformation in the feelings of the people on this interesting subject. The fields of merely political expedients have all been explored, and there is nothing now left—no great and absorbing question to call forth profound talents and chain a statesman's memory to the last outpost of posterity. The ephemeral questions of mere temporary and local policy die with the moment of their adjustment, and the actors in them purchase a fame as transitory. But link your name to the first great stride of a nation's mind, and your fame shall span the whole circle of time. The field is inviting both to philanthropy and ambition, and we trust will not long remain unexplored.

MATTATHES.

* * *

LOCKE ON TOLERATION.

[CONTINUED FROM PAGE 17.]

"It follows now, that we consider what is the power of the church, and unto what laws it is subject.

Forasmuch as no society, how free soever, or upon whatsoever slight occasion instituted,—(whether of philosophers for learning, of merchants for commerce, or of men of leisure for mutual conversation and discourse:)—no church or company, I say, can in the least subsist or hold together, but will presently dissolve and break in pieces, unless it be regulated by some laws, and the members all consent to observe some order. Place and time must be agreed on; rules for admitting and excluding members must be established; distinctions of officers, and putting things into a regular course, and such like, cannot be omitted. But since the joining together of several members into this society, as has already been demonstrated, is absolutely free and spontaneous, it necessarily follows that the right of making its laws can belong to none but the society itself; or at least (which is the same thing) to those whom the society, by common consent, has authorized thereunto.

Some perhaps may object, that no such society can be said to be a true church, unless it have in it a bishop, or presbyter, with ruling authority derived from the very apostles, and continued down unto the present times by an uninterrupted succession. To these I answer, in the first place, let them show me the edict by which Christ has imposed that law upon his church. And let not any man think me impertinent, if in a thing of this consequence, I require that the terms of that edict be very express and positive: for the promise he hath made us, that "wheresoever two or three are gathered together in his name, he will be in the midst of them," seems to imply the contrary. Whether such an assembly wants any thing necessary to a true church, pray do you consider. Certain I am, that nothing can be there wanting unto the salvation of souls; which is sufficient to our purpose. Next, pray observe how great have always been the divisions amongst even those who lay so much stress upon the divine institution and continued succession of a certain order of rulers in the church.—Now their very dissention unavoidably puts us upon a necessity of deliberating, and consequently allows a liberty of choosing that which, upon consideration, we prefer. And, in the last place, I consent that these men have a ruler of their church, established by such a long series of succession as they judge necessary; provided I may have liberty at the same time to join myself to that society in which I am persuaded those things are to be found which are necessary to the salvation of my soul. In this manner ecclesiastical liberty will be preserved on all sides, and no man shall have a legislator imposed on him but whom himself has chosen.

But since men are solicitous about the true church, I would only ask them here, by the way, if it be not more agreeable to the church of Christ to make the conditions of her communion to consist on such things, and such things only as the Holy Spirit has in the holy scriptures declared, in express words, to be necessary for salvation: I ask, I say, whether this be not more agreeable to the church of Christ, than for men to impose their own inventions and interpretations upon others, as if they were of divine authority; and to establish by ecclesiastical laws, as absolutely necessary to the profession of Christianity, such things as the holy scriptures do either not mention, or at least not expressly command. Whosoever requires those things in order to ecclesiastical communion, which Christ does not require in order to life eternal, he may perhaps indeed constitute a society accommodated to his own opinion and his own advantage; but how that can be called the church of Christ, which is established upon laws that are not his, and which excludes such persons from its communion as he will one day receive into the kingdom of heaven, I understand not. But this being not a proper place to inquire into the marks of the true church, I will only mind those that contend so earnestly for the decrees of their own society, and that cry out continually the church, the church, with as much noise, and perhaps upon the same principles, as the Ephesian silversmiths did for their Diana —this, I say, I desire to mind them of, that the gospel frequently declares that the true disciples of Christ must suffer persecution; but that the church of Christ should persecute others, and force others, by fire and sword, to embrace her faith and doctrine, I could never yet find in any of the books of the New Testament,

The end of a religious society (as has already been said) is the public worship of God, and by means thereof the acquisition of eternal life. All discipline ought therefore to tend to that end, and all ecclesiastical laws to be thereunto confined. Nothing ought or can be transacted in this society relating to the possession of civil and worldly goods; no force is here to be made use of upon any occasion whatever. For force belongs wholly to the civil magistrate, and the possession of all outward goods is subject to his jurisdiction.

But, it may be asked, by what means then shall ecclesiastical laws be established, if they must be thus destitute of all compulsive power? I answer, they must be established by means suitable to the nature of such things whereof the external profession and observation, if not proceeding from a thorough conviction and approbation of the mind, is altogether useless and unprofitable. The arms by which the members of this society are to be kept within their duty, are exhortations, admonitions, and advices. If by these means, the offender will not be reclaimed, and the erroneous convinced, there remains nothing farther to be done, but that such stubborn and obstinate persons, who give no ground to hope for their reformation, should be cast out and separated from the society. This is the last and utmost force of ecclesiastical authority. No other punishment can thereby be inflicted, than that—

the relation ceasing between the body and the member which is cut off —the person so condemned ceases to be a part of that church.

These things being thus determined, let us inquire, in the next place, how far the duty of toleration extends, and what is required from every one by it.

And first, I hold that no church is bound by the duty of toleration to retain any such person in her bosom as, after admonition, continues obstinately to offend against the laws of the society. For these being the condition of communion, and the bond of the society, if the breach of them were permitted without any animadversion, the society would immediately be thereby dissolved; but nevertheless, in all such cases, care is to be taken that the sentence of excommunication and the execution thereof carry with it no rough usage of word or action, whereby the ejected person may any ways be damnified in body or estate. For all force (as has often been said) belongs only to the magistrate, nor ought any private persons at any time to use force, unless it be in self-defence, against unjust violence. Excommunication neither does nor can deprive the excommunicated person of any of those civil goods that he formerly possessed; all those things belong to the civil government, and are under the magistrate's protection. The whole force of excommunication consists only in this, that the resolution of the society in that respect being declared, the union that was between the body and some member becomes thereby to be dissolved; and that relation ceasing, the participation of some certain things, which the society communicated to its members, and unto which no man has any civil right, comes also to cease. For there is no civil injury done unto the excommunicated by the church minister's refusing him that bread and wine, in the celebration of the Lord's supper, which was not bought with his, but other men's money.

Secondly, no private person has any right, in any manner, to prejudice another person in his civil enjoyments, because he is of another church or religion. All the rights and franchises that belong to him as a man, or as a denizen, are inviolably to be preserved to him. These are not the business of religion. No violence or injury is to be offered him, whether he be Christian or Pagan. Nay, we must not content ourselves with the narrow measures of bare justice; charity, bounty, and liberality must be added to it. This the gospel enjoins; this reason directs; and this that natural fellowship, we are born into requires of us. If any man err from the right way, it is his own misfortune—no injury to thee; nor therefore art thou to punish him in the things of this life, because thou supposest he will be miserable in that which is to come.

What I say concerning the mutual toleration of private persons differing from one another in religion, I understand also of particular churches; which stand as it were in the same relation to each other as private persons among themselves, nor has any one of them any manner of jurisdiction over any other, no not even when the civil magistrate (as it sometimes happens) come to be of this or the other communion. For the civil government can give no new right to the church, nor the church to the civil government. So that whether the magistrate joins himself to any church, or separate from it, the church remains always as it was before, a free and voluntary society. It neither acquires the power of the sword by the magistrate's coming to it, nor does it lose the right of instruction and excommunication by his going from it. This is the fundamental and immutable right of a spontaneous society, that it has power to remove any of its members who transgress the rules of its institution. But it cannot, by the accession of any new members, acquire any right of jurisdiction over those that are not joined with it. And therefore peace, equity, and friendship, are always mutually to be observed by particular churches, in the same manner as by private persons, without any pretence of superiority or jurisdiction over one another.

That the thing may be made yet clearer by an example, let us suppose two churches, the one of Arminians—the other of Calvinists, residing in the city of Constantinople; will any one say, that either of these churches has a right to deprive the members of the other of their estates and liberty, (as we see practised elsewhere) because of their differing from it in some doctrines or ceremonies; whilst the Turks in the mean while silently stand by, and laugh to see with what inhuman cruelty Christians thus rage against Christians? But if one of these churches hath this power of treating the other ill, I ask which of them it is to whom that power belongs, and by what right? It will be answered undoubtedly, that it is the orthodox church which has the right over the erroneous and heretical. This is in great and specious words to say just nothing at all. For every church is orthodox to itself; to others erroneous or heretical. Whatsoever any church believes, it believes to be true, and the contrary thereto it pronounces to be error. So that the controversy about the truth of their doctrines, and the purity of their worship, is on both sides equal, nor is there any judge, either at Constantinople, or elsewhere upon earth, by whose sentence it can be determined. The decision of that question belongs only to the supreme Judge of all men, to whom also alone belongs the punishment of the erroneous. In the mean while, let those men consider how heinously they sin, who, adding injustice, if not to their error, yet certainly to their pride, do rashly and arrogantly take upon them to misuse the servants of another master, who are not at all accountable to them.

Nay, further, if it could be manifest which of these two dissenting churches were in the right way, there would not accrue thereby to the orthodox any right of destroying the other. For churches have neither jurisdiction in worldly matters, nor are fire and sword any proper instruments wherewith to convince men's minds of error and instruct them of the truth, Let us suppose, nevertheless, that the civil magistrate inclined to favor one of them, and to put his sword into their hands, that (by his consent) they might chastise the dissenters as they pleased, will any man say, that any right can be derived unto a Christian church over its brethren, from a Turkish emperor, an infidel, who has himself no authority to punish Christians for the articles of their faith, cannot confer such an authority upon any society of Christians, nor give unto them a right which he has not himself. This would be the case at Constantinople; and the reason of the things is the same in any Christian kingdom. The civil power is the same in every place; nor can that power, in the hands of a Christian prince, confer any greater authority upon the church than in the hands of a heathen; which is to say, just none at all.

Nevertheless, it is worthy to be observed, and lamented, that the most violent of these defenders of the truth, the opposers of errors, the exclaimers against schism, do hardly ever let loose this their zeal for God, with which they are so warmed and inflamed, unless where they have the civil magistrate on their side. But so soon as ever court favor has given them the better end of the staff, and they begin to feel themselves the stronger, then presently peace and charity are to be laid aside; otherwise, they are religiously to be observed, where they have not power to carry on persecution, there they desire to live upon fair terms and preach up toleration. When they are strengthened with the civil power, then they can bear most patiently and unmovedly the contagion of idolatry, superstition, and heresy in their neighborhood; of which, on other occasions, the interest of religion make them to be extremely apprehensive. They do not forwardly attack these errors which are in fashion at court, or are countenanced by the government. Here they can be content to spare their arguments, which yet (with their leave) is the only right method of propagating truths; which has no such way of prevailing as when strong arguments and good reason are joined with the softness of civility and good usage.

Nobody therefore, in fine, neither single persons nor churches, nay, nor even commonwealths, have any just title to invade the civil rights and worldly goods of each other upon pretence of religion. Those that are of another opinion, would do well to consider with themselves how pernicious a seed of discord and war, how powerful a provocation to endless hatreds, rapines, and slaughters, they thereby furnish unto mankind. No peace and security, no not so much as common friendship, can ever be established or preserved amongst men, so long as this opinion prevails—that dominion is founded in grace, and that religion is to be propagated by the force of arms.

In the third place, let us see what the duty of toleration requires from those who are distinguished from the rest of mankind (from the laity, as they please to call us) by some ecclesiastical character and office; whether they be bishops, priests, presbyters, ministers, or however dignified or distinguished. It is not my business to inquire here into the original of the power or dignity of the clergy. This only I say, that whencesoever their authority be sprung, since it is ecclesiastical, it ought to be confined within the bounds of the church, nor can it in any manner be extended to civil affairs, because the church itself is a thing absolutely separate and distinct from the commonwealth. The boundaries on both sides are fixed and immoveable. He jumbles heaven and earth together, the things most remote and opposite, who mixes these societies; which are in their original end, business, and in every thing, perfectly distinct, and infinitely different from each other. No man therefore, with whatsoever ecclesiastical office he be dignified, can deprive another man that is not of his church and faith, either of liberty or of any part of his worldly goods, upon the account of that difference which is between them in religion. For whatever is not lawful to the whole church, cannot, by any ecclesiastical right, become lawful to any of its members.

But this is not all. It is not enough that ecclesiastical men abstain from violence and rapine, and all manner of persecution. He that pretends to be a successor of the apostles, and takes upon him the office of teaching, is obliged also to admonish his hearers of the duty of peace and goodwill towards all men; as well towards the erroneous as the orthodox: towards those that differ from them, in faith and worship, as well as towards those that agree with them therein. And he ought industriously to exhort all men, whether private persons or magistrates (if any such there be in his church,) to charity, meekness, and toleration; and diligently endeavor to allay and temper all that heat and unreasonable averseness of mind, which either any man's fiery zeal for his own sect, or the craft of others has kindled against dissenters. I will not undertake to represent how happy and how great would be the fruit, both in church and state, if the pulpits every where sounded with this doctrine of peace and toleration; lest I should seem to reflect too severely upon those men whose dignity I desire not to detract from, nor would have it diminished either by others or themselves. But this I say, that thus it ought to be. And if any one that professes himself to be a minister of the word of God, a preacher of the gospel of peace, teach otherwise,—he either understands not, or neglects the business of his calling, and shall one day give an account thereof unto the Prince of Peace. If Christians are to be admonished that they abstain from all manner of revenge, even after repeated provocation and multiplied injuries, how much more ought they who suffer nothing, who have had no harm done them, forbear violence, and abstain from all manner of ill usage towards those from whom they have received none. This caution and temper they ought certainly to use towards those who mind only their own business, and are solicitous for nothing but that (whatever men may think of them) they may worship God in that manner which they are persuaded is acceptable to him, and in which they have the strongest hopes of eternal salvation. In private domestic affairs, in the management of estates, in the conservation of bodily health, every man may consider what suits his own conveniency, and follow what course he likes best. No man complains of the ill management of his neighbor's affairs; no man is angry with another for an error committed in sowing his land, or in marrying his daughter. Nobody corrects a spendthrift for consuming his substance in taverns. Let any man pull down or build, or make whatsoever expenses he pleases, nobody murmurs, nobody controls him; he has his liberty. But if any man do not frequent the church, if he do not there conform his behavior exactly to the accustomed ceremonies, or if he bring not his children to be initiated in the sacred mysteries of this or the other congregation, this immediately causes an uproar, and the neighborhood is filled with noise and clamor, every one is ready to be the avenger of so great a crime, and the zealots hardly have patience to refrain from violence and rapine so long till the cause be heard, and the poor man be, according to form, condemned to the loss of liberty, goods, or life. Oh that our ecclesiastical orators of every sect would apply themselves with all the strength of argument that they are able, to the confounding of men's errors, but let them spare their persons. Let them not supply their want of reasons with the instruments of force, which belong to another jurisdiction, and do ill become a churchman's hands. Let them not call in the magistrate's authority to the aid of their eloquence or learning; lest, perhaps, whilst they pretend only love for the truth, this their intemperate zeal, breathing nothing but fire and sword, betray their ambition, and show that what they desire is temporal dominion. For it will be very difficult to persuade men of sense, that he, who with dry eyes, and satisfaction of mind, can deliver his brother unto the executioner, to be burnt alive, does sincerely and heartily concern himself to save that brother from the flames of hell in the world to come."

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THE CRISIS.—*No. II.*

BROTHER CAMPBELL:

My dear Sir—In my former communication to you, I only intended to call your attention to some points of importance that have been flitting before my mind for some time; but especially during and since the late discussion. In one of your speeches, you spoke of the long time in which, in the Protestant reformation, Puritanism, Presbyterianism, and, if I mistake not, Methodism, were in fermentation, ebullition, and crystallization, before they clothed and consolidated themselves in their present forms.

While Mr. Rice was descanting, in his pious and benevolent strains, upon our alleged disorders, I think you reminded him of how much longer time the founders of Presbyterianism, John Calvin, John Knox, & Co., were engaged in moulding the new association; and that eighteen years passed over their heads at one time without a single act of ordination by imposition of hands.—If I mistake not, you had Puritanism in the transition state for nearly half a century. And yet this same denomination,—now almost two-hundred years old, still changing a little for the better in some respect, as the loving and beloved twin Schools, Old and New, most fraternally jogging each other's memories, —is ever and anon censuring us, because, in our infant imbecility, we have not, in some twenty years or less, grown up into a perfect, full-developed, and consolidated body. His theory was novel and curious. He was for whipping us into manhood by the efficacy of a Calvinistic ferule. But does not Horace, or some other poet, say—

Fas est ab hosti discere;

which I used to translate, *even from one's foes it is right to learn.* Not, indeed, their errors and follies, nor their virtues; but whenever they suggest great truths to our consideration, we ought to consider them as readily as though they came from our friends. The crisis, then, it seems to me, calls for much more profound teaching in the congregations on some points hitherto more matters of speculation than of practice. The brethren are not, I conceive, at all alive to the great interests they have at stake in the truth of the Christian hope; and are not exerting themselves, in any reasonable proportion to their means of increasing the joys of heaven in their own hearts, of enlarging the Christian kingdom—by the introduction of even their own children and domestics,—by contributions for the gospel, and for the advancement of the great cause of church education, of family improvement, and man's deliverance from adverse influences. Will you, my dear Sir, lay these matters, before the brethren?

Our religious editors have too many little hobbies under them. The Christian Messenger is telling us of the mighty struggles he and others had some forty years ago against creeds, and for the divinely sacred and foreordained name *Christian*, as a sort of *matronimic*. The good old brother is like an old soldier, telling of his youthful wars and hair-breadth leaps, in the imminent deadly breach, and of his hard escapes from the jaws of Calvinism, and old-fashioned Trinitarianism, and is rejoicing in the blood-bought liberties of promulging his own opinions, &c. &c. free from church courts and synodical tribunals.

Our most amiable brother of the Evangelist has, indeed, said much of Christian excellence and the perfection of Christian character, and has much enlarged our views of the Christian hope, by pulling the whole millennium into it. But he too tells of thefts committed by the Mormons on his premises, and of *auld lang syne;* and has drunk too deeply into Millerism, and the fictions of an ærial millennial paradise.

The Israelite, in whom there is neither guile nor too much worldly prudence, has recently sought a new alliance with new opinions; and, after having worn out one whole suit of Boston Millerism, is now repairing the elbows with a few speculations upon the way and manner of destroying the wicked—not out of the earth only, but also out of hell; and has got into new declarations of rights, for the sake of getting into the church at Jeffersonville a preacher whose breath is as cold as death, and whose tenets are incomparably more Sadducean than Pharasaic, more animal than spiritual, and much more whimsical than philosophical.

I shall not farther notice at present either our editors or their peculiarities. They all mean well; and they all say many true and excellent things. But, ah me! How the dead flies vitiate their ointment; and their imprudencies waste and, sometimes, almost annihilate the good they have done. Could they but see, as many of us do, the loss we sustain by their well meant indiscretions, and their love of paradox, and their curious disquisitions—some of them as unprofitable as a lecture upon the virtues of the marrow of a humming bird's spine, methinks they would renounce all these little, puny hobbies, and engage most earnestly and indefatigably in the great work of holiness and happiness. If these hints and overtures are imprudent, or injudicious, forgive them; but really it seems as though the crisis calls for more manly, grave, and elevated efforts; and let us all see what is wanting to make us more pure, more benevolent, more useful, and more happy.

Truly and sincerely yours, in the Lord,
SILAS.

REMARKS.

To my mind, no proposition is more evident than this:—*No man can truly sympathize with fallen humanity, or take a cordial and effectual interest in saving any person—mother, wife, or daughter, from everlasting ruin, who is not himself truly converted to the Lord, a real, genuine, living Disciple of the great Messiah.* Patriots and philanthropists have been found amongst Pagan Greeks and Romans; but their patriotism and philanthropy were, like themselves, essentially selfish, narrow, and exclusive. Their humanity wanted the heaven-born impulse and living warmth of a soul replete with the everlasting love of God to man;

which, if a man once truly apprehends, melts, and softens, and subdues his heart to genuine, expansive benevolence,—purified from the dross of selfishness, active as the pulse of life, and unwearied as the angels of mercy that minister to the saints.

A man must feel what it is to be a sinner, before he can realize what it is to be a saint. He that has experimentally known the heart of a stranger, and felt the want of a friend and brother, can realize the delights of home, the cordial and joyful greetings of father and mother, of brothers and sisters. He that has felt the bitterness of sin, the weight of guilt, and the hidings of Jehovah's face, can best appreciate the calm sun shine, and the heart felt joy of a perfect reconciliation to our Father and our God. He that has lost his sins, and found himself, can feel most sympathy for the prodigal sons around him, and will make the greatest exertions to bring them home to their Father's house.

But we have many such brethren, who reason themselves out of their philanthropy, by comparing themselves with themselves, rather than with their Master and Redeemer. Here, says A to himself, is my brother B, rich and increased in goods, with a small family and a large estate; he, too, delights to talk of the love of God to man—poor, fallen, ruined man. He speaks of the anguish of a weeping, bleeding, dying Saviour, in effecting our reconciliation to God, and in carrying our sins and sorrows upon his head, and in his heart, into the land of forgetfulness. He thanks God for "his unspeakable gift," for "the unsearchable riches of Christ;" and rejoices in him, who, "though he was rich, yet for our sakes made himself poor, that we through his poverty might be made rich;" and, after all his ecstatic admiration of such soul subduing benevolence, annually devotes to the honor of God, and to the rescue of humanity from the miseries of ignorance, sin, and death, out of his estate of ten, twenty, thirty, or one-hundred-thousand dollars, some one per cent, some ten, twenty, thirty, or one-hundred dollars, per annum, for the redemption of his race, of his kindred according to the flesh, from sin and death, to righteousness and life! With such an example before him in the church, A, whose soul would prompt him to deeds of liberal benevolence, is chilled into a frigid parsimoniousness; and begins to compare his family of seven or eight sons and daughters, and his estate of eight or ten thousand dollars, with A's family of one son and one daughter, and his estate of fifty or seventy thousand dollars. The result of the comparison, I am sorry to say, is, that his heart retreats from its first generous impulse, and his soul contracts from hundreds to tens, and from tens to units; whereas, but for this unfortunate comparison, and still more unfortunate example, it would have risen from units to tens, and from tens to hundreds.

I choose to commence a more practical mode of teaching, in harmony with the peculiar genius of the crisis, by calling the attention of our brethren, in its most concentrated efforts, to the subject of Christian liberality. I have, indeed, long been of opinion that, after all, there is no better outward exponent of the true attributes of the soul, or the state of the moral affections of our nature, than those actions usually denoted by the word LIBERALITY.

Indeed, I impeach the liberality of the age before the supreme court of Conscience, the associate judges, JUSTICE, TRUTH, and PHILANTHROPY, being on the bench. I say, I impeach the Christian liberality of the age with the *robbery* of God, with the Paganism of half the world, with the reign and tyranny of the Man of Sin, and the existence of that infernal brood of sects and parties—the damning sin of the present age. I may not now attempt the opening out of the numerous specifications and proofs requisite, in form of law, to make out the case in all its proper parts, in its amplitude and details;—assuming that the statement of the facts admitted by the parties will suffice, without any of an ambiguous or debateable character. We shall therefore state a few of the common admissions of the parties, not one of which being challenged, we will assume that the case itself will be admitted.

1. "The earth is the Lord's, and the fulness thereof."

2. He has, by his providence and his laws, distributed the earth and its fulness amongst the sons of Adam, and has retained not one acre, or one cent of all its wealth, in his own hands, for his own immediate use or appropriation.

3. He has constituted men as stewards of the riches and bounties of nature and providence; and makes them the managers of his lands, goods, and chattels, holding them severally and collectively bound to manage, use, and appropriate the earth and its fulness, according to his laws and requirements.

4. The Master has, therefore, made himself so dependent upon man, for the means of accomplishing his benign purposes, that, on one visit to the earth, during a short life time, he had not a domicile, a place to sleep, nor an ass on which to ride, only as he borrowed or received them from man.

5. Man is to be fed, educated, converted, and relieved, in every exigency, by the instrumentality of man, out of the funds and means deposited in his hands, and committed to his stewardship, by the great Father, almoner, and proprietor of all.

6. In distributing the earth and its treasures amongst the sons of men, he has employed their faculties, natural talents, and education; as well as their parentage, and other surrounding circumstances,—

amongst which are pre-eminently important *time* and *place;* by means of which, in his providential dispensations, he divides the earth and its fulness in various proportions amongst its inhabitants. To some he gives ten times, a hundred times, a thousand times, more than to others; thus making both rich and poor. In this way a theatre is erected on which all may act their parts, form their characters, and acquire the attributes which may fit them for another and a superior state of existence.

7. The Lord is not an *agrarian*, in any sense of the word; nor has he made the human family on *democratic* principles. Every man is not fitted to be a governor, a teacher, or a king.—Hence the infinite varieties and degrees of similitude in men's persons, heads, faces, families, fortunes, estates, &c. &c.

8. He has made *property*, sometimes denominated riches, and that which represents it, *money*, essential to the preservation, comfort, and improvement,—even to the life and happiness of man; so that man cannot live without it.—Hence the love of it is founded upon the necessity of it; hence said Solomon, the wise, "Money answereth all things." Yet the improper attachment to it, or the lust and love of it, says Paul, "is the root of all evil."

9. Money, therefore, or property represented by it, is essential to the life and salvation of man. Hence every man who possesses much of it must have power; because God has put so much of the *life* and *salvation* of men in his power, as he has the means of promoting them.

10. A Bible cannot be made without money; nor can a man preach the gospel without it. He must have clothing, he must have food; and, therefore, before he speaks a word, money or property must be had.

11. Not a soul can be educated, converted, or saved, without money, or property; and if those who have it will not themselves become teachers and preachers, or impart their substance to those who will, no one can be enlightened, sanctified, or saved, and the world must be lost.

12. Need I add to these concessions and admissions, another proposition, to make out the first charge which I bring against such living Christians, (I mean *professors* of the present day,) as alienate their property to their own lusts, and consume upon their own persons and appetites the wealth that God has given them? Such persons are robbing God, because the property given to them in his providence, that is, by his blessing upon their industry, economy, and frugality, they have not used according to his will, who gave it to them, as *stewards;* and from whom, as such, he will demand a settlement of accounts. In withholding from God his requisitions, whatever they

may be; in misappropriating his goods committed to us, in laying them up in a chest, or in depositing them in the earth, or in a bank, *for our own personal gratification beyond his generous allowances;* and especially in not communicating to the education and salvation of men most liberally of the means committed to our care, we are, in the light of his Bible, justly chargeable with the crime of *robbing* God, according to the language of the prophet Malachi. The last of the Jewish prophets, in the times of their apostacy, was commanded by God, and in his name, to impeach the nation of this crime, and the specifications in that case were the withholding of those tributes of *tenths*, and offerings, required in their law. But Christians have received a richer patrimony, a more liberal stewardship, and are called upon for richer offerings, and are, therefore, capable of committing this awful crime on a more extended scale.

My second charge is alleged as an instance and exposition of the consequences of this crime. The half of mankind—and much more than the half—are at this moment gross idolators, alike ignorant of the God that made the world, and the Saviour that redeemed it; without vision, and, consequently, perishing through lack of knowledge.

The fact that this is the proper and unexaggerated condition of the larger half of humanity, will not be denied; and therefore need not be proved. But whether the present condition of this larger half is to be attributed to that robbery of God before complained of, may, by some at least, be called in question. We have not space at present to debate this question. But I think such an array of concessions can be presented as will, together, if not in detail, obtain from all interested in the discussion, such an admission as will be equivalent to a full eviction and clear establishment of the case.

I cannot, in view of the premises already submitted, and in view of those which may be anticipated, do less than solicit the most serious and thoughtful examination of the whole subject of Christian liberality. I am, from years of observation, and from constant development, most deeply penetrated with the conviction, that Christians are not at all awakened to their responsibility as stewards of the manifold bounties and gifts of God bestowed on them. Nor have they any conception of what a world this might be made, if the professing part of it could only be induced to discharge half their duties on the single item of Christian liberality. If Protestant Christendom were Christian, in the true sense of that word, in one century the gospel would resound from pole to pole, and from the rising of the sun to the place of its going down. Then, indeed, "The wilderness and the solitary place would be glad, and the desert would rejoice and blossom as the rose." Then, indeed, one grand concert of praise, in all the languages of the earth, and from hearts warmed and purified by the love of Christ, would rise from every hill and valley; and one joyful acclamation of glory to God in the highest, from the whole family of man, sweet and fragrant as the incense of the morning, would continually ascend into the ears of the Lord of Hosts.—Which glorious consummation, may the Lord hasten in his own time. A. C.

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CHURCH ORGANIZATION.

The following communication is from one of our Ohio Elders—a practical man—a brother possessed of a good share of a no very common article, usually called common sense—the apostolic term for which much abused word was NATURE. But nature has been so much corrupted by bad education, that it is but seldom we know whether it is she or bad education that speaks.

The following communication is a plain intelligible document, which we commend to the examination of our readers. A. C.

CHURCH ORDER.

Much has been written, printed, preached, and talked upon church organization, church order, discipline, &c.; and still obscurity in some degree so overshadows the minds of individuals, and even of churches, that both are often embarrassed with questions, and often disagree as to a right course of action in reference to this subject—in cases too of great moment, and sometimes involving principles of vital importance. I remember, brother Campbell, once to have heard you in a public address express the idea (I pretend not to give your very words) that it is not always that the most talented, learned, and philosophic are the best teachers; that often others, possessing less of original genius and less of acquirements, succeed better in teaching the majority of pupils, as they better adapt their instructions to the level of their understandings. Doubtless this is the reason that so many of us still fail to understand all about church organization, order, &c., notwithstanding all that has appeared in the Harbinger from the pens of our talented and erudite brethren; and allow me also to offer the remark as an apology for presuming once to write upon so important a subject. I believe the most fortunate authors and lecturers on scientific subjects have been those who have condescended most to give plain examples to illustrate ideas previously expressed.

I regard the communication from brother Comings, in the last Harbinger, as worth more than the space which it occupied, aside from all other considerations, simply for showing that the principle of appealing to sister churches was not only recognized, but exemplified by the church at Salem, in the late case of Howard; and also that the churches appealed to (coinciding in principle) responded to request and meet by their delegates in New York to consider and bring to a final decision a matter first acted upon in the church at Salem. This proceeding, so far as their example goes and has weight (and I trust it will not be lightly esteemed) goes to settle the question—(for a question with some it is yet!)—to establish the right of appeal to other churches, and also to put down the arrogant notion of individual church supremacy, or that impertinent pretension to church sovereignty, which claims, like the king, that it can do no wrong, which might in an extreme case deny all amenability through fear of *shame* from the exposure of their *iniquity*, and from the same motive refuse to be "easily entreated," or to be entreated at all, to refer any matter on which the church in any wise has passed judgment, to any tribunal whatever that can be found this side the bar of Omnipotence!

It is not difficult to see that unadulterated tyranny might thus wickedly seek to secure itself, by its boasted majority of numbers, not of wisdom and goodness, under the cloak of sovereign independency. I am pleased to see that our brethren at the East, whose faith and knowledge have sounded out even unto the West, take in this respect, as I trust, from this good example, they desire to do in all others, the right course. True, our brother Comings did not detail all the proceedings had by the church at Salem, nor was it necessary; neither have we from his pen an account of an inquiry into the delinquent Howard's conduct by the council at New York, with a decision thereon; nor was this necessary, as his conduct, there developed, to say nothing of all his previous sins, was such as entirely to supersede the necessity, as I think, of their taking any further cognizance of him as belonging to the family of Christ; and all other disciples I trust will hereafter follow their example

But these renegado impostors, who comet-like, still run their rude career, will doubtless when a proper organization and order shall have been effected, be checked in their flight, and the evils they produce remedied. Then, I imagine, and not till then, will these comets cease to exist in the social system; then, as anciently, a brother going beyond the precincts of his acquaintance will be likely to carry with him at least one letter of commendation from a source entitling it to entire credence; that then a church to which "a wandering star" should *present himself*, instead of receiving him as a *preacher*, would rather fear, as happened once in the case of Paul, that he was not a *disciple;* nor be satisfied till full proof should be given.

If I am right in the above suppositions, and it be conceded that such should be the order in this respect, still the question arises—Things not being now as they should be, but being compelled to take them as they are, what is to be done? A pretended disciple, yea, a preacher, has crept into a church that has too readily extended to him their fellowship; he has been with them for a season, "a wolf in sheep's clothing;" an authenticated evil report has followed him, or base conduct has unveiled him, and now what is to be done? Verily, is he to be permitted to add 'insult to injury,' and set the church he has abused at defiance, by denying its jurisdiction on a plea of "non-fellowship"! And shall not this church, that he chose should hear him, be permitted to try him? Must he with his crimes be sent back to a distant state or nation to the church to which he last belonged? It may be he never belonged to any church. I would as soon think of sending an alien, who had committed murder, to a foreign country for trial, on a plea that he is not a citizen of the state. I would unhesitatingly say, the church is under no obligations in this state of things to explore distant regions, unless for testimony. The case is before them, and to make the best of it they should proceed to try the individual in the same manner they would do, had he become a member ever so formally. He has voluntarily and impertinently placed himself among them as a disciple—as a preacher—they even received him as such, and extended to him their fellowship—all, too, in a public and notorious manner; and now, for good reasons found on a careful and impartial investigation, they have the same power and right to withdraw their fellowship (duty imperiously requiring it) that they had at first to extend it; if not, then, forsooth, he may in coming time be privileged to "break bread" with them at his option! But can a church, says one, excommunicate a person who is not a member? I trust it will be conceded that a church as certainly possesses the right to withdraw their fellowship (for good reasons) as to extend it to an individual; and what is the difference except in sound of words? But suppose he will not attend, but leaves for other parts? No one should avoid justice in a church any more than in a court of law. Does an individual then wilfully refuse to attend when duly cited to do so? It is his own fault if the trial progress, and progress it should in his absence.

But suppose he shall attend to the charges against him, and the decision is against him: he is dissatisfied and claims that injustice has been done him by the church. What in that case? Let the church show a willingness that their doings be reviewed by other churches, and grant him a new trial: he, *first*, if it had not appeared before, proving himself a disciple. Courts listen not to applications for divorce, except from those who can prove marriage. Till then, one church having withdrawn from him, shall others be troubled with him? I would in such a case pause and hear Paul, inquire (as the church should have done at first) "what have we to do with them that are without?"

But in reference to another and a final hearing in a case, how is it to be brought about? and a dozen other questions starting at this point are yet afloat? In order to answer all such questions at once, I would say, the wisdom of the church having been found inadequate to the settling of the case satisfactorily, and by possibility local excitement or prejudices having been unfavorable to a just judgment, the church, willing not only to "*do justly*," but bound to cut off all occasion of reproach, should refer the matter to others, and (if it may be) to more intelligent churches, sufficiently remote to be uninfluenced by any improper local feeling, if any such had been in existence; which churches should in their wisdom appoint of their "chief men among the brethren" the number asked for by their sister church, to meet at the time, place, and for the purpose specified.

My reasons for recommending this course are simply these;—

1. In all important matters all the churches have an interest.
2. Each church must be supposed to know best whom to appoint of their body to set in judgment on an important case.
3. By this course an interested party would be prevented from the

possibility of forestalling the opinions of individuals of other churches by exparte statements, thus getting their opinions and afterwards choosing them as referees.

4. It would be more respectful, I think, for a church wishing assistance in the supposed case, to apply to other *churches* therefor, than to particular members of said churches; and more proper for individuals of said churches to sit in council at the instance and by the appointment of their respecive churches, than at the request of others, without the knowledge or consent of said churches, which might not have appointed them, and whose judgment or decision consequently might not be considered that of the churches.

Having already extended this communication beyond the limits I had prescribed, I will only add upon one other point of order, that I must confess I feel at a loss for language to express the pain and astonishment I have sometimes felt on finding that individuals *guilty, tried, condemned, and published to the world*, can be permitted to "play off like comets," and find countenance by the church in one city or state, after having been rejected by the church in another.

This has appeared to me, and to all, so far as I have heard an expression, as the most flagrant species of disorder conceivable—as sapping, in fact, the very foundation of all rule and all order, pouring the most unmeasured contempt upon the solemn excisions of sister churches, and involving a principle which must ultimately, if carried out, break the bonds of all union, peace, and fellowship. I could feign hope that the countenance given in some cases to such spiritual culprits flying condemned from justice, has been without much thought or consideration—that, seduced by the insinuating influence of pleasing words and an affable exterior, such have apparently, but thoughtlessly manifested for the time respect for an adjudged *deceiver*, whom they should have *kept no company with*, rather than love for the whole Christian brotherhood! Conduct like this ought not to be *thought* of, much less *practised* among Christians, who, united in the truth, should be "perfectly joined together in the same mind and in the same judgment."

C. BOSWORTH.

From the Richmond Christian Advocate.

EXTEMPORANEOUS PREACHING.

"The Bishop of Exeter, England, addressing his clergy the other day, said to them, 'Avoid extempore preaching, for it is a mark of either a conceited or idle disposition.' "—[*Exchange paper.*]

The above seems to have been copied from an English paper. We have no other evidence of its truth or falsity than is contained on the face of the statement. The fact that extemporaneous preaching is so uncommon in the Church of England will at least authorize the conclusion that *the sentiment* was uttered by the Prelate in question. It is probably true. This is sufficient for our present purpose. According to the text extemporaneous preaching is to be "avoided."

What is extemporaneous preaching? According to Webster's definition of the word extemporaneous, it is preaching "composed, performed, or uttered at the time the subject occurs, without previous study." But, in the common acceptation of the term, this is not its meaning. Extemporaneous preaching is put in opposition to the preaching of written sermons. In this sense there are many extemporaneous preachers; in the former acceptation, we presume there are very few. Those who uniformly *read* their sermons in the pulpit, are not the only ministers who *write* their sermons. It is possible that nearly all who do not write out their sermons have notes, sketches, or skeletons—some, it may be, more copiously and carefully drawn out than others. But we suppose very few preach without premeditation.

Taking these general definitions of the subject as a starting point, it may be stated that there are advantages connected with both. But the question, Which is to be preferred? is to be determined by its adaptation to the end of preaching. The great, sole object of preaching is to "bring men to the knowledge of salvation by the remission of sins." A comparison of the modes of preaching noted above will issue in showing the decided superiority of extemporary, over written sermons, in producing this result. To our apprehension it has the advantage in every respect. The opposite *practice* would not be tolerated in any other place than the pulpit; and it could not prevail in a communion as earnest in their reach after spiritual things, as they are warm and strong in their attachments to "the form of godliness." There are occasions that may justify the reading of a sermon; but as a general practice, we know of no system that could more effectually enervate the pulpit, or destroy the moral power of preaching. We have often contemplated the probable effects of a canon requiring our ministers to write and read their sermons; and have satisfied ourself that it would paralyze our pulpit influence, and our success in preaching the gospel of Christ, as effectually as the loss of his locks enervated the strength of Sampson. We believe it is Smith in his "Lectures on the Sacred Office," who illustrates a similar position by representing the steward of an estate as summoning the laborers together for the purpose of reading *a scolding* sent down by the Lord of the manor. And he adds with characteristic probability, "The steward *read*, and the servants *laughed*." And were it not for the sacredness of the place, and the solemnity of the service, many a read sermon would be met with a corresponding smile. Certainly many of them do not seem even to produce that amount of excitement.

But the Bishop of Exeter says extemporaneous preaching "is a mark of either a conceited or idle disposition." Then there are a great many "conceited or idle dispositions" in the ministry. And if it comprehends time past, then the Apostles would not escape the imputation of conceitedness or idleness—unless the Bishop of Exeter supposes the Apostles read their sermons, as Dr. Chapman believes they read their prayers. The Doctor, if we remember right—for it is ten years since we read this book—represents Paul as kneeling down on the seashore at Miletus, after his address to the Elders of Ephesus, and *gravely taking a prayer out of his pocket* to read with them before parting!

We do not believe that extemporaneous preaching allows any better opportunity for "conceit" than "reading a preaching" does, and as much time may, and ought to be devoted to the former, taken in the sense above given, as is usually given to the latter. The most of the sermons read in the pulpit in this country and in England, it is at least presumable, do not cost more than from four to six hours actual labor. We know ministers who can compose a very good discourse in that time; and we know many who devote much time in studying a discourse that is condensed into a mere skeleton on paper. And in such a process there is no more ground for the charge of idleness than there is compliment to industry in the fact of writing a sermon. One thing is clear, if the writing and reading of sermons be indicative of humility and industry, then there are multitudes who, while they preach most excellent, and, what is of more importance, most useful sermons, must, nevertheless, upon the Bishop of Exeter's suppositions, stand convicted of pride and idleness.

Perhaps we are as much opposed to the practice of preaching purely extemporaneous, i. e. unpremeditated sermons, as we are to the custom of always reading them. Of the two, as evils, we should hesitate somewhat to choose between them. But there is "a more excellent way." We mean the habit of studying a subject in its elements, its cannexions, dependencies, and general principles, until it pervades the mind: and then even an ordinary gift of speaking will suffice to bring out a sermon as sound in its doctrinal views as it is forcible in its delivery—as full of truth as it is powerful to do good. A good acquaintance with systematic theology, and a heart burning with a desire to save souls, would enable a minister to preach a very appropriate sermon, even though extemporaneous in the widest sense of the term.

COMING OVER.—JOHN H. HINTON.

It is sometimes said by our Baptist friends that we are changing, and "coming over;" but we are persuaded, the movement is from the other side; and if there be any change, we cannot but hope it is from error to truth, from the commandments and traditions of men to the authority of the Lord. Or, to speak more plainly, that those who have so long looked at this reformation through the colored glasses of prejudice, and thus have been led to impute to it doctrines and positions which it never taught or held, are at last beginning to look at it in the true light; and, consequently, becoming daily more and more disposed to subscribe to its principles, as the true exposition of Bible truths. We wonder not, indeed, that honest men, who have taken for truth the false representation of an interested and bigoted clergy, should, on examining and hearing for themselves, conclude—"surely this people have changed." What they see and hear for themselves, and what they have been accustomed to hear from others, are so different, that it is impossible not to conclude—either that we have changed, or that the clergy have misrepresented us. We beg leave, with due deference, to take the latter horn of the dilemma; yet, as neither individual nor denominational honor is the end for which we strive, we care not much about wasting time or fretting old sores, merely for the sake of showing consistency. If we can only meet upon the truth, we wish not to dispute the question, as to who travelled farthest to reach it. The signs of the times are beginning to look more propitious, and we hope the day may soon come, when our sectarian Rabbies will not only write valuable books upon "the Harmony of Religious Truth with the Human Reason," but strive also, so to harmonize human reason with religious truth, as to remove out of the way those barriers of man's invention, which still, and so long as they exist must for ever, separate God's people, and make them any thing but "ONE." No feature of the reformation, perhaps, has been more exceptionable to some of our Baptist friends than the doctrine of spiritual influence in the work of conversion; yet we humbly think its advocates have never written any thing more strongly marked with the lineaments of heresy than the following quotation from a late work, entitled the "Harmonry of Religious Truth with Human Reason;" by John H. Hinton, author of a work on the Holy Spirit. His words are—

"It is at this point, however, that irreligious men turn upon us, with an objection which demands a more particular and extended notice. They tell us they cannot repent: their language is, 'to be of a different mind is not possible for us. This would be to change our hearts; and no man can change his own heart. This is God's work; and if it is to be done in us, he must give us his Spirit. To require us to do it without giving us his Spirit, is unreasonable and unjust.' I set out by saying, that, in the principle of the objection I perfectly agree. I not only freely admit, but hold as firmly as the objector himself, and as one of the first principles of moral truth, that no man can justly be required to do what is not in his power. And I admit, likewise, the direct inference from this principle, that if men have not the power of altering their minds without being moved thereto by the Spirit of God, he ought, in all reason, either to give them his Spirit, or not to require the change. I will not disguise my conviction that, if any fair and satisfactory answer can be given to the objection we are now considering, it must be by affirming that men have power to repent without being moved thereto by the Spirit of God. If I did not think that this might be affirmed with truth, and be maintained on scriptural grounds, I would not attempt to say any thing on the subject, but remain in afflicted silence, and acknowledge that, however God might ultimately show irreligious men to be in the wrong, they have on their side at present the verdict of sound reason and common sense. Still, indeed, I should perceive the condition of the ungodly to be dreadful, and still, after the scriptural pattern, I might exhort men to repentance; but I should confess that my exhortations were absurd, and that I could not vindicate them from the scorn of the infidel, and the laughter of the profane. If, however, it may be shown, as I am convinced it may, that, without being moved by the Spirit of God, men can alter their minds respecting him, then, I think, silence will be effectually imposed upon the objector." Pp. 273, 4, 5.

FRAGMENTS.

HILLSBOROUGH, *Dec.* 15, 1843.

"He said unto his disciples, gather up the fragments that nothing be lost."

BRO. CAMPBELL,

Dear Sir—All four of the Evangelists inform us, that after Jesus had miraculously fed those that were with him in the desert, they gathered up twelve baskets of the fragments. Thus they had more after feeding the multitude, than they had before he commanded his disciples to give them to eat. Surely this miracle was designed to teach us something that would be useful to us, and our fellow beings. The Saviour, who knew the wants of the people, commanded his disciples to supply them; they state the impossibility of feeding, with five loaves and two small fishes, so vast a multitude. But he commands them to arrange the people; and, having blessed the loaves and fishes, directs them to be distributed; and, we are informed, "all did eat, and were filled; and they took up of the fragments that remained, twelve baskets full."

I ask, for information, does not this miracle teach us that, however limited our means of doing good may be, if we will but obey the Lord, when he calls us to the performance of any duty, he will *bless us in* the discharge of that duty; and that in the end we will find ourselves in possession of more than we had when we were called on to the performance of this duty. Thus it was to him who used his five talents right. And will it not be so in all things to him that obeys the Lord! Now, the question is, what effect had this upon those who eat and were filled? "When they had seen the miracle that Jesus did, they said, of a truth this is the prophet that should come into the world." And they wanted to make him a king. They seek, and seem disposed to do the work of God; but Jesus lets them know what they sought him for, and teaches them, unless they have heard the word of God, and learned of him, they could not come to him, or be benefitted by the miracle.

Let us try to gather up some of the fragments of this reformation, among ourselves, the sects, and the world.

First, as respects ourselves, we have, as the church of Christ, made but little progress in forming the Christian character. There is, I fear, too much of the spirit of a libertine with some of the members in the churches, or there could not be so many contentions and divisions. Our towns have almost led us to believe in the fatality of cities; something must be wrong; the truth believed and obeyed from the heart, never produced such a state of things. There is with a few too much sensitiveness—too much suspicion of the motives of others,—too little confidence in each other, and in the teaching of Jesus Christ and his apostles. Every thing is, with some few, made to bow to the idol, expediency; consequently, a conformity to the world. There are many of the members who are lawyer, politician, and preacher. This medley, or corrupt state of things, if it prevails, will surely produce a progeny after its own likeness. We have some lawyers among us whose sterling principles make them rise above their colleagues; but political lawyers —ready for a political speech, with Tom, Dick, and Harry, at every public meeting of the people,—are as great an excrescence on this reformation as we have experienced, except him who has, with his materialism, carried desolation in his train wherever he meets with these lawyer-preacher-politicians. They are as great a nuisance to the peace and prosperity of the disciples, as they are to short sessions in our legislative halls. Politics is a gangrene to the teaching of Jesus Christ and his apostles: I mean with those seeking for office, or to be popular among men.

When I cast my eyes around in the congregations, to see if I can by any outward appearances distinguish the young sister from young ladies of the world; I am constrained to say that, among all parties and sects, I find in dress there are but few exceptions to the fashions of the day. The corset and the bustle, with other disfigurings of their bodies, seem to engross all their time, affections, and money; so that they have nothing to spare to aid in sending out evangelists or preachers to save sinners. Did our intelligent, pious, Baptist sisters, and disciples, know the infidel, corrupt sources from whence all those fashions originate, I am persuaded they would be ashamed to be found dressed in the fashions of the seraglio.

Let it not be forgotten by the reader, these are they who have feigned or dead faith, consequently, they are exposed to deception, by the sleight of hand of the prowling wolves, howling around us. Here I will say, the churches that have heartily and perseveringly maintained the co-operation of churches in sending out evangelists, have not been disturbed much by these libertines. There is something needful to be done to restrain such men, crept in among us, who beguile unstable souls. I fear many of the elders of the churches have not a correct view of their responsibility. They evidently are not independent in ruling; hence their influence in the churches is lost. They do not consider that they occupy the highest station in the kingdom of Jesus Christ on earth. The church is the supreme representative of divine authority among men, and the elders are the organs or officers of the church; and they are to watch for the souls of its members, as they that must give an account.

The Declaration of Rights issued at Jeffersonville, Indiana, recently, deprives the elders of that authority which a Christian church, when rightly organized, confers upon them, according to the teaching of the Holy Spirit; and the churches are bound to sustain them in the discharge of their duty in maintaining order.

I feel gratified that our Baptist brethren, with a few exceptions, are as friendly around us as we could reasonably expect. The excellent spirit manifested by some of their ministers, calls for our gratitude to God, for his overruling providence in bringing about so important a work among his real friends and worshippers. But there is wanting a Moses, a Joshua, an Elijah, a Phinehas, or a Paul, to remove the altars of Baal, that an offering in righteousness may be made unto God: to restore the scattered sheep of Israel to his fold. Our brethren Broaddus, S. T. Montague, Stringfellow, Southwood, with many others, admit the importance of union, both as respects the perfection of the church and the salvation of the world; yet not one of them will, as yet, venture to renounce the stumbling-blocks. Every thing seems to be made subservient (shall I say?) to the idol, *expediency*. To use the language of one of them: "The simplicity of the gospel—the justice of the gospel—the mercy of the gospel—the truth of the gospel—the holiness of the gospel—are all corrupted by the great zeal for *expediency*. Expediency is the justifying righteousness of many, and independence is the unpardonable sin of not a few." This, coming from a Baptist minister of high standing, is "like apples of gold in pictures of silver;" and should be nailed upon the door post of every Christian, especially teachers, throughout the length and breadth of the earth.

A few of us are putting forth our strength to revive the Publisher. A press will be furnished brother Goss; and I trust you will ere long see it again, in good health and spirits, visiting the friends of righteousness.

I see, by the prospectus of the late debate you had in Lexington, that the moderators, eleven teachers in the reformation, fourteen of the Presbyterian, and five of the Methodist ministers, cheerfully recommend the work to be published; but not one Baptist! This has surprised me,—seeing that one-half of the nett proceeds of the sale of the work is to go to *their* Bible Society. You must have demolished an idol, or touched some tender point of the Kentucky Baptists, or they would have united in recommending the work too. I fear there are some Sauls—not of Tarsus, but of Kish—among them: they were both Benjamites. This jealous persecutor was constrained to say to David, whose life he sought, "thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil." This confession did not lead Saul to reformation. So it appears with many who acknowledge the great importance of attending to the teaching, and the intercessory prayer, of Jesus, for the union of all who believe on him through the word of his apostles, and yet oppose those that do so. Is this a fragment? or shall I say—it is a feigned, or dead faith? An unfeigned faith it cannot be, for that is always attended with success, by the use of means.

What a pity our Baptist brethren appear afraid of each other. They cannot discuss even the subject of repentance and regeneration. Two, if not more, of their ministers, have called on their brethren, through the Herald, to define the scriptural meaning of faith, repentance, and regeneration. As yet, I have seen nothing in the Herald from them. The only reason I am able to assign for their silence, is, if the intelligent part of their ministers were to give nothing more than what Jesus and his apostles have given to these subjects, they would be branded with, their reproachful name of us, "Campbellites," by their less informed brethren. I wish to speak affectionately and respectfully about them. I am constrained to say, that there is no sect so divided in their views of divine truth, as our Baptist brethren are: Hence, they seldom discuss any subject taught by Jesus Christ and his apostles, upon reformation and union.

I must leave out the other sects, and the world,—only remarking, that Bishop Meade, in his late communication against Puseyism, neglects the apostles' teaching, and refers to the reformers!!

Yours, in the good hope,

THOMAS M. HENLEY.

TYRANNY OF OPINIONISM—*No. I.*

SCENES IN A WESTERN CHURCH ON THE LORD'S DAY.

Present Bishop Omicron, Doctor Virtuoso, Doctor Biblicus, and Deacons Mutans and Equitas. Met for worship at 11 oclock. Sundry excellent hymns being sung, prayer and thanksgivings ended—2 Cor. 4th and 5th chapters being read, Dr. Virtuoso arose and said:—

Brother Omicron, I rise to make a motion of some importance to this church. It demands immediate attention. Evangelist *Go-Forth* preached here last Lord's day, and in his sermon announced from that desk that the martyr Stephen, when dying, said, '*Lord Jesus, receive my spirit;*" and this he said to prove an inference held and taught by our brother Dr. Biblicus, viz.—That at death the spirit of a man returns immediately to God, while his body sleeps in the dust—an inference, as I believe, both untenable from scripture and injurious to society. I move, therefore, sir, that *the last words of Stephen be made the subject of discussion for the day.*

Deacon Mutans. I second the motion, brother Omicron.

Dr. Biblicus. Before taking any vote on this subject, brother Bishop, I desire to say a very few words. I neither intended nor desired to express any opinion or to advocate any proposition not acceptable to the whole community, and of a practical, sanctifying, and animating character and tendency. A few Lord's days since, in your absence, sir, I read a part of one of these chapters, now read—namely, the following verses: "Therefore, we are always confident, knowing that while we are *at home* in the body we are *absent* from the Lord; for we walk by faith, not by sight. We are confident, I say, and willing rather to be absent from the body and to be present with the Lord. Wherefore we labor that whether present or absent, we may be accepted of him." On which I made the following remarks:—Paul, it appears, had such a clear and distinct view of man, and of the Christian, as to speak with great confidence of two states of man—that of the inward man, or spirit being *in the body*, and *out of the body*; and also of its walking by faith while in the body, and by sight while out of the body; and of being *at home* while in the body, and of being *with the Lord* when out of the body—three ideas not entertained by the Christian sceptics now in some of the churches in this neighborhood. I was hasting to deduce an exhortation full of consolation to my soul from these words, when I heard a brother on the other side of the house saying, "This is a popular delusion, a philosophic speculation, and of injurious consequences."

Another said; "I never heard the words, 'we walk by faith and not by sight,' so perverted—never before heard them so applied." I strove to be heard, and with difficulty was heard to the satisfaction of many brethren, I learn, then present, in demonstrating from the context, from the spirit of the passage, that by the words preceding, as well as by those succeeding this memorable sentence, I was not only amply sustained, but morally compelled to interpret them as I had done—the walking by faith referring to the embodied state, and the walking by sight, to the disembodied state. Present with the Lord, we need no faith; we see him, now to us invisible; but absent from him, we must walk by faith, because we see him not; and faith is the evidence of things not seen.

Certain I am, then, that this is no speculation, but a lesson of Christian doctrine, for which I am very thankful to my Lord; inasmuch as by it and some few other passages, my spirit is at rest in the confidence that the moment I expire my spirit shall be present with the Lord; and I am now the more delighted with this composed and tranquil state of mind since I have seen a few good brethren, too fond of new things, unsettled in their minds by two or three sceptical brethren, whom I regret to compare to the moon in at least three prominent points of their character—that is, they have little light, little heat, and many changes. The last point of similarity, indeed, affords me a little consolation from the hope that they may yet be recovered from an empty and deceitful philosophy.

But before I sit down, allow me, my respected brother, to say to you, and through you to the whole church, that I am now sorry that I introduced this subject; and if the light imparted on it hurts any one's eyes, or grieves any one's heart, I will keep the matter henceforth to myself.

Dr. Virtuoso. It is now too late to repent of that injurious speculation, and especially to prevent the present discussion of it. It has already taken possession of several minds and given rise to much conversation and discussion in this village. Indeed, sir, it is making a party in this church, and schism will be the result.

Brother President, I have a right to be heard on this occasion, and on this subject. My own views have been directly assailed and my conclusions reprobated without a proper hearing.

He argues, sir, that at death a man's spirit leaves his body and returns to the Lord, while I argue that a man's spirit is his life, or the breath of life, and that returns to the air, while his body returns to the earth. Hence, sir, Stephen gave his life to the Lord; and only meant that as he now died a martyr for the Lord, that the Lord would take care of his life and give it to him again. I ask, brother Omicron, whether or not I have a right to be heard in this case?

Dr. Biblicus. Before deciding this question of *right*, allow me to say that in the statements of the case which I have laid before you, I did not intend to argue the matter at all. I desired, sir, that as you were not present on the occasion, you should hear from my own mouth the position which I occupy. As to the discussions among the brethren, or in the neighborhood, I have heard but little, and from that little I fear no harm.

The only question which I have heard for the last week, was one proposed by a young sister to brother Virtuoso, viz. "Why did not Stephen say, 'Lord Jesus, receive my body,' if his spirit slept in it?" To which I believe no answer was given. I do not therefore think that the brethren generally, or the public around us, are in much danger of being injured by any thing advanced by me; and if the question be disposed of now, as it ought to be, in my humble opinion, no prominent evil will result from it. But some four or five brethren seem to sympathize with Dr. Virtuoso in his views; and their great versatility and fondness for discussion have not given them that authority with the community which, it is said, they have been deluded to believe they had.

But, I only request that until the question of the right claimed by brother Virtuoso be decided, the merits of the question shall not be argued. I have no objection to those brethren because of their opinions in this matter, their character in general being good; and as I intend not to discuss the subject farther unless compelled, I presume it will rest here, if a proper direction be now given to the motion now before the church.

Dr. Virtuoso. One word, sir, before putting the question. I will not even allude to the merits of the question—no, sir, I will not offer a single sentence that squints that way, while the question of right is before the church. But, sir, I desire to say that the dearest right that belongs to man, as a citizen and a Christian, is the right of being heard, or, what is the same thing, the right of speech. Not to grant this right, is to divest a man of civil and religious liberty; and not only this, but also of the means of obtaining liberty when lost. I demand then, sir, of you and my brethren, the right of speech—the right of being heard. The person who deprives one of this is a despot—a pope—and the community that withholds, resembles more an inquisitorial tribunal than a church of Christ. I doubt not, sir, you concur with me and the church also, and therefore I am ready for the question on the motion seconded by brother Mutans.

Bishop Omricon. I rise to put the question; but I see Father Equitas standing up, beckoniug with his hand. We must hear Father Equitas.

Deacon Equitas. I am pained, brother Omicron—pained to the heart, sir, with the whole proceedings of the meeting—with the matter, form, and spirit of this whole affair. I regard it, sir, as a desecration of this house—as a desecration and profanation of this day. Met we here for this, sir, on this hallowed morning—this day of joy, and hope, and love, whose early dawn beheld our Saviour rising from the bed of death, and coming out of the chambers of Death's great charnel house? Ah! me! when shall brethren love each other with pure hearts fervently, and unite in one faith, one hope, one Saviour, and one spirit of holy affection, as they do in outward ordinances! Did we meet to wound our Saviour and pierce his heart anew in the house of his professed friends by comparing one brother to the moon, and another to a pope or an inquisitor! Lord, forgive us all our faults and errors, and dispose us to brotherly kindness and love. The motion before us, brother Omicron, should neither have been made nor seconded. The grounds on which it is presented are not worthy of it. If any thing so humiliating could be called ridiculous, I would, brother, call it by that vulgar name. What crime, or fault, or error was committed by brother Biblicus, or brother Go-Forth, calling for such an expression of passion, of feeling, and interest, as has appeared here this morning—if not in the words, in the countenances, and action of a few brethren. Brother Biblicus said nothing amiss. Brother Go-Forth did nothing amiss in reading the scriptures or in commenting on them. I see no reason for the complaints of brother Virtuoso. What injury has been done to his conscience, his person, or his character, I know not—I cannot see. He claims rights the most imaginative and fanciful.

The word *right*, sir, has been made to cover a thousand *wrongs*. "The rights of speech," "the rights of man," "the liberty of the press," "the freedom of discussion," are phrases as much abused as the word *saint*, when applied to nine out of every ten *sainted sinners* in the Roman Calender.

I deny, sir, that any of these brethren have from the Lord, or this church, or this nation, any right to waste so much of the Lord's day as has been wasted, and worse than wasted this morning. I, for one, brother Omicron, lift up my voice against any such assumption on the part of any man or set of men. What would you think, sir, if one of your neighbors entered your family, and in the presence of your wife and children introduced a subject in your esteem offensive and improper; and who, when requested to change the subject, or to desist from that on hand, would tell you in reply, 'Sir, this is a free country, and freedom of speech is guarantied to all men. I will discuss what subject I please, and you are bound to hear me, or to be considered a pope or a tyrant.' If you did not regard the man as insane, would you not say, 'Sir, if you claim liberty to speak what you please, I also claim liberty not to hear you;' and also to say, that 'you must choose some other place in which to exercise this your liberty of speech.'

So I say of the claim before us; much as I may respect these brethren, or love any of them for his moral excellencies, I must sternly vote against their assumption. Our rights here are *social.* We are an organized community. And no one in this house, other than the persons in office by the voice of the church, has a right without their permission to introduce any subject whatever. Any one not invited by them to speak, must ask leave to speak. For, sir, the right to hear is just as rational, as strong, as fully guarantied, and as sacred as the right to speak. Hence any one who will claim the right to propagate his own opinions in any community, without special leave, is, *de facto*, a tyrant fully developed. It is not all men who claim liberty that love liberty, or that extend to others the liberties they seek. But every true man, every free man, every noble man, every true Christian man, will always extend to others the liberties he asks for himself. I do, then, my dear brother, beseech you, and through you all the brethren, to give no countenance to such demands; especially on a day so sacred, and so joyful, and with such symbols before us as those upon that sacred board. Let us meet as brethren, and not as debaters and religious polemics. Perhaps the author of this motion, with the consent of the church, will withdraw it. I hope he will.

Dr. Virtuoso. I love truth as well as liberty: I love the brethren too; and as I cannot conscientiously, wholly, and forever drop the subject, I will consent to postpone the consideration of it to a more acceptable time: and according to former usages here, I will ask for a hearing on Wednesday evening next, before the whole church, and especially in the presence of brother Biblicus, that I may fully deliver myself on this subject. I therefore ask leave to withdraw the former motion—or will the church at once say I shall be heard on Wednesday night?

The vote being taken on the former motion, it was unanimously rejected, and a majority of only one vote carried the appointment for Wednesday evening.

Thus ended the forenoon service of the church at ———, and through the plea of a conscientious scrupulosity the congregation yielded a point of serious concern, as the sequel will show. Any one who feels himself conscientiously obliged to utter his opinions, must regard them of paramount value—as equal to divine oracles. It is a grand mistake. There are many artificial consciences which are of great trouble to their proprietors and to the whole Christian community. We shall record the proceedings of Wednesday night.

A. C.

CHRISTIAN PSALMODY.—*No. II.*

Christian faith, Christian hope, Christian love, and Christian devotion, prayer, and praise, differ from every other thing called by the words, faith, hope, love, devotion, prayer, and praise, known or practised on earth. The Christian horizon is much more spacious and magnificent than was the Jewish, or the Gentile, or the Patriarchal. The first age dwelt in the basement story of the house of praise; the Jewish people occupied the middle story; but the Christian saints occupy the upper and more richly furnished chambers of this delightful mansion. We have more faith, when contemplated in its latitude and longitude, than had the Jews and Patriachs. Abraham certainly had stronger, more vigorous, and ennobling faith than any of us; though the fields of religious knowledge opened to us, and the developments of the wonders of redemption afforded us, with all the promises, views, and delightful objects of faith and hope that Christianity reveals and confers, are transcendently more numerous, grand, and rich, than any thing known to the great father of all them that believe. But, to come at once to the point before us, as are the fields of knowledge, faith, hope, love, and joy opened to us, so should our devotion, our prayers, praises, and all our enjoyments be.

The songs of Patriarchal sages, and of Jewish bards, differ from ours —not in the spirit of praise, the fervor of praise, admired, adored,—but in the enlargements made to the Christian people. The thousand new developments of divine grandeur and loveliness; the innumerable fountains of joy opened to our souls; the pure, deep, flowing streams of divine benevolence,—bearing in them a fulness of blessedness, a freshness and sweetness of divine grace; fill us with a joy unspeakable and full of glory, calling for strains of a higher order, of a more divine eloquence, of a more heavenly pathos, than those played upon the triumphant timbrels of Miriam, and the sweet singers of Israel; or than those more lofty and purer odes played upon the lyre of David, and chanted by the inspired daughters of Jerusalem;

> To gospel themes, sublimer strains belong.

In our present essay, we only predicate of Christian psalmody, that it ought to be *correspondent* with the superior attributes of the dispensation to which we are called. All the parts of Christian worship, public, domestic, and private, should be *unique, correspondent, harmonious*. There are many topics full of adoration, admiration, and praise of God, because of his ineffable greatness, as developed in nature; because of his infinite goodness, which, in all the world around us, in all the departments of universal nature, in its incomprehensible immensity, is only seeking for itself a vent, an opening, a channel through which it may flow strongly, largely, and perennially, to all the capacities,—varied and numberless, the great and the minute,—with which all the departments of one great creation teem and overflow.

This boundless, ceaseless, active, communicative goodness, associated with such greatness, majesty, and grandeur,—which spreads itself, operating and unspent, over all creatures, in all ages, and in all places,—is a theme in which fathers Noah, Abraham, Moses, Samuel, and all the patriarchs and prophets, together with us, tenants of the year of grace 1844, can unite in one full swell of sympathy and praise.

And, in common with us of this era, could all the Jewish saints participate in the sublime veneration and worship of that bright, and awful, and transcendent justice, truth, and purity, which once irradiated Horeb's proudest summit, and which gleamed in the faces of trembling millions in the rocky desert; and extorted from infant lips and hoary sires, words of simultaneous terror and alarm, prayers and supplications, unheard before or since, around the base of awful Sinai.

But there are themes connected with another mount which only Christians know, and of which none but Christians can either speak or sing. These are the sublime themes which give to Christian psalmody its peculiar and sacred enchantment. 'Tis in view of these the Christian's heart is enlarged, his soul fired, and his tongue loosed, to tell of things unknown, unfelt, unsung by Noah, Daniel, or Job. 'Tis Mount Tabor, Mount Moriah, Mount Zion, that afford the scenes of Christian sublimity and praise.

Nothing, then, that keeps not time and melody with these sublime compositions of grandeur, majesty, and love, of which the Holy Spirit is the heaven-inspiring muse, suits the pages of a Christian psalter, and comports with the sweet, touching, melting strains of our Christian Zion.

It is obvious, then, that the first and most striking peculiarity of Christian psalmody is, that MESSIAH, in his fulness of grace and glory, is the all commanding and soul subduing theme. This is the point in which it differs from all the poetry spoken or sung from Adam to Noah, and from Noah to the coronation of Mary's Son in heaven. He is the *Alpha* and the *Omega*, the beginning, middle, and end of the Christian hymn-book. Whether the compositions are of the narrative, the declarative, or ecstatic character, Christ is the theme.—'Tis him first, him last, him midst, and without end. Amen and amen!

CINCINNATI, *Jan.* 11, 1844. A. C.

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ELDER RUFUS BABCOCK, JR.

THE subjoined remarks of our beloved brother Ephraim A. Smith, of Danville, Ky., concerning Elder Rufus Babcock, Jr., Corresponding Secretary to the American and Foreign (or Baptist) Bible Society, and co-editor of the "Baptist Memorial," are not more complimentary than just. The article referred to by brother Smith, and inserted below as the production of his pen, we take pleasure, during the absence of bro. Campbell, in presenting to the readers of the Harbinger, not only because of the favorable light in which the writer, himself for some time the president of a literary institution, presents to the public our infant, but flourishing College at Bethany; but also for the frank and honest acknowledgment which it contains of the injustice and erroneousness of the opinions entertained by many concerning one, who has devoted as much time, and energy, and honest, as well as enlightened, zeal, to the restoration of primitive order and truth, as any man of the age. It cannot but be a source of gratifying intelligence to every hearty advocate of concord and union amongst Christians, to learn that one who stands so deservedly high in the Baptist denomination as does Elder Babcock, has the independence and candor to speak of the "reformation" as he does. We are persuaded there are many others who would be ready to imitate his example, had they used the same means that he has employed to inform themselves of the true spirit and principles with which and for which the reformation has now been struggling and strengthening for more than 20 years. Whilst prosecuting in Western Virginia the duties of the great and philanthropic enterprise of circulating the Bible, in which he is so earnestly and benevolently engaged, Elder Babcock gave us at Bethany the pleasure of a visit, and, as it happened on Lord's day, not only participated with us in the worship and communion of the Lord's house, but also refreshed us with a most excellent, practical, and scriptural discourse. We have not forgotten him, or the pleasure of his visit, and shall be happy to see him, and all like him, whenever the Lord will allow them to call. P.

Erwinton, Barnwell District, S. C., Dec. 20, 1843.

DEAR BROTHER CAMPBELL,

Health, peace, and prosperity! I did not reach here until last week, having spent some time in the up-country, and on my way down spent some days in the vicinity of Camden, at the meeting of the Baptist State Convention; where I enjoyed the pleasure of seeing at least one choice spirit among the Baptists. I take pleasure in alluding to Elder Rufus Babcock, Jr., the Corresponding Secretary to the American and Foreign (or Baptist) Bible Society; he has been travelling in the south as agent for the society. It was my privilege to hear an admirable address from him on the claims of that society. He is far more liberal in his views and feelings than many of those with whom he is connected. I would fain hope that he would prove, indeed, *a herald of better times!*

I here present, for the comfort of the brethren, an extract from his "correspondence," published in No. xi. Vol. i. of the "Baptist Memorial," of which he is a co-editor. This is a neat monthly paper, published in New York City. The elder assured me that he was wont to express the same sentiments in his private circles. He deeply regrets the divisions which have prevented the union of those who should have but one Lord, one faith, and one baptism. The Baptists owe it to the Lord, to themselves, and to us, to remove the obstructions which they have thrown in the way of the union of all the faithful. We trust, indeed, that the "time is not remote when they will correct their misconceptions," and manifest a more "commendable candor, and love of the freedom of individual opinion." But I must not longer withhold the extract.—It is as follows:

"Western Virginia is also the residence of Alexander Campbell, of whom nearly all our readers have heard much, and have formed, perhaps, confused and contradictory opinions.

"The time for correcting some of these misconceptions is not, we trust remote; and whether undertaken by himself, with his acknowledged ability, or by some other hand, which, if less capable, might still possess the advantage of greater apparent disinterestedness,—we trust that "the reformers" will be heard, and estimated with that commendable candour, which our ardent and uniform love of the freedom of individual opinion ought certainly to promote.

"Mr. C. is now devoting a large portion of his time to an infant, but vigorous seminary, called Bethany College, erected near his own residence in Brooke county, on the banks of Buffalo Creek, some seven miles from the Ohio. One peculiarity of the College, (which has a liberal charter from the legislature of Virginia,) on which great reliance is placed, is the remoteness of its site from any town or village. It is supposed that young men will thus be less exposed to the corrupting influences which so often blight the hopes of parents, and eclipse, if they do not extinguish, the intellectual and moral brightness of so many of our sons. The experiment may be worthy of a fair trial,—whether entire and necessary abstinence from such associations as sometimes endanger and debase, will control these evil propensities of our nature, so as not only to secure the boy, but form the man.

"Our own hopes rest with more confidence on the sanctifying power of Bible truth, to purify and strengthen the moral nature, than on the mere absence of exciting appliances. And we rejoice to say, that scriptural instruction is no where more earnestly plied than at Bethany College. More than one hundred young men and lads are now receiving instruction there.

"Three or four large brick edifices have already been erected for the accommodation of the officers and the students; and its spacious halls, recent as is their origin, begin already to assume the air of classic refinement.—Success to every generous endeavor, by whomsoever put forth, to enlighten the minds, and purify the hearts of our young men."

Thanks to the Lord, and brother Babcock, for this candid offering.—May many be found to unite with him in this labor of love!

In peace and love, your brother to serve, in the kingdom and patience of Jesus Christ.

EPHRAIM A. SMITH, *of Danville, Ky.*

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PEOPLE'S ALMANACK FOR 1844.

The following extracts are from a valuable little manual, entitled the "People's Almanack" for 1844, published by a brother in Toronto. There are no books which have a more general and wide-spread circulation among the common classes of the community than almanacks; none which are more universally read, and, with a large number, there is no book that is so oracular, whose authority is so decisive, and whose givings-forth are so greedily devoured. This is perhaps a relic of the old superstition that looked to the horoscope for a key to destiny, and clothed the deep and mystery-read astrologer with the attribute of prescience. But the day is gone by when such learning can sway the superstition of men, and the veneration paid to science is now one of the many broad avenues by which useful instruction may be readily and acceptably conveyed to the minds of the ignorant. No means of conveyance, in this, the poor man's richest commerce, is better or cheaper than the almanack, and we are glad to see so many of those which now hang by the chimney-piece of every cottage fire-side, filled with so much that is useful and instructive. Facts are the only nutricious food for thought; and when they are valuable, and lead to reflections, moralizing and ennobling, their influence cannot be too extravagantly estimated. The world is full of truth,—physical, chemical, political, moral and religious,—whilst the people's minds are full of error, or ignorance, on all these great subjects. To many, the structure of the physical universe is an enigma; chemistry, an art of legerdemain, or a mystery; politics, a mere game of chance, in which the *ins* and the *outs* are the players; morality, but a question of expediency; and religion, a mere sort of priest's medicine, with which the people have nothing to do, except when the spiritual physician shall prescribe,—it may be when a fee is wanted, or a death-bed shakes off the mist of delusion, which hangs between time and eternity.

It is high time the people were thinking more wisely and truly on

all these important subjects, and a judicious selection of facts, and short and common sense comments, cheaply and invitingly arranged, cannot fail to yield a powerful influence for good. Such we have in the little manual from which we quote,—to a limited extent, it is true,—yet its deficiences are rather a recommendation, since its circulation is as important as its matter.—Others may fill up its defects, or its own annual visits may enable it to bring something more, each new year, to add to the old gifts. Annuals, or new year's gifts, are becoming very fashionable, and we only hope that their outsides may not be their more beautiful parts. P.

TO THE PATRONS OF THE ALMANACK.

"Wisdom and knowledge shall be the stability of thy times."

The ordinary periods for issuing the Annuals for 1844 having arrived, I have prepared with more than usual care my small publication for the year, and cheerfully commend it to the support of the friends of truth and liberty, believing that every sentiment which it contains will bear the scrutiny of every honest mind. It is important always to realize that, amidst the revolutions of time and the vicissitudes of life, TRUTH undergoes no change; but, like the sun in the firmament, is always adapted to enlighten, to comfort, and to cheer the mind that truly submits to its benign influence. With this conviction, and believing in the strange and melancholy fact, that in nothing is man more ready to be deceived than as to religious things, I have now, as on former occasions, endeavored to expose some of the abominable delusions which Priestcraft has palmed upon the world as the verities of heaven, and by which millions of the human race are kept in bondage and exposed to ruin. If my feeble attempt at usefulness shall have liberated *one* soul from the thraldom of priestly errors, and conducted it to the only unerring guide to truth, to liberty and to heaven, THE BIBLE—I shall be more than amply rewarded for my labor.

Amidst the conflict of parties and the strife of priests, that sacred volume, like a light house on a dark and dangerous coast, stands prepared to direct the weary and distracted spirit to the haven of security and peace. Yet it is a melancholy truth that it is comparatively but little valued; and, instead of being the daily companion and counsellor of professing Christians, it forms very generally only *a text-book for preachers*, whose opinions upon its truths, are implicitly received, as if they were the truths themselves, without either examination or conviction! Were it an unquestionable truth, that religious teachers shall bear the final and eternal results of all the spiritual ignorance and error created or upheld through their instrumentality, while the ignorant and deceived shall escape,—then might it be rational to submit implicitly to their guidance. But if, on the contrary, "Every man must give account of himself to God," [see Rom. xiv. 12,] and that, at the last day, we shall all be judged, not by the opinions of men, but by the word of Christ, [see John xii. 48,] how unspeakably important is it that every one shall make that word the alone rule of his faith and practice. But men are taught that it is "a sealed book," and cannot be understood or believed without priestly instruction, or a direct gift from heaven! not-

withstanding that it is itself the gift of divine wisdom and benevolence,—wondrously adapted to the nature, character, and circumstances of man, and declared to be "able to make [him] wise unto salvation."—[2 Tim. iii. 15; 1 John v. 9, 10; Luke xvi. 31.] Its design simply is, to convey "good tidings of great joy to all people," [Luke ii. 10,] in the language of sincerity and truth, and the practical knowledge and belief of that message is eternal life, [John iii. 36, and xvii. 5.]

ANDREW MARVEL.

SCIENCE AND SUPERSTITION.

Galileo, the famous astronomer who first applied the Telescope with success to discoveries in the heavens, because the theory of his system concerning the motion of the heavenly bodies, overturned the Aristotelian doctrines, upon the truth of which the Pope had staked his infallibility, was twice dragged before the Inquisition and a council of seven Cardinals, pronounced the following sentence: "That to maintain the sun to be immoveable, and without local motion in the centre of the worlds, is an absurd position, false in philosophy, heretical in religion, and contrary to the testimony of scripture"! A promise was extorted from him not to teach the doctrine of the earth's motion, either by speaking or writing; but the philosopher forgot his promise, and in 1663, when about 70 years of age, was again brought before the Inquisition, and forced to disavow his belief in the truth he had discovered, was condemned to perpetual imprisonment!!—Again, in an edition of Newton's Principia, published at Rome in 1742, by the Jesuits, the editors in their preface remark, that although they were necessitated to assume the Newtonian theory as correct, "we acknowledge ourselves obedient to the decrees of the Pope against the motion of the earth" !!! The simplest boy who has studied astronomy in our day, is wiser in science than the Pope and his cardinals were only a century ago! And the merest child, who has been a faithful student of the Bible at Sabbath School, is wiser than they with respect to true religion. "Buy the truth and sell it not," is a divine command.

SIGNS OF THE TIMES.

The crowned heads of Europe are all uniting themselves more closely, and giving more power to the hierarchies to crush the liberties of men, and prevent the progress of truth.

In Ireland, all Presbyterian and other marriages for the last century have been declared null and void by the judges of England, except such as have been performed by an Episcopal priest!! This legal quibble, it is said, originated with the High Puseyite Dean of Derry!

In Scotland, the government has employed all its energies to destroy the liberties of the Presbyterian people, and to exalt the Erastian clergy for state purposes. When the Queen was in Scotland, she refused, it is said, to be present at the service of the Presbyterian kirk—prepared expressly for her, but sent for a Puseyite priest to read prayers at Dalkeith House!

Theodore Hook, of "Factory Education Bill" notoriety, a high Puseyite, is chaplain to the Queen; Samuel Wesley, (a grandson of Charles Wesley!) a rabid Puseyite, is also chaplain; Archdeacon Wilberforce, a Puseyite leader, is tutor to the Prince of Wales, the future sovereign of the kingdom.

Ireland is on the verge of a change—the burdens of an oppressed people are about being removed—the power of the Romish priesthood will be mightily augmented.

In Canada, the order of the Jesuits has again been established, and Popish cathedrals are being built in Kingston and Toronto. Puseyism is openly and unblushingly proclaimed by the Canadian "Successors to the Apostles"!

In Italy and South America, the Inquisition is in operation, and an edict of that hellish and bloody engine of priestly despotism, has been issued against the Jews, dated the 24th June, 1843! of the most barbarous description.

In Denmark and Germany, Christians are fined and imprisoned for worshipping God according to conscience; and in France, Protestants are not now allowed to hold public worship without consent first obtained from the civil authorities! Louis Philippe thinks he may want priestly assistance to keep the crown in his family, and he is controlled by the Pope.

On the American frontier, in Canada East, (about St. Pye village,) a French convert to the Christian faith had his dwelling burnt down by Popish persecutors. Not far from the same place, the Priests of Rome openly burned about three-hundred copies of the Bible! which had been given by benevolent Christians to the poor and ignorant French peasantry of that region.—Puseyism of the grossest character is spreading far and wide among American Episcopalians.

A solemn inquiry for all Christians, in view of the above:—Has not the church and the world been long and fearfully amalgamated? 1st. By means of State connexion? 2d. The unscriptural power and support given to religious teachers? 3d. The creeds and articles of faith made by men, as guides to truth and salvation, instead of the pure testimony of God? and, 4th. By the vast and gross ignorance engendered by the foregoing causes throughout the professing Christian world?—Ought there not to be a clear line of demarcation between the servants of Christ—and the servants of Satan? and may not the events of our day be leading rapidly to ensure this, as the overflowing torrents of turbid priestly opinions are leading men more highly to prize the fountain of pure and saving truth, the Bible.

TENDER MERCIES OF PRIESTCRAFT IN THE 19TH CENTURY.

In the month of June 1841, in Lancashire, England, eleven laborers were sentenced by the Ecclesiastical Court, to a fine of five shillings each, and costs, varying from ten shillings and six-pence to twenty-four shillings; but being poor and unable to pay, they were imprisoned in the common jail, some of them for a period of sixty-three days, and only released from their oppressors by direct application to the Queen! The ground for this persecution was the alleged violation of a law, passed in the palmy days of priestcraft, in the time of Elizabeth or James the first, which the English clergy have managed to keep on the statute book until this day, and which imposes a fine upon every one who, "without reasonable excuse, absents himself from the parish church!" The crime of these Lancashire laborers was—*they did not attend the parish church on Sunday!!*

"*Like causes produce like effects.*"—The church of the Reserves in

Canada is the same as the church of the Tythe Proctor in England and Ireland, and will persecute whenever intelligence is asleep, or the restraints of law do not interpose.

THE IMMORALITY OF A DOMINANT CHURCH IN THE ISLAND OF CEYLON.

A missionary in that Island writes, under date, 14th April 1841:—"The present system of ecclesiastical monopoly here, upon the subject of marriage, as on others, is a premium upon irregularity and disorder." None are permitted to marry but the clergy of the Episcopal church, and they *refuse to marry* where one or both parties have not been "christened," by an Episcopalian, or where they have been scripturally baptized upon a profession of faith in Christ,—but not within the pale of the dominant sect. Many pious people, non-Episcopalians, could not get married upon the Island without renouncing their faith, and becoming proselytes to Episcopacy! And non-Episcopalian Christians were obliged, therefore, to act "upon the intrinsic sanctity of the marriage tie apart from human laws of ratification"! The writer also remarks, "we have no means of redress in this instance, without lodging a complaint, through the Archdeacon to the 'bishop!' at Madras, and then it would be labor in vain."—Thus the boasted "*purest* church in the world," (as saith the clergy of the diocese of Toronto,) is openly promoting vice and hypocrisy in Ceylon, under the protection of law, and the people have no redress!! The inhabitants of Canada should never forget, that, not many years ago, the same party claimed exclusive right to marry in this colony, and only relinquished their hold in 1831, when compelled by the strong and repeated action of the people's representatives.

The same persecuting spirit exists now, as may be seen from the rabid effusions in the Church Newspaper; and, but for the fear of the people, we should now fare worse than the Lancashire laborers, or the inhabitants of Ceylon. *Query:*—Is it to promote such crimes against humanity and religion, that the public lands of this Province have been devoted to the Episcopal clergy, and that our educational institutions have been placed under their control? Christians and philanthropists are only half awake to the importance of this question.

BEAUTIES OF PRIESTCRAFT.

"That the Sacraments be effectual because of Christ's institution and promise, *although they be administered by evil men.*" [26th Article of "the Church"!] If this has any meaning, it implies that a swearer, a drunkard, a liar, a thief, a whoremonger, or adulterer, being a priest of the Episcopal succession, is nevertheless the glorious channel through which apostolic grace is communicated to man in the sacraments of the church!

The electricity of the succession loses none of its virtue by passing through dirty hands, over empty skulls, or through hypocritical hearts; but it meets with a powerful non-conductor in *Common Sense.*—Now, while the efficacy of the Christian ordinances depends, we admit, upon the character and condition of mind of the recipients of them, and not upon the administrator; yet this is not the doctrine taught here,—no:—It is that,—irrespective of the character and condition of mind of the recipient, or of the administrator,—some mystical, priestly virtue or blessing descends to the parties by reason of the priest's being the assumed grand conductor of *successional electricity!!*

LORD SYDENHAM AND THE OLD COMPACT.

The following is an extract from one of his Lordship's letters:—"When I look to the state of the government, and to the departmental administration of the Province, instead of being surprised at the condition in which I found it, I am only astonished it has endured so long! I know that, much as I dislike Yankee institutions and rule, I would not have fought against them, which thousands of these poor fellows whom the Compact call REBELS, did, if it were only to keep up such a government as they got"!! He further declares, that from the universal testimony of men of all parties in the colony,—one of the main causes which led to the rebellion, was the attempt to build up a dominant priesthood; that the Episcopal (aided by other) Clergy (with Sir F. B. Head) were the chief promoters of the rebellion in Canada. Let the remembrance of their wickedness be forever buried with their defunct power and authority.—Peace to their ashes!

THE PRICE AT WHICH DESPOTISM YIELDS LIBERTY.

The war of William III. at the Revolution, (sterling)	£13,000,000
The war of the Spanish Succession by John Bull,	44,000,000
The war of the Austrian succession by poor John,	47 000,000
The seven years' war about Nova-Scotia,	107,000,000
The war with the American Colonies,	151,000,000
The war of the French Revolution,	472,000,000
The war against Buonaparte,	586,000,000
Cost of suppressing the rebellion in Canada against the family compact, and a dominant priesthood, (as stated by Sir R. Peel in the British Parliament,) about	3,500,000
	£1,423,500,000

These wars cost also about five or six millions of lives! "What madness! what suicidal wickedness!—This enormous mis-government has entailed a curse upon the British empire, which will cleave to her throughout all generations."

The last sum above-mentioned would have made 1750 miles of Macadamized road, costing £2000 per mile! or 4666 miles of plank road, at £750 per mile. Had the Imperial Government given this to the colony, with a just, and honest, and responsible colonial administration, how great might have been our prosperity! How sure our allegiance! Tardy justice is being done now, however.

"War is a game at which, were subjects wise, kings would not play."—*Shakspeare.*

CO-OPERATION MEETING, IN KING WILLIAM COUNTY, VIRGINIA.

HILLSBOROUGH, *Nov.* 27, 1843.

BROTHER CAMPBELL:

Dear Sir,—By request of the brethren that assembled at Jerusalem, in King William county, with a numerous congregation, on Monday, Nov. 13, 1843, for the purpose of co-operation, in sending out evangelists for the year 1844, I send you for publication their proceedings, as those churches that are disposed to unite with us in the good work, will find we are ready to go hand and heart with them. There were absent, brethren from two churches that co-operated with this meeting this year, and from one that contributed towards the fund for evangelists. The inclemency of the weather on Saturday, and the raw, damp air on Lord's day, we hope, was the only cause why we did not hear from them. We solicit a continuance of their aid in this, the noblest of all work—saving sinners, through the proclamation of the gospel, as taught by Jesus Christ and his apostles. We trust there are none among us who do not feel bound to preach the gospel to their fellow-sinners, or aid in maintaining others to preach it for them more efficiently. If there be such among the disciples of Jesus Christ, who, through covetousness, or distrust of the providence of God, are unwilling to unite in this work, I can only say, they are in the high road to apostacy, and, like Israel of old, "have fallen a-lusting," and are "lovers of their own selves,—lovers of pleasures more than lovers of God."

We had a truly pleasant meeting. Brethren Curtis, Ferguson, Siser, Walsh, Acre, Ainsley, and Nelson were with us during the meeting. They all appeared to be of one mind, and of one spirit, in the good work. We had reason to be thankful, in the midst of such opposition, that our evangelists had, in their labors, added to the congregations upwards of one hundred, and removed much prejudice from the minds of the honest searchers after truth. Many of our Baptist brethren have no objection to a union and communion with us, but this I do not expect to see on earth. Some *few* intolerant and dogmatical characters among them rule all the rest—These lordlings will neither read nor hear what we have to say upon the great subject of salvation. They are Calvinists, and contend for their special call to the ministry. They are of the same class as the advocates of Puseyism, and Episcopalianism, and apostolic succession; but through craftiness conceal their real sentiments from the public gaze and ear, while the others are honest enough to avow them. They talk about our confessing our errors *to them*,—for believing, teaching, and obeying Jesus Christ, and the Holy Spirit, instead of them—before they can unite with us. Sooner would I suffer martyrdom than be guilty of such base conduct, as to deny Jesus before or for men.

I do not wish to be understood as charging the Baptist denomination with a disposition to pursue this unchristian course. Their fault lies not in their disposition to do wrong, but in their servility to such men, and their want of independence to protest against, and put down such perversions of Christian principle; and their continuance and encouragement of such an antichristian system, by remaining connected as they now are. They *seem* to lack that sterling principle, which sets popular influence at defiance; that savour which constitutes the efficient, saving principle in society. Our old brethren S. T. Montague, Broaddus, and Stringfellow, may write upon the importance of Christian union, in order to the salvation of the world, until the day of judgment, while this preservative principle of union lies inert, and restrained in its influence, and overwhelmed by the deluge of such repulsive, dogmatical characters. When will professors of Christianity cease to

write about principles and union, and begin to practise them? when will they prefer integrity of principles to the bubbling applause of a sectarian and ungodly popularity? Oh, for the days of primitive integrity, and union of all obedient, penitent believers in Jesus Christ,—the original foundation of the Christian church, and hope of eternal life.

Yours in gospel bonds.

THOMAS M. HENLEY.

PROCEEDINGS.

According to appointment the annual meeting of the Disciples in Eastern Virginia took place on the 13th November, 1843, at Jerusalem, in the county of King William. The following congregations were represented in said meeting, and the amounts annexed contributed for the maintenance of Evangelists for the ensuing year.

Brother William Nelson was appointed Moderator, and brother Edmund Littlepage, Clerk. After prayer by brother Ferguson, they proceeded to business.

Smyrna King & Queen county, contributed,	$ 100 00
Hickory Neck, James City county,	50 00
Ephesus, Matthews county,	50 00
Grafton, York county,	100 00
Cheesecake, do	60 00
Corinth, King William county,	80 00
Jerusalem. do. do.	100 00

A letter was received from Antioch brethren, informing us they had subscribed a sufficient sum, with the aid of the congregations in that county, to send forth an Evangelist, and hoped to obtain the labors of our esteemed and beloved brother Taffe, who has been with us—"that though they were not directly one with us in co operation, yet they were one in faith and feeling in the good work"—and proposed that our Evangelist should co-operate and exchange labors with theirs. The proposition was unanimously agreed to, and Elder T. M. Henley appointed to answer their letter.

Brethren Henley, Nelson, Curtis, Bohanan, and White were appointed a committee to nominate two Evangelists for the ensuing year.

Brother Henley stated that in consequence of the recent disorder produced by one who had carried desolation in his train wherever he was countenanced and encouraged, he could not vote or give his approbation to any one as an Evangelist without first knowing the position in which such an Evangelist stood towards the advocate of Materialism and his party. He therefore proposed that our present Evangelist and those disposed to labor for us, should state in a concise manner the position they would occupy while acting as our Evangelists. They all cheerfully did so, and gave general satisfaction—as brother H. then called on any disciple to say if he disapproved of their views and position. All was silent as the grave. This is what he called a *poser* to anti-evangelical *preachers*.

The committee retired, and after the consideration of the subject referred to them, nominated brethren J. T. Walsh and Peter Ainsley. They accepted the call, and provision is made for their support.

Brethren Ferguson and Siser retired from the field as Evangelists, which we deeply regret. Brother F. intends spending his time in attending the lectures of the College, and will labor around him. Brother Siser will continue to labor as much as he can without any regular compensation for his services We shall feel grateful to him if he does.—Brother Du Val's absence was owing to the illness of his patients. Elder T. M. Henley was appointed Treasurer for the ensuing year, and brother William N. Gregory, Corresponding Secretary.

The next Annual Co-operation Meeting is to be held at Grafton Meeting House, York county, on Friday before the second Lord's day in November, 1844. All the proclaiming brethren in the State, who can with convenience attend, are requested to do so; as well as brethren from any co-operating congregations. We solicit a correspondence through our Secretary, (who is Post-Master at King William Court House,) with such congregations as are co-operating in evangelizing and all who wish to engage in doing so.

Resolved, That Elder Henley request brother Campbell to publish these proceedings in the Millennial Harbinger.

WILLIAM NELSON, *Moderator*.

EDMUND LITTLEPAGE, *Sec'ry*.

NEWS FROM THE CHURCHES.

Columbia, Missouri, November 1, 1843.

A statistical account of some of the churches of Christ, in the state of Missouri, which assembled in annual meeting, in Paris, Monroe county, on the 13th of October, 1843; brother Jacob Creath, Jr. was requested to preside, and T. M. Allen to act as clerk; while reports from 43 churches were received. Total number of members, 4010. Additions last year, 1318.

The following teaching brethren were present, viz.—J. Creath, Jr., H. Thomas, J. Alexander, T. M. Allen, M. P. Wills, L. Hatchett, W. Reed. B. W. Hall, and brother Shutes; also, B. F. Hall, from Kentucky; and B W. Stone, Jr., from Illinois; and brother Farmer, from Iowa.

Appointed the next Annual Meeting to commence on Friday before the third Lord's day in October, 1844, at Bear Creek, in Boon county, when it is earnestly requested that each church communicate by letter, giving their number, and the additions for the past year; also, the number dismissed by letter, and excluded, with the names of the Elders and Evangelists, and the order of their churches

The meeting continued until Tuesday evening, during which time six confessed the Saviour.

Brotherly love and Christian affection prevailed, and the brethren parted with the best of feelings for each other.

The Christian Messenger and Millennial Harbinger were requested to insert the above.

J. CREATH, Jr., *Chairman.*

T. M. ALLEN, *Sec'ry.*

N. B. The State Meeting in Missouri is to commence in Fayette, Howard county, on Friday before the third Lord's day in May, 1844, when it is expected that each church in the State will communicate by letter, and every teacher endeavor to attend; and teaching brethren from other States are also respectfully invited to be present.

J. CREATH, Jr.
T. M. ALLEN.

Mercer county, Kentucky, November 3, 1843.

Since I wrote you in the month of July last, I have, with the help of the Lord and the brethren, baptized 51 persons. L MARRETT.

Charlestown, Indiana, November 25, 1843.

We had in September 8 additions to the church here—in this month, 3. Brother La Rue, of Kentucky, was with us each time. M. COLE.

Canton, Bradford county, Pennsylvania, Dec. 17, 1843.

I think I wrote you in my last that we had eight additions by baptism. Brother Lowel has continued his meeting two weeks with us. We have had a glorious time. Seventy-two have, in the space of two weeks been baptized into Christ, and a great number more appear to be concerned for their souls. ELIAS ROCKWELL.

Wheeling, Virginia, January 1, 1844

Brother Poole and myself, on our last tour, added about 40, and enlisted the attention of the most intelligent in several places GEORGE W. LUCY.

OBITUARY.

Died in October last, WILLIAM CAMPBELL. of King & Queen county, a member of the Metapony Baptist Church. He was an ornament and pillar in his church—a man of strictly correct principles—practical in all the relations of life—liberal in his religious sentiments—a regular reader and payer of the Millennial Harbinger from its commencement to the day of his death. He always recognized the Disciples as his brethren. No private man of our acquaintance lived and died (though surrounded by sectarians and engaged in close application to his business) more beloved by the righteous than William Campbell. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them!" May his bereaved children follow his pious footsteps, as he followed Jesus, and finally rest with him and their departed mother in the mansions of bliss! is the prayer of their friend.

T. M. H.

Georgetown, Ohio, December 6th, 1843.

Died on the 15th of November last, in Winchester, Adams county, Ohio, of a lingering pulmonary affection, brother GEORGE ARCHER, Jun., in the 26th year of his age. Brother Archer, though neglectful of the important matter of salvation during the earlier years of his life, had for some time before his death, upon a full examination of the Word, been fully convinced of the truth that Jesus is the Christ, and thus upon the testimony of Prophets and Apostles made the good confession, which it was his constant aim to dignify and honor by an entire devotedness, so far as he was able, to the will of the Lord. I attended him for several days before his departure, and notwithstanding his sufferings were most severe, no murmuring word escaped him, but throughout his lingering and painful illness he evinced the most perfect resignation to the will of our heavenly Father, upon whom he humbly but confidently leaned for consolation and strength. The bright prospects of another world entirely absorbed his mind, and he thought and spoke of scarcely any thing but Jesus and heaven. A moment before he breathed his last he arose and clasped together his wasted hands and exclaimed, "Glory to Jesus!" and thus with praise upon his lips and a smile upon his countenance, he fell asleep in Christ Well may it be said, "Let me die the death of the righteous, and let my last end be like his!" Brother Archer has left a widowed and bereaved mother, with a number of other near relatives, to lament their loss. Yet she does not grieve as those who have no hope, but is privileged to look forward to the day when she shall again in the heavenly home not only see her son, but also his lamented father, who died in 1839, and has gone before her to the bosom of the Father. J. B. L.

North Middletown, Kentucky, November, 1843.

I sit down to give you the melancholy intelligence of the death of our young and much lamented brother A. M. HARRIS, who died on the 17th of the present month, after a very severe illness of congestive fever, for forty-seven days. During his sickness he frequently called upon the brethren who visited him to sing, and would manifest the interest that he felt in the exercise by his tears and appropriate remarks at the conclusion of each song. "O that I was able to sing that song!—Bless the Lord for his promises!" he exclaimed when we concluded that good old song, "*How firm a foundation*," &c.

Obligations to his aged and affectionate parents made it necessary that he should remain at home during the present session of Bethany College. His calculation was to return at the opening of the fourth term, in 1844. His conduct since his return from that institution has been such as becomes the gospel of Christ. W. J. M.

Bethany College.
Hall of the American Literary Institute, January 20, 1844.

At a meeting of the Society on the 19th inst., the death of A. M. Harris, of Bourbon county, Ky., late a member of this body, being announced, a committee was appointed to draft resolutions expressive of the feelings of the Society, who reported the following, which were unanimously adopted:—

Death must ever be a subject of melancholy reflection. When the aged, who has borne many of the companions of early days to the tomb, is freed from the vicissitudes of life, it may be regarded as a benevolent provision; but when the youth in whom are centered the fondest hopes, whom the vigor of life and buoyancy of hope promise a long career of usefulness and honor, and the rich fruition of a thousand sweets, is torn from the embraces of his friends, it cannot but be considered as a mournful and afflicting event. Upon such occasions it becomes us, with feelings of deepest regret, to express our sentiments in relation to the deceased. Such being the case in respect to *A. M. Harris*, late a member of this body whose character won the esteem of all who knew him—

Be it resolved, That we do deeply sympathize with his relatives and friends in the bereavement which they have sustained in his loss.

Resolved, That the usual badge of mourning be placed in the Hall for thirty days

Resolved, That a copy of these Resolutions be transmitted to the parents of the deceased, and also to the *Paris Citizen* and *Millennial Harbinger*, for publication.

Resolved, That the business of the evening be suspended, and the Society adjourn

A. ALLEN, *Presdt.*

H. CHRISTOPHER. *Sec'ry.*

Departed this life at Elk Hart Grove, Illinois, on the 8th of December, sister LUCY M. RANKIN, (relict of our much lamented brother John Latham, and wife of brother William Rankin, to whom she was married last February,) after an illness of eight days, in the full hope of a resurrection with all the just. She retained her reason during her illness, and frequently expressed her faith as firm in the promises of the Lord. She has left a husband and three children to mourn the loss of a truly faithful wife and mother.

"Let us her faithful steps pursue,
And imitate her zeal and love;
Hold fast the faith of Jesus too,
That we may reign with him above.

When Jesus comes the dead to raise,
Then shall we see her face again,
And join with her in endless praise
Unto the Lamb who once was slain."

A.

CIVILIZATION AND LONGEVITY.

In the city of Geneva an accurate account of births and deaths has been kept for the last three centuries, or since 1560, by which it appears that the mean duration of life has steadily increased since that period. From 1560 to 1600 the mean duration of human life was twenty-one years and two months. From 1600 to 1700 it was twenty-five years and nine months. From 1701 to 1760 it had increased to thirty-two years and nine months; and in 1833 the mean duration of life for the people of Geneva had increased to forty years and five months, being nearly twice as long as in 1500. Thus showing conclusively the effects of civilization upon human life.

MOZART'S LAST REQUEST.

It is somewhere stated that Mozart having completed his Requiem, desired his daughter to sing a favorite melancholy song; and while she was singing his spirit took its flight to the world of spirits.

Mary, sing again the plaint,
    Which I love at eve to hear,
And, in music sweet but faint,
    Let it float upon my ear
And when gather'd with my sires,
    I shall sleep with those of yore,
Strike at night my harp's still wires,
    Sound the notes I love once more.

But remember that your voice
    Cannot swell the heavenly choir,
If you make this world your choice,
    And no greater good desire.
Would you join the angel throng,
    Heaven your spirit must renew;
Heaven alone can teach a song
    Sweeter than I ask of you.

GREENVILLE INSTITUTE FOR YOUNG LADIES,

Near Harrodsburgh, Kentucky.

THE seventh session of Greenville will commence the second Monday in February 1844, and continue twenty-one weeks.

—FACULTY—

S. G. MULLINS, *A. M. Principal.*
BENJAMIN MOORE,
Professor of Mathematics, Astronomy, and Mechanical Philosophy.
JOHN C. FR. SALOMON, *Professor of Instrumental and Vocal Music*

TERMS.

Tuition in primary branches,	$16 00
" in higher branches, including any of the above, with Latin and Greek,	18 00
Instruction in Instrumental Music,	25 00
" in Vocal Music,	2 00
Use of Pianos,	3 00
Stationary, (Quills, Ink, Pencils, and Paper,)	2 00
Board, including Washing, Fuel, and Lights,	45 00

French, Drawing, and Painting, at Teacher's prices
Needlewotk and Ornamental Knitting *without charge.*

☞ Prices will be required in advance; or where circumstances may justify indulgence, a note for the amount must be invariably given.

Means for purchasing Books and defraying all incidental expenses, must be deposited with the Principal.

Uniform for the warm season—blue and pink Gingham or Calico; for the cold season, Maroon, and dark green Merino. To this all must conform.

At the close of every month, a Report concerning the health, deportment, and progress of each Pupil, will be forwarded to her Parent or Guardian.

Hitherto the Principal has been indebted to the kindness of the Trustees and Faculty of Bacon College for the use of Apparatus; but he has just made arrangements to furnish the Institute very soon with all necessary Apparatus, to be procured of the best instrument-makers in London and Paris.

This flourishing Institution enjoys, without doubt, one of the most salubrious and delightful locations in this country. During its existence of three years not a single instance of serious illness has occurred. The use of the Greenville and other mineral waters, in connexion with strict attention to the laws of health, has generally so renovated and invigorated the feeble even in the course of one session, so as to enable them to pursue their studies with pleasure and profit.

Pupils will find it greatly advantageous to be present at the very beginning of the session.

January 1st, 1844.

References—P. S. Fall, A. M., President of Eclectic Institute, near Frankfort, Ky. Dr. C. Graham, Harrodsburg, Ky. Dr. J. Owsley, Burksville, Ky. Dr. C. Williams, Paris, Ky. Elder J. T. Johnson, Georgetown, Ky. Professor William R. Thompson, Woodford county, Ky. Elder D. S. Burnet, Louisville, Ky. Faculty and Trustees of Bacon College.

DEBATE.

All orders for the late DEBATE must be forwarded, *post-paid*, to DAVID S. BURNET, one of the publishers, Louisville, Ky., or to the office of the Millennial Harbinger. The terms are *cash*, to be fowrarded with the order, unless in the case of a special contract.

THE

MILLENNIAL HARBINGER.

THIRD SERIES.

VOL. I. BETHANY, VA., *MARCH*, 1844. No. III.

EDUCATION.

EDUCATION is one of the few subjects, which can be considered in no point of view, without recommending themselves powerfully to the attention of all who desire the promotion of either individual or national interest. Whether we regard it in its influence upon the private citizen or the public servant,—the man of a profession or the mere politician,—the statesman or the divine,—the honest farmer or the ingenious mechanic,—in all ranks and conditions, its claims must be felt and its rich and inalienable blessings acknowledged, if not appreciated. Nor is the field of its influence more comprehensive than various. Its blessings to the mental, like those of the sun to the physical world, are felt wherever its enlightening rays are permitted to fall unobstructed,—and even over the vast area covered by the benighting pall of ignorance, its benign emanations are reflected, till the perfect darkness and night which would otherwise prevail, are in a measure lighted up with the twilight hues of an approaching day. What corner of the earth so remote as never to have been reached by a solitary arrow from the full quiver of science and truth! or what region so removed from the pale of civilization, as never to have seen and felt the ennobling potency of education? Nor is its power exhausted by diffusion. It is a treasure which distribution does not diminish—which subtraction increases.—The more we give, the richer we become. Its emanations, by a sort of conservative reaction, give additional strength and depth to the fountain; whilst every stream that flows forth, is destined surely to return, swollen with rich accumulations in its course. Every valuable thought we utter, every noble sentiment we throw forth, like bread cast upon the waters, after many days will return. As we sow, even so shall we reap.

We call the blessing of an education unalienable; because it cannot be squandered and spent, like fortunes of a different kind. Amidst all the changes and fluctuations in commerce, the depreciations and contractions in circulation, and the thousand fortuitous calamities that worldly hope is heir to, it sticks by one, an indefeisible inheritance, funded in a *corporation* that nothing but disease and death can ever break or bankrupt. The investment is within one's self, and inseparable from him. Even though his body should be confined within the walls of a prison, or his hands manacled with the fetters of persecution and oppression, still, like a Cobbett, he has a power that can make pandered arrogance quake; or, like a Paul, shake the imperial purple upon the very shoulders of tyranny. It is not more trite than true—"education is power." Mind governs the *universe*, and why not *man?* The body can only act in the limited span about it, and even in it with feeble and soon exhausted energy; but the mind sweeps, in its comprehensive range, the whole destiny of man. It plants itself upon the accumulated wisdom of the past, and throws its gigantic grasp over a nation, with an embrace that encircles it through the lapse of centuries. The body crawls tardily and with difficulty over a few rods of its elemental clay, and then lies down in the dust it has raised; but the mind traverses, in an instant, the globe, and, like the sunbeam, throws its genial radiance alike upon the far and the near, the present and the future,—wielding a power co-extensive with time. Its ability to influence is limited only by the globe upon which we reside, and its faculties of comprehension, only by our power to observe. The heralds of thought take the wings of the wind, and, fresh and unsoiled, the emanations of the mind are borne to the remotest out-post of God's rational creation on earth. Yet the body, circumscribed as it is by its three score years and ten,—tied down as it is by its organic weakness,—wearied and exhausted, and finally worn out, as it is by exertion,—the body, with all its feebleness, and impotency, and sensualism, is the tyrant of the human will; and its wants and its lusts, with an insatiate gluttony, knock ever at the door of gratification, and will be satisfied. If it was not for the ingenuity, too deep to be called sagacity, which we display in provisions made for the gratification of the lusts of the flesh, we might often claim to ourselves, with more propriety, the appellation of brutes, than that of intellectual, moral beings. But the powers we prostrate still ennoble us, and though we degrade them by the low pursuits we assign them, still they constitute not only our nobility but our wealth.

There is no pursuit of life that has not been benefitted by education. The mere brute force of the toiling day-laborer, who plies nothing but the strength of his muscles, in the various contrivances with which he works, finds, unconsciously, help from the inventions of educated mind. Skill in every department of industry is an acquisition, based upon science,—and practice is only certain of success when in accordance with sound principle. The latter, therefore, as its etymology indicates, should always come first, and the experimental application after. Had every man to contend singly and unaided against the difficulties of the arts,—to explore by his own resources their mysteries, and without a thread to tread the intricate labyrinth that sometimes bewilders even experienced science, it is evident that the progress of the human mind would cease, and with it that of society. The utmost we could expect, would be the ceaseless round of the tread-mill,—generation walking in the footsteps of generation, with as many chances for error as for improvement. But happily for the dignity of man, and the progress of civilization, this is not a necessity; and, unless we shut our eyes and choose to be blind, we may walk by a light, not always steady and clear perhaps, but always useful and at hand, thrown from the experience of those who have gone before us. But the experience of our ancestors can only become ours through the medium of science, which is but the expressed essence of it all. He therefore who has acquired all science, enjoys the advantage of the experience of all ages, and is clothed with the mantle of their power.

We have made these remarks with a view to presenting the claims of education in an economical aspect;—since, after all that may be said of the pleasure it imparts and the nobility it confers, men will still ask for the *cui bono*, the profit that is to accrue, to compensate for the toil, and application, and expenditure, which are the price of a good education. It would be easy to show, that, in the present condition of society, nations are principally enriched from the results of invention and discovery,—and that in proportion to the diffusion of intelligence and morality are they prosperous and happy,—but the charities of the age are too contracted to be relaxed by arguments drawn from the general good,—though nothing would seem clearer than that the greatest good of the whole, must be the best for the parts. As, however, the converse is also true, that the good of the parts must be the good of the whole, we have no hesitancy in undertaking to establish the claims of education by arguments addressed to individual interests.

1. We have laid down the position, that he who is acquainted with all science has the advantage of the experience of all ages; and if knowledge be power, he must have also within his control all the means of benefiting himself that they enjoyed. If their experience has taught them the best method of agriculture, it teaches him also;—if by long, and careful, and expensive investigations, they have discovered some powerful agent in the arts, he also can command it;—if plausible, but visionary schemes of aggrandizement have been assayed by them and

proved ruinous, he profits by their misfortune, and shuns the breaker upon which they have been wrecked. And thus, by a familiar acquaintance with the discoveries, inventions, and catastrophes of the past, he begins where his fathers left off, and with all their capital to start upon, proceeds to add to it by his own accumulations.

2. Beginning with the knowledge and science of the generation which preceded him, his chances for discovery and invention are much greater than if he were ignorant of what had been already ascertained; and thus, with education for his divining rod, mines of inexhaustible wealth may be fallen upon that otherwise might have lain for ever hidden. The genius of Fulton might have never given us rail-roads and steam-boats, had he not been acquainted with the inventions of Watt; and these again might never have occurred to the latter, had it not been for the previously discovered properties of steam.

3. A good education is the richest, the most valuable inheritance a father can leave his son. We have seen it is unalienable: it is also highly productive. The parent who gives his child a good general education, not only confers on him that which cannot be taken away, but he also commits to his employment a legacy that will prove more fruitful in profits than a fortune much larger than that which falls to the portion of a large majority of the young men in the present day, when first setting out in the business of life. The mere laborer receives remuneration only for the exertion of physical force;—if he combines capital with labor, he receives, in addition to his wages, interest on his capital. But if he be educated, he can then perform that which mere brute or physical force is not adequate to, and therefore he receives remuneration for his skill; and as this is rated at a much higher value than mere labor, of course, the profits which accrue are correspondently greater. In order to see the force of this argument, we take an example. Paternus had three sons.—They were industrious, and ordinarily promising. His whole fortune amounted to $2,400, (twenty-four-hundred dollars,) and of course he could only give, by an equal distribution, $800 to each of them. Calculating that by mere manual labor, uncombined with skill, each of his sons could earn only about $150, and the interest on his capital of $800 would be only about $50 more, he thought it most prudent to invest the amount he had to give them in a good education, and accordingly sent them to college. At the end of their course, the money was consumed or nearly so, and they commenced life. The oldest, with his diploma in his pocket, went to a distant state and, from the reputation of the college of which he was a graduate, soon procured a school, from which he derived an income of $600 per annum. This amount gradually increased, as his qualifications became

better established, till at length he was appointed principal of a flourishing seminary, with a salary of $1000 per annum. The second, from his studies in natural philosophy, having become acquainted with the general principles of mechanics, devoted his attention to the details of architecture; and after a few years, in which he made a comfortable support by occasional sales of drafts and designs, received the appointment of architect to a flourishing city, and soon became rich. The third, from his knowledge of chemistry, was soon employed to manage a druggist's establishment, in which in a short time he became a partner, and thus secured to himself not only a good and comfortable living, but also the means of accumulating a fortune. In this way these three sons, whose labor and capital combined, without an education, would have produced only $200 each,—with an education, produced an amount from three to five times more. It is easy to calculate that the salary of $1000 is equal to the interest on nearly $17,000, and is therefore equivalent in profit to a fortune of that amount. To give a man an education then, that will secure to him a certain salary, is the same thing as to give him a sum of money, which at interest would produce an amount equal to the salary. Viewed in this light then, how much more wisely would parents act, in providing their children with the means of support, by investing the little they can afford to give them in a good education, rather than putting it into their pockets to be squandered perhaps in idleness, or else lost by inexperience.

4. A good education qualifies a young man at once to fill almost any station in society, and thus opens to him a score of avenues by which he may travel to success,—when, without it, he would be compelled to await the precarious demand for his labor, and confine his hopes and pursuits to the uncertain channel of, at best, an unprofitable calling. This is an advantage the importance of which has been too much disregarded. Parents can neither judge of the pursuits best suited to the peculiar turn of their children until their minds are fully developed, nor, where the balance is such as to manifest no controlling obliquity towards any one pursuit, can they form any conjecture as to the channel into which providence may turn their fortune. It is in vain that the way to distinction or wealth opens before them, if they be not prepared to enter it. The demand for civil engineers, for teachers, for professors, and all the various officers of state and distinction, can never be supplied by men who have received no education, and of course to such, this wide and inviting field, however much it may awaken their desires, can never excite even the dream of successful competition. We have, it is true, instances in which men, who have not enjoyed the benefits of an early education, have yet arisen to the highest distinction of life,

and these appear to be exceptions,—but they are not. They are exceptions, it is true, in regard to their extraordinary powers, but not to the law that education must precede distinction. Even the most gifted minds are compelled to climb by it, if they would reach the rocky summits of ambition. It is a mistake to call many of the men, so justly distinguished in American history, uneducated men.—They may have been destitute of the advantage of an early education, but they did not continue so. The neglects of early life were compensated by many a weary midnight hour, and their wreath of fame, twined from the cullings of many a toilsome path. But how rare are the spirits thus formed to grapple with every obstacle, and raise themselves above their contemporaries, despite the deficiencies of their early education! Genius of the boldest order may throw itself fearlessly under them, and, "like dew drops from the lion's mane," shake them off,—but more timid and humble minds, though equally gifted, will shrink from the forbidding labor, and move on in the quiet tenor of an inactive and profitless life; and thus the want of an education may keep mute and inglorious many a Milton or guiltless Cromwell, or manacle the "hands that might otherwise have swayed the rod of empire, or waked to ecstacy the living lyre." MATTATHES.

*

EXTRACT OF A LETTER FROM T. C. TO S. R. J.

Bethany, *Jan'y 17th*, 1844.

S—— R—— J——

Respected Brother,— * * * *

The subject to which you allude in your letter, I mean the divine covenants, is one of very great importance, as it includes every thing divinely established between God and the human family, respecting their duties and privileges. The first time the word covenant occurs in the Bible, is in the sixth chapter of Genesis. It is a word of a strong, determinate meaning, signifying an authoritative establishment between certain parties, that cannot be violated with impunity. It may proceed from a superior in the form of a command, or of a promise, or of both together. The first covenant mentioned, namely, that with Noah, Gen. ix. 8—17, and that with Abraham, Gen. xv. 18, were both purely promissory. That with the people of Israel by Moses, was both preceptive and promissory; and therefore conditional. But the gospel covenant, called the "New Covenant," Jer. xxxi. 31, and Heb. viii. 8, is purely promissory; and, of course, unconditional, and therefore cannot be broken by the covenantees. This is the covenant of salvation, which God is accomplishing by the gospel; of which Christ is both the Surety and Mediator: by and according to which God is graciously regenerating, quickening, and converting sinners, of his own will through the word of truth, by his Spirit: taking the heart of stone out of their flesh; creating a clean heart, and renewing a right spirit within them; never turning away from them to do them good; but thus so putting his fear into their hearts, that they shall not depart from him: being thus kept by the power of God, through faith, unto a salvation, ready to be revealed in the last time. See Jer. xxxii 38—40; James i. 17, 18; 1 Pet. i. 1—5; Rom. v. 6—11, and viii. 28—39; 2 Cor. v. 17, 18; Eph. ii. 10. Thus it appears, that we are as much dependent upon the divine will for our salvation as for our creation; for we can no more new create, or regenerate ourselves, than create ourselves at first. Nay, it appears more difficult, if there could be any difficulty with God, to effect the former than the latter; for the dust could have no dislike to become a man; not so the sinner to become a saint: "for the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." God sufficiently tested and proved this by a legal dispensation of fifteen hundred years; and *that* so well adapted to our nature, that there was no good that this world could afford, that was not granted and promised to the subjects, if they would continue obedient; nor an evil that can affect soul or body, person or property, in this world, that was not most solemnly and repeatedly threatened to be inflicted upon them, in case of disobedience. See Deut. 28. 15–68; 29. 18–29; 32. 15–42. But, alas! it utterly failed. See Isaiah v. 1–7. And this is the reason divinely assigned for the introduction of the new or gospel covenant.—The covenant of salvation. See Jer. xxxi. 32 Now this is the blessed covenant under which we live. Not confined to one nation, like the former; but by the gospel extended to all nations, to take out of them, a people for the divine name; that is, for the divine glory,—a people devoted to God. See Acts xv. 13—18. The old or Jewish covenant was national; therefore the subjects of it were naturally such, all born after the flesh; but the new or Christian covenant is supernatural; therefore the subjects are supernaturally such, all born again of the Spirit,—born from above; and are, therefore, spiritual, not carnal;—all new creatures. No power inferior to that of the Holy Spirit can produce one such. For no man can call Jesus Lord (that is, cordially acknowledge him as such) but by the Holy Spirit. See 1 Cor. xii. 3. Paul may plant, and Apollos water, but it is God that gives the increase. 1 Cor. iii. 6, 7. Now, though this blessed doctrine of the new covenant is the blissful ground of the believer's confidence for the enjoyment of eternal life, yet it is not the gospel. The gospel is for the conversion of sinners; but this is for the comfort and edification of saints. The great Teacher himself has given us the grand gospel text. John iii. 15, 16. For God so loved the world that he gave his only begotten Son, to be lifted up (that is, upon the cross) as Moses lifted up the serpent in the wilderness, that whosoever believes in him might not perish, but have everlasting life. And Paul presents us with his fulness and all-sufficiency for this blissful purpose. See 1 Cor. i. 30 "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. So that we are *complete in him*. And whoever is willing is welcome. "For him that comes to me, saith Christ, I will in no wise cast out." John vi. 37. The provisions of the new covenant bring us to Christ by the gospel, and then keep us there; and so give us the blissful assurance of the eternal enjoyment of his salvation. The latter, therefore, ought to be preached to sinners: the former to saints: "Thus rightly dividing the word of truth; giving to every one his portion of meat in due season." Luke xii. 42; 2 Tim. ii. 15.

The doctrine of the electing love of God, which is the very principle of the new covenant, has been miserably abused and perverted, both in teaching and disputation. It is the blessed effect of the transcendent love of God to man. "For God so loved the world," &c., not the elect, for they were no better than others. Therefore if he had not proceeded according to the provisions of the new covenant, none had been saved, for the reason above assigned. See Rom. viii. 7, 8. And while this blessed doctrine is the security, food, and feast of the believer, it can justly afford no discouragement to the unbeliever, for he desires not the proposed salvation from the love, the practice, and the punishment of sin; for, if he did, it goes to secure to him success instead of discouragement; for, according to it, he is one of the happy number for whom those blissful provisions were designed, seeing he is made willing. Psal. cx. 3 And the gospel goes to assure him, that he is as welcome as he is willing, for it is written: "Whosoever will, let him come, and take of the water of life freely." And "Him that comes to me, I will in no wise cast out." Rev. xxii. 17, and John vi. 37. Wherefore, upon the whole, wherever the gospel is fairly propounded, and the new covenant,—the great charter of salvation, duly exhibited to the converts, with due attention to the divinely appointed means of enjoyment, *there* will Christianity flourish; producing all the fruits of righteousness, which are by Jesus Christ to the glory and praise of God. Happy the person that is full of them. In order to this he must make a due use of the Bible and the throne of grace as far as possible, according to the letter and spirit of these quotations See Deut. xi. 18—21; Psal: i. 1, 2; and lv. 17; and cxix. 164; with Col. iii. 16, 17. Thus, indeed, will his delights be in the law of the Lord; it will be the delightful subject of conversation and meditation day and night. * * * * Dear brother, I am much gratified with the account of your labors, and of their success; especially among our Baptist brethren; between whom and us there never should have been any difference; nor, indeed, would there, had it not been for a few proud partizans in the Redstone Association, of which once we all were members. The reformation which we propose, as defined upon the fourth page of our Declaration and Address, published in Washington, Pa., Nov. 1809, expressly excludes the teaching of "any thing as matter of Christian faith or duty, for which there cannot be expressly produced a Thus saith the Lord, either in express terms, or by approved precedent." Upon these propositions the Baptists, at first, cordially received us; and some years afterwards were excited to reject us, not for any alleged departure from the said proposition; but because we would not adopt the Philadelphia Confession of Faith, as our standard; which we could not consistently do, being expressly contrary to our avowed principles, which we had conscientiously adopted, as the only scriptural ground of Christian union. Nevertheless, we have always considered and treated them as brethren, as far as they would permit us; and, as far as I am concerned, always intend so to do. And, in the mean time, would humbly advise you so to treat them. And, of course, to do any thing in your power to build up and edify their societies. The church of Christ upon earth is constitutionally and essentially one: therefore, the first relative duty of every member of it is to preserve this unity, by loving each other as Christ has loved them; for this is the divinely appointed badge of genuine discipleship. John xiii. 34. Dear brother, Christian union upon Christian principles is our motto—our object. Now to perfect this union in faith and holiness ought to be our grand concern. For what is profession without possession? See the character of the Laodicean church, and Christ's address to it. Rev. iii. 14—22. By this epistle, it appears we may be greatly deceived by having even a scriptural form of godliness without the power thereof; for such was evidently the case with this church. There was no fault found with it, but merely lukewarmness: while, in the mean time, for ought that appears, they thought themselves to be among the foremost. Let us therefore beware of self-deception. "For if a man think himself to be something, when he is nothing, he deceives himself." "For Christ gave himself for his people to redeem them from all iniquity, and so to purify to himself a peculiar people, zealous of good works." Tit. ii. 14. Let it therefore be our grand concern, both for ourselves and our brethren, "That we love each other with pure hearts fervently"—"that we study to provoke each other to love and to good works." Heb. x. 24. And for this blissful purpose, let us make a copious use of the word of God and prayer. That we may be thus abundantly furnished for all good works 2 Tim. iii. 15—17. Amongst which—the training up of youth in the nurture and admonition of the Lord, holds a principal place. It is true, that in this, as in other important duties, charity begins at home; but it ought not to be confined there, it ought to travel abroad. We ought to endeavor to provoke others to this all important radical duty, by all scriptural means in our power. * * * Farewell. I remain, dear brother, yours very affectionately.

T. C.

LOCKE ON TOLERATION.

[CONTINUED FROM PAGE 61.]

In the last place, let us now consider what is the magistrate's duty in the business of toleration; which certainly is very considerable.

We have already proved that the care of souls does not belong to the magistrate. Not a magisterial care, I mean (if I may so call it) which consists in prescribing by-laws and compelling by punishments. But a charitable care which consists in teaching, admonishing, and persuading, cannot be denied unto any man. The care therefore of every man's soul belongs unto himself, and is to be left unto himself. But what if he neglect the care of his soul? I answer, What if he neglect the care of his health, or of his estate; which things are nearlier related to the government of the magistrate than the other, will the magistrate provide by an express law that such a one shall not become poor, or sick? Laws provide, as much as is possible, that the goods and health of subjects be not injured by the fraud or violence of others; they do not guard them from the negligence or ill husbandry of the possessors themselves. No man can be forced to be rich or healthful whether he will or no. Nay, God himself will not save men against their wills. Let us suppose, however, that some prince was desirous to force his subjects to accumulate riches, or to preserve the health and strength of their bodies. Shall it be provided by law that they must consult none but Roman physicians, and shall every one be bound to live according to their prescriptions? What! shall no potion, no broth be taken but what is prepared either in the Vatican or in a Geneva shop? Or, to make these subjects rich, shall they all be obliged by law to become merchants, or musicians? Or, shall every one turn victualler or smith; because there are some that maintain their families plentifully, and grow rich in those professions? But it may be said there are a thousand ways to wealth, but only one way to heaven. It is well said, indeed, especially by those that plead for compelling men into this or the other way. For if there were several ways that led thither, there would not be so much as a pretence left for compulsion. But now if I be marching on with my utmost vigor in that way which, according to the sacred geography, leads straight to Jerusalem, why am I beaten and used ill by others because perhaps I wear no buskins; because my hair is not of the right cut; because perhaps I have not been dipt in the right fashion; because I eat flesh upon the road, or some other food which agrees with my stomach; because I avoid certain by-ways, which seem unto me to lead into briars or precipices; because among the several paths that are in the same road, I choose that to walk in which seems to be the straightest and cleanest; because I avoid to keep company with some travellers that are less grave and others that are more sour than they ought to be; or, in fine, because I follow a guide that either is or is not clothed in white, and crowned with a mitre? Certainly, if we consider right, we shall find that for the most part they are such frivolous things as these, (without any prejudice to religion or the salvation of souls, if not accompanied with superstition or hypocrisy,) might either be observed or omitted; I say, they are such like things as these which breed implacable enmities amongst Christian brethren, who are all agreed in the substantial and truly fundamental part of religion.

But let us grant unto these zealots, who condemn all things that are not of their mode, that from these circumstances arise different ends. What shall we conclude from thence? There is only one of these which is the true way to eternal happiness. But in this great variety of ways that men follow, it is still doubted which is this right one. Now neither the care of the commonwealth, nor the right of enacting laws, does discover this way that leads to heaven more certainly to the magistrate, than every private man's private search and study discover it into himself. I have a weak body, sunk under a languishing disease, for which (I suppose) there is only one remedy, but that unknown: does it therefore belong unto the magistrate to prescribe for me a remedy, because there is but one way for me to escape death? will it therefore be safe for me to do whatsoever the magistrate ordains? Those things that every man ought sincerely to inquire into himself, and by meditation, study, search, and his own endeavors. attain the knowledge of, cannot be looked upon as the peculiar possession of any one sort of men. Princes indeed are born superior unto other men in power, but in nature equal. Neither the right nor the art of ruling does necessarily carry along with it the certain knowledge of other things, and least of all of the true religion. For if it were so, how could it come to pass that the lords of the earth should differ so vastly as they do in religious matters. But let us grant that it is probable the way to eternal life may be better known by a prince than by his subjects; or, at least, that in this incertitude of things, the safest and most commodious way for private persons is to follow his dictates. You will say, What then? If he should bid you follow merchandize for a livelihood, would you decline that course for fear it should not succeed? I answer, I would turn merchant upon the prince's command, because in case I should have ill success in trade, he is abundantly able to make up my loss some other way. If it be true, as he pretends, that he desires I should thrive and grow rich, he can set me up again, when unsuccessful voyages have broke me. But this is not the case in the things that regard the life to come. If there I have taken a wrong course, if in that respect I am undone, it is not in the magistrate's power to repair my loss, to ease my suffering, or to restore me in any measure, much less entirely, to a good estate. What security then can be given for the kingdom of heaven?

Perhaps some will say that they do not suppose this *infallible judgment*, that all men are bound to follow in the affairs of religion, to be in the civil magistrate, but *in the church*. What the church has determined, that the civil magistrate orders to be observed; and he provides by his authority that nobody shall either act or believe, in the business of religion, otherwise than the church teaches. So that the judgment of those things is in the church. The magistrate himself yields obedience thereunto, and requires the like obedience from others. I answer, Who sees not how frequently the name of the church, which was so venerable in the time of the Apostles, has been made use of to throw dust in the people's eyes, in following ages? But, however, in the present case it helps us not. The one only narrow way which leads to heaven is not better known to the magistrate than to private persons; and therefore I cannot safely take him for my guide, who may probably be as ignorant of the way as myself, and who certainly is less concerned for my salvation than I myself am. Amongst so many kings of the Jews, how many of them were there whom any Israelite, thus blindly following, had not fallen into idolatry, and thereby into destruction? Yet, nevertheless, you bid me be of good courage, and tell me that all is now safe and secure, since the magistrate does not now enjoin the observance of his own decrees in matters of religion, but only the decrees of the church. Of what church, I beseech you? Of that certainly which likes him best. As if he that compels me by laws and penalties to enter into this or the other church, did not interpose his own judgment in the matter. What difference is there whether he lead me himself, or deliver me over to be led by others? I depend both ways upon his will; and it is he that determines both ways of my eternal state. Would an Israelite, that had worshipped Baal upon the command of his king, have been in any better condition, because somebody had told him that the king ordered nothing in religion upon his own head, nor commanded any thing to be done by his subjects in divine worship, but what was approved by the counsel of priests, and declared to be of divine light by the Doctors of their church? if the religion of any church become therefore true and saving, because the head of that sect, the prelates and priests, and those of that tribe, do all of them, with all their might, extol and praise it; what religion can ever be accounted erroneous, false, and destructive? I am doubtful concerning the doctrine of the Socinians: I am suspicious of the way of worship practised by the Papists, or Lutherans? Will it be ever a jot the safer for me to join either unto the one or the other of those churches, upon the magistrate's command; because he commands nothing in religion but by the authority and counsel of the Doctors of the church?

But to speak the truth, we must acknowledge that the church (if a convention of clergymen, making canons, must be called by that name) is for the most part more apt to be influenced by the court, than the court by the church. How the church was under the vicissitude of Orthodox and Arian Emperors, is well known. Or if those things be too remote, the English history affords us fresher examples in the reigns of Henry VIII., Edward VI, Mary and Elizabeth, how easily and smoothly the clergy changed their decrees, their articles of faith, their form of worship, every thing, according to the inclination of those Kings and Queens. Yet were those kings and queens of such different minds, in point of religion, and enjoined thereupon such different things, than no man in his wits (I had almost said none but an Atheist) will presume to say that any sincere and upright worshipper of God could, with a safe conscience, obey their several decrees. To conclude, it is the same thing whether a king that prescribes laws to another man's religion, pretends to do it by his own judgment, or by the ecclesiastical authority and advice of others. The decisions of churchmen, whose differences and disputes are sufficiently known, cannot be any sounder or safer than this. Nor can all their suffrages joined together add any new strength unto the civil power. Though this also must be taken notice of, that princes seldom have any regard to the suffrages of ecclesiastics that are not favorers of their own faith and way of worship.

But after all, the principal consideration, and which absolutely determines this controversy, is this. Although the magistrate's opinion in religion be sound, and the way that he appoints be truly evangelical, yet if I be not thoroughly persuaded thereof in my own mind, there will be no safety for me in following it. No way whatsoever that I shall walk in, against the dictates of my conscience, will ever bring me to the mansions of the blessed. I may grow rich by an art that I take not delight in; I may be cured of some disease by remedies that I have not faith in; but I cannot be saved by a religion that I distrust, and by a worship that I abhor. It is in vain for an unbeliever to take up the outward show of another man's possession. Faith only, and inward sincerity, are the things that procure acceptance with God. The most likely and most approved remedy can have no effect upon the patient, if his stomach reject it as soon as taken. And you will in vain cram a medicine down a sick man's throat, which his particular constitution will be sure to turn into poison. In a word, whatsoever may be doubtful in religion, yet this at least is certain, that no religion, which I believe not to be true, can be either true or profitable unto me. In vain therefore do princes compel their subjects to come into their church communion, under pretence of saving their souls. If they believe, they will come of their own accord; if they believe not, their coming will nothing avail them. How great soever, in fine, may be the pretence of good-will and charity and concern for the salvation of men's souls; men cannot be forced to be saved whether they will or no. And therefore when all is done, they must be left to their own consciences.

POPULAR LITERATURE.—*No. III.*

The ideas and feelings embodied in the works of genius are partially the effect and particularly the cause of the public mind and manners. No doubt the author will be influenced even in his grandest productions by the moral and intellectual atmosphere in which he lives; but equally certain it is that the works of a popular author exert a formative influence upon the minds of thousands who know not of their existence. So curiously blended are all the interests of society—so intimate the combination in every department, that we frequently cannot tell whence arise our intellectual conceptions or our social and political prejudices. Ah! sir, if men had profound sentiments of their accountability to Jehovah, they would tremble ere they uttered or penned a thought whose ultimate effects might have an evil bearing upon the destinies of humanity! For who can tell how far it will travel—where it will stop—how many millions of new combinations it may enter into —of what destruction and death it may be the occasion? Yet, how recklessly men of every stamp fling b-fore the public eye their half-formed opinions and unfledged theories. How unholy and craving that ambition must be, which, rather than not be heard above the din and tumult of existence—rather than not be conspicuous in the midst of the crush of life, could condescend to dress up a lie to make it popular—to shroud impurity in a splendid diction, or artfully conceal it under the bright mantle of a glowing genius, thus pandering to sensuality in the most dangerous form in which it can be presented to the human imagination. Lost to every nobler emotion of honor and virtue must he be who could thus gratify a depraved appetite, and most terrible will be the retribution on him who has dared to prostitute grand and splendid gifts to aught so base and low.

We have seen Greece fallen from her august estate, not by the agency of powerful enemies, for the Persian armed with his mightiest thunder had to retreat before her determined patriotism;—no, she fell because she became degraded, and Rome triumphed over her, because, as yet, the physical energies of Rome had not been enervated by wealth and luxury—her mental power had not become enfeebled and corrupted by a sophistical philosophy and a licentious literature.

For five hundred years the Roman name stands upon the page of history in honored, bold relief for economy, temperance, justice, and patriotism. In the early ages the Patricians, when away from the Capitol, forgetting every distinction of rank and wealth, toiled in thei fields and gardens like the lowest Plebeian. This love of Nature's beautiful face in her own lovely territory—the forests, the fields, the gardens,—is strongly characteristic of the good and noble in all ages. Thus, Cincinnatus, when he was appointed Dictator, was turning up his fields with his plough—M. Curius, after he had expelled Pyrrhus from Italy, returned to the possession of a small farm which he assiduously cultivated; and Cato so much admired the wisdom of this ancient Roman that he betook himself to agriculture. Scipio Africanus, likewise, after he had conquered Hannibal and reduced Carthage, returned to his paternal fields, and with his own hand reared and grafted his fruit trees. If luxury and idleness be held disreputable by the leaders of a State, and if they, by their example, prove to the people that to be distinguished a man must be useful, and to be really independent he must be able to help himself; then a petty upstart aristocracy never can exist; and so the sentiment is rife in the present day, that a *gentleman* is one who must be served by others—one of Nature's favorites, whom she exempts from the *curse* of the first Adam, and, I was going to say, from the *blessing* of the second, will be rendered as infamous and dishonorable as it deserves. The early Romans followed the example of their rulers, and consequently were hardy, vigorous, independent, and happy.

At this time the Roman literature, if she had any, most probably consisted of the rude songs of the warlike exploits of their native Chieftains. These unpolished, but vigorous compositions, must have powerfully tended to keep alive in the heart of every Roman the divine spark of liberty. Every man sung them with enthusiasm, for every man could be a hero. The touch of the plough-handle or the hoe did not unfit him to wield the sword of empire; nay, his hardy occupation induced his sovereignty and gave him the supremacy of the world. Thus iron framed old Rome became the mistress of the nations of the earth. Her vision became extended as she felt her strength—her mighty sword bowed Asia to her will—Carthage next was humbled—and finally Greece, with her gods, philosophers, poets, players, mountebanks, harlequins, and a thousand disgusting vices, was taken into the very bosom of simple, virtuous, patriotic old Rome. The result only proves what every wise man knows—that there is a *victory* which is worse than *defeat*. The Roman arms conquered Greece—the Grecian manners conquered Rome. Which power was the more potent? The supremacy of Rome has passed away forever—that of Greece will last through eternity!

The fire that lit up Roman genius was taken from off the altar of Greece. The intimate union of the two people after the Punic Wars, gave the more elegant, and refined, and voluptuous Greece a powerful supremacy over the tastes and habits of her more uncouth neighbor. The effect was immediate and blighting. The Romans began to be ashamed of their origin; and, from a grovelling pride, suppressed the heroic songs of their old bards. The base affectation of an intellect and refinement they did not possess, forced them to ape every thing Grecian—they eagerly appropriated her poetry, philosophy, and sculpture; and, as they were incapable, by nature, of producing any thing equal to Greece in these departments, they crowded into Rome in confused mass, philosophers, poets, and sculptors; and, forgetting ancient dignity and national pride, they lost their individuality; and, as mere awkward imitators, became the puppets of a foreign slave.

The consequence of all this was what might have been expected. A pestilential flood of moral death poured from the theatres of Attica; and like a burning lava flood, scathed, and blasted, and burned up every vestige of the soul's greenness. The beautiful and graceful inspirations of the old Greeks could not be translated into the stiff and harsh Latin of the age without losing much of their original sublimity—indeed, the more pure and elevated writers of Greece would not have been understood at Rome, even had it been possible to translate them; for the themes, thoughts, and illustrations were such as the majority of the Romans knew nothing of:—every thing in these splendid works was completely new and altogether uninteresting to them. But, as impurity has a language every where, the low comedy, in which ribaldry, licentiousness, and malicious satire were prominent, was eagerly called for, and had the most desolating effect upon the morals of the people. A vain and deceitful—an inflated and atheistical philosophy, materially aided this terrible corruption, and made Rome a great charnel-house of moral putridity and rottenness.

So far at length had Rome descended from her original elevation, so completely did she deliver herself into the power of sophists, buffoons, and mountebanks, that we are told, the affairs of State were interrupted and its members embroiled by the conflicts of different parties who furiously contended for the pre-eminence of their favorite actors, and philosophers. So shamelessly indecent had the theatres, in which the pantomime and mimic were enacted, become, that a decree of the Senate was found necessary to prohibit the young Patricians from attending these riotous assemblies, and the philosophers were twice banished from the metropolis.

But the passion for *excitement*, when once engendered, is strong as death, and rarely, if ever, does it become extinct. Rome had imbibed deeply of the drunken draught, and was she going to be curbed by the laws of a Senate which was as drunken as herself? No; the evil became worse, and the gladiatorial amphitheatre capped the climax by adding a brutal ferocity to the lowest grade of disgusting licentiousness. All Rome attended these bloody shows; even tender and delicate females were introduced to them, and became more wildly excited and seemed more interested than rough-hearted warriors, whose profession made them love the sight of blood. Trained gladiators fought with wild beasts. Sylla, during his prætorship, exhibited a combat in which one hundred men fought with one hundred lions. Julius Cesar, during his ædileship, presented a show in which six hundred gladiators fought at once; and in some of the shows of Pompey five hundred lions were slaughtered at a time. If we add to this mournful picture, the effeminacy, luxury, and wild extravagance of every class that had the power, and then compare Rome before and after the conquest of Greece, we can estimate how much the literature, science, arts, and manners of the most polished nation of antiquity did for the 'Mistress of the World.'

All history exemplifies the great truths, so rarely insisted upon—that the government of a country may deteriorate, and the mass of the people remain comparatively elevated—that even *public* morals may be tainted, and yet there may remain a large amount of purity and truth in the *private* circle: but it also speaks in a voice that might cause the deaf to attend, as the startling thunder arouses them, that when the *popular literature* of a reading people descends from its high station, and becomes a pander to base lusts and vile affections, demoralization, as far as the influence, immediately and remotely, extends, must follow, as the effect must follow the cause. E.

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TYRANNY OF OPINIONISM—*No. II.*

SCENES IN A WESTERN CHURCH.

[Present—*Bishop Omicron*, *Doctor Virtuoso*, *Doctor Biblicus*, *Doctor Doubty*; *Deacons Mutans and Equitas*, with a crowded house.]

A special meeting, called on Wednesday evening, seven o'clock. After the opening of the meeting by social worship, Bishop Omicron being in the chair, Dr. Virtuoso arose and said—

Dr. Virtuoso: Brother Omicron, it is conceded to me, by a vote of the church, that I should have a hearing in the presence of the brethren on a subject of thrilling interest to the community; and this being the time and place appointed for said hearing, I hasten to open the subject. I have to state to you, Sir, that it is agreed by myself and brother Biblicus, that he shall have a right, at *any* time, at a proper period in my remarks, to interpose any question naturally arising out of my them; and also, that brother Doubty have the same privilege; as well as the liberty of replying to me, or to brother Biblicus, at proper intervals, and for periods of convenient and equitable length.

I proceed then, Sir, to state, that it is highly important that we should understand every thing revealed in the Bible, and especially those passages which either involve, or relate to, the future destiny of man. Amongst these subjects,—ever since the Millerites have been in this neighborhood, and I heard one of their most gifted orators lay open the second advent, and his views of the destiny of the wicked, —I have been in great anxiety to comprehend something of the state of the dead:—whether the soul continues in the body—is conscious, or, indeed, lives at all, until the resurrection of the just. I find the Millerites are generally getting into the belief, *that man lives not at all from death to the resurrection*, and that, after the final judgment, all the wicked will be raised, judged, and annihilated, or, in other words, *reduced to absolute nonentity*, so far as conscious existence is at all contemplated. I have been constantly reading the scriptures since, and I am quite astonished to find how little light there is in them on this subject. Still the conclusion to which they seem most to tend, is rather expressive of the Millerite view. I do not, indeed, find any one passage that clearly intimates a separate state of existence for a part of man called his soul, and for another part of man called his body. I do not find that there are properly two distinct organizations in man; in fact, it would seem to me that, were it not for two or three passages in the New Testament, I would conclude that the whole man died, soul and body,—and that this view does much enhance the importance of the resurrection, the scripture doctrine of immortality and eternal life.

Some of my brethren, with whom I have freely communicated on this subject, have brought some few objections to my consideration. They have urged with great earnestness the following passages, and, as I wish to have them discussed here, I will bring them forward for consideration and discussion. They all seem to fix their attention on our Lord's words to the thief—"*To-day shalt thou be with me in Paradise.*" But I wish not to occupy all the time myself, and as brother Doubty understands this subject better than I do, I will give place to him.

Dr. Doubty: Brother Omicron, I do not think that I can do more justice to this subject than brother Virtuoso; but as he has called me before you, I will occupy your attention for a few moments. I think that this passage already quoted, essentially depends upon the import of the words "*to-day*." If "to-day" means that identical day, the space of *twenty-four hours*, then, indeed, there is weight in the objection.—But that it does not, I will prove, Sir. 1st. from the fact that, on the third day from that "to-day," Jesus himself said to Mary, "I am not yet ascended to my Father;" so then, the thief could not have been in Paradise with Jesus yet, before our Lord ascended. But if "to-day" is only to be understood "*quickly*," or in a short time, it may be answered, that at Jesus' resurrection many of the saints that slept arose, and came out of their graves after his resurrection. Christ was the first-born from the dead among *many brethren*. See Col. i. 18; Rom. viii. 29. Thus the promise of Christ was fulfilled to the thief, if he was among those who rose with the Saviour, and it would seem probable that that was what our dying Lord intended.

But I will prove that "*this day*" means sometimes *forty years* past, and that "*to-day*" means to-morrow in the Bible. For example, Deut. xi. 8, Moses says, "You shall keep all the commandments which I command thee *this day*." Did not this command include all the laws given by Moses by the space of forty years! Again, when at the Red Sea, Moses said, "Fear ye not, stand still and see the salvation of the Lord, which he will show you *to-day*;" and yet, in the 21st verse, we find that all the night following was occupied in preparing the passage through the sea, and the Israelites saw not the salvation till the day following. Again, the words "*to-day*," mean a long, protracted time,—"*To-day*, if you will hear his voice," &c.

If, then, the thief was raised from the dead at Christ's resurrection, the promise—"*to-day*," immediately, in a short period, thou shalt be with me in Paradise, was fulfilled to him. Such are my views of this passage, and I conclude, that it proves nothing for the soul, out of the body, being in Paradise at all.—Shall I proceed, brother Bishop, to another point, or shall I wait for remarks from the brethren?

Bishop Omicron: Has any brother any thing to observe on the subject before the assembly?

Biblicus: If, sir, in order, I desire to make a few remarks.

Bishop Omicron: It is in order, sir;—proceed.

Biblicus: Though, sir, I have understood that many of the Millerites have gone over to "*destructionism*," and "*soul-sleeping*," I do not believe that this is one of their peculiarities. I know that we have some "soul-sleeping" and "destructionist Unitarians," in New, as well as in Old, England; and that our brother Doubty has not derived his views from them, nor they from him, I admit. Still the arguments he has offered, if arguments or objections they be, are those used by Mr. Storr, a celebrated Millerite and Destructionist, who, if he had not been quite so fond of novelties and abstruse speculations, might have been a useful man. He speaks well, and reasons well; but generally, on these topics, his premises are assumed, and therefore his reasonings are fallacious, extremely fallacious—on this subject at least. But, sir, this is a new revelation to us Christians of the 19th century. I say it is a new revelation; and every one in this house feels it to be so. In two points, it strikes us all as *new*. That Abraham, Isaac, Jacob, Moses, Samuel, David, and all the prophets, are now *in dust*—and *in the dust*—not one of them living in body, soul, or spirit;—that Abel, and Paul, with all the apostles, are nowhere,—neither in heaven, nor in earth, nor in hades, any more than the pure dust and ashes that have been in a thousand plants and animals since they were part and parcel of them;—that all the wicked will be annihilated at last, and reduced to absolute nihility, *nonentity*, &c., is to me, and to you, my brethren, a new revelation. This is real *new-lightism;* and all it wants, to be hailed by me and put upon file with other learned discoveries, is a little evidence from the Bible.—That I have received as God's light to my *soul*, (if I have any!) and to that I intend to take heed, as to a light that shineth in a dark place, until the day dawn, and the day star arise in my heart. So far, then, as these brethren profess to illuminate us on this subject, from the Bible, I am all attention, and so long, sir, as you and the brethren please, I will listen to the whole testimony and argument offered.

I shall therefore examine the objections made to a passage long held by us as a ray of light from the regions of the dead,—a ray of consolation, too, that *immediately after death the dead saints are with the Lord.* This has been the faith of the church, as I believe, since Stephen died. It is mine too. But still I will give it up as a notion, a pleasing dream, a consolatory delusion, the moment it is disproved from the Bible.

Now, sir, for the text: "To-day shalt thou, dying thief, be with me in Paradise." Yes, sir, in Paradise!! But we have been told, that today means forty years past, and forty, or four thousand years to come: that it means both yesterday and to-morrow!! This also is a new revelation in language. If, then, we must first have a new revelation in language, to open the way into a new revelation from the Bible, I feel myself rather in a dangerous predicament. Mr. Storr has some where said,—"that words are to have their primary and obvious meaning, unless there is a clear necessity of departing from it.—By their primary and obvious meaning, I mean the plain and direct sense of the words, such as they may be supposed to have in the mouths of the speakers that used them, according to the language of the time and country in which they lived; and without any of those learned, artificial, and forced senses, as are put upon them by those who claim to be the authorized expounders of the Bible." Very good. Well, then, is there no *force* in making "*to-day,*" in a plain answer to a dying man's last prayers, mean two thousand years to come! as it must mean, according to the reasonings of brother Doubty, and friend Storr, upon this passage, as the sequel will show.

But we must weigh the logic and arguments offered.—The first and most plausible is, that Jesus said on the *third* day following, that he had not "yet ascended to his Father;"—of course, then, he must have spoken figuratively! But Jesus is risen from the dead on the *third* day. He is now *embodied*, and the converted thief is yet *disembodied*; consequently, they cannot be together, unless the latter be also raised from the dead. Well, that can be accomplished by hypothesis. It is adroitly and ingenuously supposed that, as many graves were opened, and bodies of the dead saints raised, immediately after Christ's resurrection, the converted thief was among them. But then, hypothesis can just as scripturally and as rationally suppose that he was not among them, and what comes of the proof of soul-sleeping!! It falls upon its knees, and begins to pray for evidence!

In mercy, then, let it have the benefit of one fundamental hypothesis; —say that the converted thief was one of the *saints!!* Ah me! it is almost too hard a case for even the mercy of an hypothesis.—Well, we shall try it again. Suppose, I say, that the pardoned malefactor instantly became a saint, and was honored with a part of the first fruits of the distinguished saints of olden times, and rose with them, where was his *soul* in the mean time? I say, sir, where was his soul during this interval? for, remember, brethren, that the book says *bodies*, not souls, came out of the graves.—Now what comes of the hypothesis! Souls and bodies are not identical words, nor synonymous in the Bible style. When the Bible says *bodies*, it does not mean *souls*, according to Mr. Storr's sound law of interpretation. *Bodies* of the *saints* arose. Saints have *bodies*, in scripture style; but bodies have not always saints in them! Our brother Doubty's hypothesis fails in two essential points: it makes a *saint* of the converted thief; and although, when pardoned, a person is generically called a saint, the term is also used to denote eminent persons. "The faith once delivered to *the saints*," &c. And these were much more likely to be thus honored. It fails, also, in the main point,—that "*bodies* only came out of the graves." The soul, then, must have been with Christ's soul. Both their *bodies* were buried that same day. And Jesus commended his *soul* to God, saying, "Father; into thy hands I commend my spirit; and thus saying, he expired." Luke xxiii. Hence, as David sung, "Thou wilt not leave my soul in *hades*, nor suffer thy holy one to see corruption."

To get rid of souls existing out of bodies—of a separate state, the hypothesis failing in every important point, nothing remains but to violate Mr. Storr's first rule, although endorsed by brother Doubty, who says it is sound doctrine; and then make the promise of Christ assume a peculiar, unprecedented meaning;—say that it means *two-thousand years*, the interval between the Messiah's birth and his second coming. I take, sir, the Millerite notion of the second coming; not because I believe it, but in order to shorten the day as much as possible—to assist my brother Doubty; for, if I were to take "Whitby's Millennium" into the account, then "*to-day*" would mean about 3000 years. But how can any man, not infatuated by a fond vision, believe that he who said to Zaccheus, to-day I shall dine at thy house, meaning not two thousand years after, but literally that day, should, in a few days afterwards, change the signification of *to-day* into thousands of years. The truth, then, cannot be sophisticated here. This is worth a thousand theories and speculations.—Jesus' spirit, commended to God, and the thief's spirit, commended to Jesus, were that same day in the abode of happy spirits.

Deacon Mutans: It would gratify a number of sisters in this part of the house, who have only the right to speak through their husbands and brothers in the church, if some one would enlighten us on the word *Paradise*. Where is *Paradise?*

Biblicus: I believe, according to the good rule of interpretation, delivered by Mr. Storr, and approbated by brethren Virtuoso and Doubty, we must interpret this word as it was used at the time the New Testament was written. *Hades*, though but the name of a *state*, which we all feel disposed to contemplate as a place, extends over all the dead—the good and the bad. It has in it two other states: one called *Paradise*, and one called *Tartarus*. The pure and holy spirits are away up in Paradise, located somewhere above the third heavens; and Tartarus is below the earth, in the air, a region inhabited by *demons and fallen angels*,—by the spirits of wicked men and angels excommunicated from heaven.

Dr. Doubty: Brother Biblicus has carried us off into these speculations again. I cannot endure these Platonic dreams, these philosophic theories, these old hackneyed notions of the schools. I believe, sir, these have been the great inlets of all error and corruption; I go for reason, and the Bible, and common sense. Old Plato and Socrates talked about souls, and purgatories, and *hades;* but what have Christians to do with them. The old popes hung out their eternal fires, and everlasting burnings, *in terrorem*, over women and children, and men as feeble as they. But sir, these old papal, and scholastic, and philosophic theories must have no place amongst us.—The Bible is the book for me. To that I will appeal; that alone shall govern me.

Dr. Virtuoso: And to that I make my appeal. "Let us look at the subject in the light of eternal truth." See the first account we have of a soul in the Bible, Gen. i. 20. Let the waters bring forth abundantly, the moving creature that hath life, (*soul.*) See in the margin. Again, 30th verse, "To every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth; wherein there is life." Margin, *soul;* see again. Here our translators evidently consider *life*, or *breath*, or *soul*, as terms which may be employed at pleasure. Now let us look at Gen. i. 27: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and *man* [formed of the dust of the ground] became a *living soul.*" Here, it seems to me, it is as clear as a sun beam, that the *whole man* is the living *soul.* Now let us look at Psalm cxvi. "His breath goeth forth; [that is, what God breathed into him;] he returneth to his earth, [there goes his body,] in that *very day* his *thoughts perish.*" What is there left of him? See Job xiv. 10–12. "But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, *nor be raised out of their sleep.*"—Thus it seems man sleeps from death to the resurrection. The same truth Solomon gives us in Ecc. ix. "The dead know not any thing," &c.; and, at the 10th verse, he says, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor *knowledge*, nor wisdom, in the grave, whither thou goest." My brother Doubty has given you some reasoning, and I have now given you some scripture, on the subject. But I give place.

Biblicus: So I quote all these passages, so I read them; and while I thank the Lord that I live under a dispensation which has brought life and immortality to light, I farther believe, that "the converted thief" was with Jesus in Paradise the very day in which they both gave up the spirit;—not the *pseuche*, the soul, which man and beast have in common, but the *pneuma*, which man alone has. We all speak as Job, and Solomon, and Moses spoke. So I speak of the sun rising and setting, and "hasting to the place of his going down." You might quote King Solomon, and myself, if you please, against the Copernican or Newtonian systems,—as persons believing that the earth was as flat as a plate, a fixed centre, around which sun, moon, and stars revolve. Had you listened to Kepler, or Braehe, or Newton, or Copernicus, in their usual style, you might have quoted their daily language in disproof of their just and splendid conceptions of the universe.

But brother Doubty has suffered himself to be imposed on by some uneducated pretender to knowledge. His, and not our theory, is speculative, metaphysical, and philosophic. Philosophy has always gone into materialism, or soul-sleeping, or annihilation, or Epicureanism, or Sadduceeism. No man acquainted with the history of ancient philosophy could make such assertions. Two or three bright names only of the great philosophers of ancient times, had any other conceptions of the soul than brother Virtuoso would *seem*, I hope not *in truth*, to infer from the passages quoted. *The immortality of the soul* was a *tradition*; yes, sir, a *tradition:* true or false, it was a *tradition* before Pythagoras, Socrates, or Plato was born. It is older than Moses, older than Noah or Enoch. The immortality of man, the whole man, is a doctrine brought fully to light only in the gospel; but traces of this doctrine are more ancient, by ages, than the doctrine of the *metempsychosis* of Pythagoras. It was urged by some of the Pharisees against the Sadducees, from the foundations of those sects, with whom, too, it was an ancient tradition. But this only as a caution to those visionaries who suppose that philosophy had any thing to do with the origin of these conceptions, concerning which we speak.

I appeal to the Bible too. And have I not shown that the Messiah promised Paradise to the converted thief that very day? But I am expected to speak of Paradise again. And let us for a moment lift our conceptions to Paradise. It occurs as a name of a place or state of enjoyment, but *three* times in the New Testament—in the promise to the thief, in Paul's mysterious flight, and in the letter addressed from Jesus Christ to the church of Ephesus—where it seems to be used figuratively, in allusion to the first tree of life planted in the original abode of man. I will read the passage, 2 Cor. xii. 2–4: "I knew a man in Christ!—[a blessed man he was too]—above fourteen years ago (whether *in the body*, I cannot tell, or out of tha body, *God knoweth*.") Paul, then, believed in an *inner* man, who might live both *in* and *out* of the body.) "Such an one was caught up to the *third heaven*; and I knew such a man, whether *in the body* or *out of the body* I cannot tell; God knoweth."] It was then a mysterious affair, as to the embodiment or disembodiment of such a man. But we must read a little farther about him:—"How that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter." I am, then, not ashamed of my company when I affirm my persuasion that the spirit of man may leave his body and exist apart from it, and be conscious too, and happy too, and hear and learn things unspeakable in mortal ears; all of which Paul supposed possible, or he could have soon decided, that he was in the body. I wish brother Virtuoso, or brother Doubty, or some of those brethren, that agree with them, would ask themselves whether they could, in a vision or trance, be in any doubt whether they were in the body or out of the body. If they regard their spirits as breath only, as mere animal life only, how could they be in suspense as to being in the body or out of the body. It is then clearly ascertained that the Apostle had very different conceptions of man from those speculative "Christian philosophers" among us, who have formed some beautiful visions of the annihilation of the wicked; and who to get at it with some decent respect to consistency, must make all souls die, that it may be possible for God to meet their expectations of the ultimate condition of the universe.

Paul said he would glory in such a man as could make an excursion to the third heavens, without knowing whether he was in or out of the body. Of such a man I will glory; but not of such a man as does not know whether he has any thing in him but atmospheric air and Indian corn.

Meantime we have found where *Paradise* is. It was not far from the third heaven—perhaps the third heaven itself. It seems to be, *pro tempore.* the abode of happy spirits. Father Abraham and Lazarus were represented as being there, with all the happy spirits of earth; and such communications and rejoicings as human language cannot express; for Paul heard words there—words of such joy, and ecstacy, and blessedness as man never spoke.

Dr. Doubty: I think I can, from that very passage, prove, that if Paul had believed in an intermediate disembodied state of consciousness, and that the spirit exists separate from the body, in a sensible state, he could not have said, whether in the body or out of it, he could not tell. He must have known that he was out of the body.

Dr. Biblicus: To which I must respond, that if Paul had believed that the soul was, when out of the body, unconscious, he would at once have concluded that he was in the body, from the fact that he remembered and recognized what passed in Paradise. So that there was room to doubt, in my view of the case, but no room to doubt, on the new theory of soul-sleeping and soul-dying.

Equitas: A brother by my side desires me, in justice to Mr. Storr, some of whose views have been received by two or three brethren in this house, to state the fact—that not altogether satisfied with his former attempts at answering the difficulty founded on the Saviour's address to the thief, he has recently found another translation of the passage, that very much relieves his theory and removes the difficulty. He has handed me a paper and requests me to read it. "Upon subsequent reflection" he makes the following correction of his views of the import of the prayer of the dying thief. He says, "I find that the Greek may also be read, 'Lord, remember me in the day of thy coming.' "The answer then is, '*this day*,' that is, the day of which you speak, 'thou shalt be with me in Paradise.' This reading removes all difficulty, and gives a consistent sense, beauty, and force to the text." I do not, brother Omicron, intend to take any part in this discussion. I think that it is unsettling the minds of some who never can fathom all that may be said. Still there are enough of plain passages, that satisfy my mind, such as 'when absent from the body I am present with the Lord;' that I believe, sir, on the authority of an honest man and an Apostle of Jesus Christ, who it seems got a portion of his education in Paradise, or in the *third heaven*. That is high enough for me, brother Omicron, and plain enough. Still as an act of justice I would read this passage—doing as I would be done by in a similar case.

Biblicus. I have just two objections to the emendations read from some Magazine. In the first place, the proposed new reading is spurious, and repudiated from the authorized text. To ask *to be remembered* in the day of his *coming*, is unnatural—that subject was not before him. But his kingship and his kingdom was just before him; for over his head he saw in writing that this was, in some sense, the King of the Jews. But suppose the reading was genuine, I object to the translation. No Greek scholar could so translate *semeron* or *temeron* in such a connexion; nay, indeed, *semeron* could not have been used had the Lord meant, 'At that day you shall be with me in Paradise.' Still the answer is the same; and TO-DAY cannot mean forty years ago, nor forty years hence, nor to-morrow, nor yesterday, nor *that day;* but 'this very day shalt thou be with me in Paradise.' I am glad to see that these words are so sensibly felt to be an insuperable barrier in the way of the new speculation. They come from the lips of God's own Son, and they ought to be gladly received and most thankfully acquiesced in, rather than regarded as a barrier in the way of a cold, heartless, soulless speculation.———We must defer till our next the remainder of this discussion. A. C.

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LETTER FROM T. C. TO D.

February, A. D., 1844.

Dear brother D.,—YOUR kind letter of the 21st ult. came to hand yesterday. I am much pleased to hear from you, though much displeased and grieved with its contents. I had no idea that such a state of things, as you describe, could be found in your enlightened State. A church, too, apparently furnished with didactic talents, to live and act as you describe, is shockingly lamentable —"An Elder living convenient, and attending the meetings on the Lord's day not more, upon an average, than once a-month; and, even then, but sometimes addressing the congregation."—Another,—preaching once or twice every week, and, yet, spending much of his intermediate time in reading and talking politics with his Masonic brethren, &c. What! A Christian Bishop a Masonic politician!! No wonder, indeed, that such Bishops, as you describe, "would only reprove their people for 'unpopular' sins." Not such the Bishops that Paul describes; see 1 Tim. iii. 2–7; and Titus i. 7–9; also, his charge to the Bishops of the church at Epheaus, Acts xx. 17–35—"Ye know, that from the first day I came into Asia, after what manner I have been with you at all seasons; —How I kept nothing back, that was profitable; but have showed you, and have taught you publicly, and from house to house.—For I have not shunned to declare unto you the *whole counsel* of God. Take heed therefore to yourselves, and to all the flock over which the Holy Spirit has made you overseers, (i. e. Bishops,) to feed the church of God, which he has purchased with his own blood.—Therefore watch, and remember, that by the space of three years, I ceased not to warn every one of you night and day with tears." In this solemn charge the Apostle exhibits himself as their example, both as to matter and manner, verse 35; "I have showed you *all things*," &c —The subject of his teaching was most comprehensive; it was the "*whole counsel of God.*" His manner of doing it was most urgent and incessant; "night and day, publicly and privately, warning every one of them with tears." Great was his concern for them. And no wonder, for they were a most precious charge,—the purchase of the divine blood. They cost God more than the creation of the universe; for he created all things with a word:—He said, "Let there be light, and there was light." Not so the redemption of his church; it cost his life's blood!! Alas! alas! that this amazing condescension and love could ever be practically forgotten; as it most evidently is amongst the majority of the professors, you have described in your letter. And no wonder, for, according to the old adage,—"Like priest, like people." If, instead of Masonry and politics, the former of which has been evidently demonstrated, in our free country, to be as impolitic as it is antichristian; and the latter, not being the Christian's proper business, "whose kingdom is not of this world:"—I say, if instead of minding these things, your teachers had occupied themselves publicly and privately, night and day, as the Apostle did, they would in three or four years have taught the people of their charge "the whole counsel of God;" that is, the whole Bible. For—"All holy scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. that the man of God may be perfect, thoroughly furnished for all good works." 1 Tim. iii. 16, 17. If we want to make perfect Christians, let us thus do as Paul did. And in so doing, we will teach them in the first place to make the divinely prescribed use of the divine word; see Deut. vi 6–9. and xi. 18–21. "Ye shall lay up these my words in your hearts and in your souls, and bind them for a sign upon your hand, that they may be as frontlets between your eyes; and ye shall teach them diligently to your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the posts of thy house, and upon thy gates." See also Col. iii. 16. "Let the word of Christ dwell in you richly, with all wisdom teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." And 1 Cor. x. 31. "Whether ye eat or drink, or whatever ye do, do all to the glory of God." Do all in the name of the Lord Jesus, giving thanks to God the Father by him." Col. iii. 17. "Let no corrupt conversation proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers." Eph. iv. 29. "And grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption"—verse 30. "Blessed is the man whose delight is in the law of the Lord, and who meditates in his law day and night." Psal. i. 1, 2. Again—"Pray without ceasing, rejoice evermore, in every thing give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thess. iv. 16–18. Again—"Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. xii. 1, 2. "For if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." 2 Cor. v. 17. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world. the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John ii. 15, 16. "Whosoever, therefore, will be a friend of the world, is the enemy of God." Jas. iv. 4. &c. &c. &c.

Now if these few items of the divine counsel were but duly observed, what a blissful and happy change it would produce upon the great majority of professors, even in the ranks of the proposed reformation. And what is profession without possession? A mere blank. It is neither pleasing to God, nor profitable to man. Such, it appears, was the condition of the church at Sardis. Rev. iii. 1. It had but a name to live; but was really dead. Yet there were a few names, even in Sardis, that had not defiled their garments with the deadly polluting carnality of the majority: these our Lord graciously distinguishes;—saying, "They shall walk with me in white, for they are worthy." The Laodicean church also seems to be in as bad, if not a worse condition; for, with respect to their ruinous disease—"lukewarmness"—there appears not one exception. They were self-conceited formalists; having, merely, a form of godliness, without the power thereof. "For they said, We are rich and have need of nothing;" whereas, "they were wretched, and miserable, and poor, and blind, and naked."—A wretched condition truly! The Lord was sick of them; but they did not know it. He said, "I would thou wert cold, if not hot: so, then, because thou art lukewarm, I will spew thee out of my mouth." Rev. iii. 14, 15, 16. Yet, in the greatness of his mercy, he calls both these churches to reform; which, if obeyed, always implies pardon. See verse 20th. "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Bad, then, as is the case of the majority you have described, it is not altogether hopeless; for the Lord calls them to repent, and promises them his social intercourse in so doing. If they give him their ears, and their hearts, and their homes, he will favor them with his social presence. "He will come in, and sup with them." Indeed, does he not assure us that where even two or three are assembled in his name, there is he in the midst of them? see Matth. xviii. 20. And if so, surely when the whole church is assembled in his name, upon his own day, made ever-memorable by his resurrection from the dead;—the triumphant memorial of his glorious victory over death and hell; he will *then*, and *there*, meet with his people, and bless them. For has he not said, "In all places where I record my name, I will come to thee, and I will bless thee"? Exod. xx. 24. And where was it ever more legibly and interestingly recorded, than in the meetings of the church on the Lord's day, and at the Lord's table. "Show me a man's company, and I'll tell you his character; for like likes like. And birds of a feather, flock together." Surely if we loved God, we would frequent *his house*, and invite him to *ours*; we would put ourselves into an attitude for enjoying his gracious presence. We would associate around our Bible table with as much punctuality and relish, as we do to our natural meals. We would not feed our bodies, and starve our souls. Nay, if our spiritual appetite were healthy, as it ought to be, we would relish the former much more than the latter, on account of the infinite superiority of the company, and of the life to be enjoyed by it; namely, God, and Christ, and heaven. Christianity is a heaven-born religion, its essence is love; "for God is love:" and faith and hope are the root and stalk from whence it springs; "for we love him because he first loved us." But how do we know this? Why, by faith. 1 John iv. 16–19. "We have known and believed the love that God has to us," &c. And "rejoice in hope of the glory of God."—"Looking for that blessed hope,—the glorious appearing of the great God and our Saviour, Jesus Christ. For when Christ our life shall appear, then shall we also appear with him in glory." Rom. v. 2.; Tit. iii. 13.; Col. iii. 4. "We shall be like him;—we shall see him as he is." "And every one that has this hope in him, purifies himself, even as he is pure." 1 John iii. 2, 3. This faith produces hope, works by love, and purifies the heart. "And now abide these three, faith, hope, love; but the greatest of these is love." 1 Cor. xiii. 13. For it is the effect of the two former; and the fulfilling of the whole law. Matth. xxii. 36–40. And therefore the genuine and adequate effect of Christianity. For Christianity was intended to make children, not slaves;—to produce filial love, not slavish fear;—not to fill the soul with the spirit of bondage; but with the spirit of power; and of love, and of a sound mind—the spirit of adoption, whereby we cry, Abba,—Father. Now these things being evidently so; (I mean all the above quotations and remarks) where is the Christianity of the professors, both teachers and taught, which you have described?—"Teachers that never visit nor reprove their people, but when guilty of unfashionable sins;—that are in fellowship with Free Masons;—that neglect the public worship of God; and the public edification of the people, even when present with them.—A *people*—that forsake or neglect the assembling of themselves together upon the Lord's day to celebrate his resurrection, and commemorate his death for their salvation; two of the greatest privileges under heaven.—A *people*, who, of course, neglect the worship of God in their families; and, in so doing, not only deprive themselves of the divine fellowship; but also deprive their children of an education for heaven: thus leaving them to the training of the world, the flesh, and the devil; instead of training them up in the "nurture and admonition of the Lord." From such professors may the good Lord speedily deliver the world, either by their conversion and reformation; or by their utter rejection of the Christian name.

But you earnestly inquire what you should do in existing circumstances. It appears that out of some 200 names in your church catalogue, there are about 30 or 40 that meet on Wednesday evenings for prayer, exhortation, and reading the Good Book; and there are some 4 or 5 that take a leading active part in these exercises. I would humbly say, continue so to do. I think, however, that, in the mean time, your relative situation calls aloud for fasting and prayer, and that this should be done with the mutual consent of all concerned for the reformation of the church. And also, that it should be done publicly, with an express confession of all the sins mentioned, and alluded to in your letter before me. That this should be done with great and real sympathy and godly sorrow. That this should be continued once a-month for some time, and that in your closet and family devotions, those evils should be always remembered and deprecated before God. And that proceeding thus for some months, till every thing scripturally practicable had been done, as far as in the power of the reforming minority; then openly to declare non-fellowship with all such as continued in the practice of the aforesaid sins, or in any other violations of the divine law; that is, of whatever Christ and his Apostles have inculcated. See Matth. xxviii 20. And in so doing, you will justify yourselves in obeying the command recorded, 2 Cor. vi. 14–18. "Be ye not unequally yoked together with unbelievers; for what fellowship has righteousness with unrighteousness? and what communion has light with darkness?—Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you; and will be a Father to you, and you shall be my sons and daughters, says the Lord Almighty." In the mean time, let all things be done with charity. 1 Cor. xvi. 14.

I shall expect to hear from you in due time. Farewell! Yours in Christ,

T. C.

LETTER FROM S. Y. H. TO A. C.

——— Feb. 1814.

I will not preface this volunteer missile by any of the usual apologies for trespassing on your precious and much occupied time, nor with the many thanks which my heart really feels for the moments—the many moments of almost heavenly enjoyment which, at stolen intervals of overwhelming occupations, your company and kindness have conferred upon me. In the midst of cares and troubles, you have but little time to linger over the green and sunny spots in the past, or to recall the pleasures that ever spring from the consciousness of having been the source of happiness to others. The benefactor of his race is ever its victim, and the care, and thought, and midnight labors of the good, whilst they diffuse light and joy around them, like the flame of the taper, gradually consume his spirit and waste his energies, till he flickers in old age and goes out in death. A stone and an epitaph perhaps record where he lies, and his memory sleeps, but too often, like his body, with other dust. Yet he has his reward; for the hour cometh when he will be recompensed according to his deeds.

In reflecting, during the many solitary hours with which an obscure pilgrim in a strange land is ever blessed, over the sources of enjoyment which the brief period of my stay with you afforded me, I cannot but be forcibly impressed with the contrast which those sources make in comparison with those which at present occasionally chequer my sojournings. The lessons which experience reads me are so different from those which, in the almost cloister seclusion of college walls, my young and confiding fancy had sketched, I can scarcely realize the melancholy fact, that a Christian people are the actors, and amongst them professed disciples of the Lord conspicuous. It may be that the divine injunction, "Speak evil of no man," deterred you, but it has sometimes occurred to me, from your silence as to the state of things amongst the brethren, that perhaps, during your many useful peregrinations over the land, you have not been able to see things as they really are. I know that the worst specimens of human nature are apt very often to demean themselves with Pharisaical sanctimony in the presence of some persons, and thus lead them astray as to their real character, and have been inclined to conclude that in your presence perhaps the best foot is always put foremost,—dressed in the best slipper, and adjusted in the most favorable position for effect. But such pains are seldom taken before an obscure stranger, whose opinion is as little regarded as his comfort, and therefore it is that he has many opportunities of seeing people as they really are, to which more favored tourists are not admitted. It would be singular, indeed, if the stern and uncompromising enemies of all ungodliness, who have made themselves loved for their goodness, and feared for their virtue and courage, should be admitted to an unveiled view of selfishness and hypocrisy, as they really exist in the Christian church. The adversary must first lose his cunning, and sin its policy. But the bold innovator fears not the common soldier, and often reveals to the footman that which he would cover thick with the folds of hypocrisy in the presence of the more dreaded general. And thus truth often reveals itself by secondary means to those who could else have never discovered it.

It is not, then, altogether without the hope of enlightening you upon the present condition of Christian society in this State, and wherever else it may be my fortune to be borne, that I have commenced these, may I trust, to you, not disagreeable communications. Travelling, as you know I am, principally for my health and with no local habitation, to which I can ever turn as a home, I can take ample time to confirm my observations, and detect the true traits and characteristics of the Christian societies with which it may be either my pleasure or my pain to meet in my travels. I have been in this place now more than ten days. On the day after my arrival, which was on Saturday, I repaired to the house which was pointed out to me as the Disciples' meeting-house by mine good natured host, and, having seated myself near the stand or pulpit, employed myself in gratifying the perhaps excusable curiosity of a stranger to see what manner of place I was in, and among what kind of people. The house itself was tolerable enough, though the occasional twitter of the swallow showed that the windows were here and there minus a glass through which these intruders might enter; and the careful gathering up of brocades and shalleys, as certain smirking village belles ambled to their conspicuous seats, gave suggestions of the fact that the floor had not been swept or the seats dusted since the last big meeting. These are points, to most persons, of but small moment; yet, to some very pious and excellent people, they take away half of the pleasure which they derive from attending meeting. Indeed, to the refined and sensitive mind, accustomed to associate religion and piety with purity and decency, there is something so incongruous in the thought of meeting the Lord in the midst of dust and dirt, which they would feel themselves disgraced by tolerating in their own houses, that it is not wonderful if this happiness should be interfered with and their religious exercises disturbed by such an unbecoming indifference to cleanliness as is but too often met with in Christian temples. Indeed, to see worshippers in the very act of bowing before the Most High, spreading their handkerchiefs to kneel upon, in consequence of the dirt, or pausing, ere they close their devotional eyes, to select an undusty spot whereon to recline their humble faces, would strike a heathen as a necessity by no means favorable to religious and devotional enjoyment. But extremes ever beget extremes, and a cushion of dust is perhaps the most striking reproof to those soft velvet appurtenances which are found in the houses of fashionable religion, and which tend so much to make devotion a luxury.

But I did not intend to say so much about the house.—It was to the people that my attention was particularly directed to, and, of course, mostly to their appearance, since I could not, under the circumstances, consider much else. But it would be a work of supererogation for me to describe to you the appearance of a village congregation.—The fantastic airs of the ladies, especially the young; the sanctimonious and lugubrious lengthening out of the faces of the old, with their closed eyes and drooping jaws; the firm and starchy aspect of the village coxcomb; and the good, honest front of the sturdy and pious old yeoman, are all too familiar to your memory to justify me in troubling you with their description. The manner of entering church, however, on the part of some, I cannot but notice as a specimen of good taste and order which must recommend itself to the adoption or imitation of all who are striving to attain unto all the Christian graces. There was none of that half-walk-half-trot sort of motion which we sometimes see in a gang of hungry apprentices rushing to a scanty meal; but their entrance was dignified and humble, with enough of reverence, but without Pharisaism. They seemed to feel that they were approaching into the presence of the Most High, and, with apparent unconsciousness of observation, uncovered their heads and humbled their faces whilst they advanced to their seats; when seated, without bustle or parade, they seemed naturally to fall into attitudes of pleasant abstraction, and showed evidently that their thoughts were with their hearts—fixed upon the good things of the gospel, its bright hopes, of rewards eternal and unfading.

But my limits admonish me of the necessity of concluding for the present, which I do with the promise of resuming my observations again when my convenience will allow, even though this should meet with no recognition. In the mean time, believe me ever and truly in the good hope, yours sincerely.

S. Y. H——N.

* * *

THE CHRISTIAN GENTLEMAN IN HIS STUDY.

"As the rivers which flow from the sea run back again into the sea, so those faculties which are given by God must always be employed for God.—Anon.

The Christian gentleman is not neglectful duly to cultivate his intellectual powers. As we are answerable to the Great Giver of all things for a fit application of whatsoever he intrusts to us, and as he intrusts nothing which has not its specific object, when we feel ourselves endowed with mental faculties, it cannot be that so rare and mysterious a gift was committed to our charge without some adequate design. The slothful servant was punished, not for losing or wasting his talent, but for omitting to put it out to interest; he restored it as he received it, but that was not enough. The allotment to each individual may differ; to one ten, to another five, to a third only one talent may be appointed, yet an increase is expected from each according to his original share; for, as we came into the world with seeds implanted which are to germinate and bear fruit for eternity, from every one a produce is demanded suitable to the strength and fertility of the soil.

As an abstract proposition, this will be denied by none, but some question may arise as to the application. The connexion between this world and the next, it may be said, is of such a nature that their pursuits must be of a very opposite character; hence it is difficult to see how any mental training here can have effect in another sphere of existence. This difficulty may be admitted, for in truth all is difficult when a finite being attempts to pry into infinity; but this does not alter the state of the case, nor can the fact admit of a doubt. Since religion only acts through the medium of reason,—for an irrational being cannot be religious,—it is evident that the connexion between the mind, the seat of reason, and the spirit, in the compound composition of man, must be of a most intimate kind, and hence we can no more neglect the one with impunity than we may the other. If, from any fault of our own, the functions of either be impaired, we are equally responsible. Not that the intellect necessarily, or even, alas! commonly, co-operates with the soul. Millions will experience hereafter the fearful consequence of having wilfully misapplied the powers committed to them; but from the mere infirmity of human nature, in this world of sin and conflict, mind and spirit are too often found in collision. It will be reserved to a future to harmonize every faculty, sublimed, and purified, and invigorated as they will then be by their unobstructed access to divinity. The unhealthy exhalations of earth more or less affect all exposed to them; and if we allow sleep to come over us in a pestiferous atmosphere, death must be expected to follow. In proportion, then, to the fatal influence of climate, if bodily exertion is requisite, much more, according to the resistance he experiences, will the Christian strive to bring each constituent part into due subordination. Mind, body, and soul, will be each his care, and over each will he exercise a jealous watchfulness. If we be told that scripture says nothing as to the necessity of cultivating the intellect, the answer is, that this follows by natural inference. Supposing there were no directions as to the preservation of our health, and the few words addressed by St. Paul to Timothy are all we find on the subject, could any one doubt as to this being a duty? Let him, then, who would argue against the necessity of employing to the best advantage his faculties of mind, under the plea that there is no special injunction, beware lest he render himself obnoxious to the charge of burying the talent with which he was to trade. The question, however, at last can only be raised as it relates to mental cultivation; there can be none as to mere mental exercise. The order of nature shows the necessity of our reasoning powers being called out in the every day conduct of life; the only matter of inquiry can be, whether the Christian gentleman, having, in common with others, to exercise his faculties, is not under an additional obligation to improve them according to his opportunity? To strengthen the mind without refining it, would be sufficient for ordinary purposes, but can scarcely be considered enough for one who has to fill the higher stations of society. On the other hand, to refine without strengthening, produces only a sickly sort of growth, unfit for the element in which we breathe. To apply, therefore, the intellect so as to unite its vigorous exercise with its due cultivation, seems obviously the part best adapted for whomsoever Providence has raised in any degree above his fellows; and the common rules of social life, in consequence, point out a suitable education.

But is such a method of dealing with our mental faculties at variance with the Christian's vocation? Now, none will deny the transcendent excellence of that wisdom which "cometh down from above," nor for an instant dispute that the one "thing needful" is the primary object on which his thoughts should be employed; but is it necessary, is it desirable, that the words of the apostle, "I am determined to know nothing but Christ and him crucified,' should be taken in so strict a sense, that acquaintance with other matters be considered as discouraged? As a general rule, assuredly not; yet there are cases where this would seem to be assumed practically, and such it behooves us to approach with caution and respect. When we see a man walking so near to heaven that earth appears as it were dwindled to his sight; when the overwhelming, and, it may be, near prospect of eternity hath deadened him to the objects and interests of time, and as his treasure is on high so are all his thoughts also; when we see a fellow-mortal thus half loosened from mortality, and looking on the bands of flesh but as shackles and hindrances to the free expansion of his struggling spirit, we cannot but regard him with veneration and love. But such an one, we would say, occupies no common position. He seems to stand aside from the ordinary road, and his part is perhaps best performed, even with reference to others, as a beacon to their course, and encouragement to their hopes, than if he took a more active share in the occupations of society. This, however, can hardly be considered as the usual state of those even in whom the grace of God abounds.

When the soul has been weaned from the love of the world, and is taught to set its affections on things above, it undergoes a change, a vital change, but a portion of human infirmity will yet attach to it. The earnestness with which it is now engaged is apt to occasion an unwonted stimulus, and the light which bursts in, especially if at all sudden, not unfrequently creates a degree of excitement which has a tendency, if not duly controlled, to derange the action of the spiritual system. Such is the weakness of our degenerate faculties, they cannot dwell too intently even on what is good, without risk. If we fix our eyes upon the sun, the visual organ becomes affected; so does the mind, if too much engrossed by one object, lose the power of just discrimination. Unless the genuine motions of the heart be kept within due regulation, it will be difficult to discern them from the mere workings of the brain; and perhaps it is not too much to say, that the cause of true religion has scarcely suffered more from the corruption of the world than it has from the irregular movements of sincere but mistaken zeal. Some there are who cannot, and many more who will not, distinguish between piety as it acts on a tempered and chastened spirit, and as it operates on excited feelings, and are too happy to fix on religion itself what only results from heated enthusiasm. Much of the error that has at various times been promulgated, has arisen from a restlessness of mind produced by the fever of over-excitement; whereas had the thoughts found occasional diversion, they would probably not have wandered into bewildering by-paths. It is, therefore, not only allowable, but even to be desired, that the faculties should not be confined in their exercise within too narrow limits; and the Christian gentleman further feels, that in order properly to fill his station, he is called upon to enlarge his sphere of knowledge, as not only would ignorance incapacitate him from the performance of many of his social duties, but would, moreover, reflect discredit upon his profession.—*Edmonstone's Christian Gentleman's Daily Walk.*

ON THE SORTES SANCTORUM OF THE ANCIENT CHRISTIANS.

The *Sortes Sanctorum*, or *Sortes Sacræ*, were a species of divination practised in the earlier ages of Christianity, and consisted in usually opening the sacred scriptures, and from the words which first presented themselves deducing the future lot of the inquirer. They were evidently derived from the *Sortes Homericæ* and *Sortes Virgilianæ* of the Pagans, and adapted to their own circumstances by the Christians, who being "mingled among the heathen learned their works." Psalm cvi. 35.

Complete copies of the old and new Testaments being rarely met with prior to the invention of printing, the Psalms, or the Prophets, or the Four Gospels, were the parts of holy writ principally made use of in these divinatory consultations, which were sometimes accompanied with various ceremonials, and conducted with great solemnity, especially on public occasions. Thus the Emperor Heraclius, in the war against the Persians, being at a loss whether to advance or to retreat, commanded a public fast for three days, which being terminated, he applied to the Gospels, and opened upon a text which he regarded as an oracular intimation to winter in Albania. Gregory of Tours also relates, that Meroveus being desirous of obtaining the kingdom of Chilperic, his father, consulted a female fortune-teller, who promised him the possession of the royal estates; but, to prevent deception, and to try the truth of her prognostications, he caused the Psalter, the book of Kings, and the Four Gospels to be laid upon the shrine of St. Martin, and after fasting and solemn prayer, opened upon passages which not only destroyed his former hopes, but seemed to predict the unfortunate events which afterwards befel him.

The President Henault, in his "Chronological Abridgment of the History of France," A. D. 505, says, "This abuse was introduced by the superstition of the people, and afterwards gained ground by the ignorance of the bishops; since there were prayers at that time read in churches for this very purpose!!"

Various canons were made in different councils and synods against this superstition. (The Council of Vannes, A. D. 465; of Agde, 506; the 4th Council of Toledo, 633; a Capitulary of Charlemagne, framed in 789; the Ecclesiastical Laws of Canute; the Councils of London, under Archbishop Lanfrane, 1075; and Archbishop Corboyl, in 1126, condemn the practice, and endeavor to suppress it by severe punishments.)

But ecclesiastical authority was insufficient to suppress the practice. The desire to pry into futurity existed too strongly in the human breast to be easily controlled, and it was reserved to more enlightened times to abolish the superstition, by convincing of its folly. The learned Gataken has adduced a number of instances of the use of the *Sortes Sanctorum* during the ages emphatically called DARK. Two may be cited. The first is of Francis of Assize, the founder of the order of Franciscans, who being *tempted*, as he relates of himself, to have a book which seemed contrary to his vow, that denied to him the possession of any thing but coat, and a cord, and hose, and (in case of necessity only) shoes, resorted for advice to the Gospels, and having first prayed, casually opened upon St. Mark iv. 11: "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables;" from which he drew the conclusion that books were not necessary for him.

The other is of one Peter of Tholouse, who being accused of heresy, and having denied it upon oath, one of those who stood by, in order to judge of the truth of his oath, seized the book upon which he had been sworn, and opening it hastily, met with these words of the devil to our Saviour, "What have we to do with thee, thou Jesus of Nazareth?" St. Mark i. 24. And from thence concluded that the accused was guilty, and had nothing to do with Christ!

The kind of divination in use among the Jews, and termed by them *Bath-Kol*, or *the daughter of the Voice*, was not very dissimilar to the *Sortes Sanctorum* of the Christians. The mode of producing it was by appealing to the first words accidentally heard from any one speaking or reading. The following is an instance from the Talmud: Rabbi Tochanan and Rabbi Simeon Ben Lachish, desiring to see the face of R. Samuel, a Babylonish doctor; "Let us follow," said they, "the hearing of Bath-Kol." Travelling, therefore, near a school, they heard the voice of a boy reading these words, out of the first book of Samuel: "And Samuel died." They observed this, and inferred from hence that their friend Samuel was dead; and so they found it, for Samuel of Babylon was then dead.

It is probable that from the *Bath-Kol* of the Jews was derived the practice of some of the ancient Christians, of going to church with a purpose of receiving, as a declaration of the will of heaven, the words of scripture which were being sung at the moment of entrance.—*Classical Journal*, vol. 8. p. 13, 14.

PRESBYTERIANS IN VIRGINIA.

The Watchman of the South a few weeks ago contained a report to the General Assembly, of the various Presbyterians in this State, of the Old School. The aggregate is 133 churches, and 8170 members in the Synod of Virginia. The churches in Danville and Clarksville are attached to the Synod of North Carolina, and the churches in Wheeling and in the counties bordering on the Ohio and Pennsylvania are attached to another Synod. There are probably 140 churches, and about 9000 members in this State of the Old School. The New School are much inferior in numbers. We presume both branches will number about 12,000 in Virginia.—[*Religious Herald.*]

GRESLEY'S TREATISE ON PREACHING.

Having little or no claim to originality, this treatise is still a most valuable compendium of many rules and directions on the same subject which he scattered through many treatises, reduced into order, and popularly presented in pure and graceful language; many shrewd and pertinent remarks, and in some cases, discussions of principles, being interspersed by the author,—and the whole bearing the impress of good sense and good taste. The additions by the American editor enhance the value of the work; although we cannot but regret that in the selected notes, which form the supplement, he had not taken a wider range of authors, and aimed at giving completeness to a discussion of important points, which the author had either wholly omitted, or imperfectly presented.

The most serious defect in the treatise, which we had hoped would have been supplied in the appendix, is the slight and superficial, if not *disparaging* manner, in which the great point of *technical division*, or arrangement of discourses, is treated. Nay, a preference is very clearly intimated for waiving any "*formal division* of the subject." On this point the author remarks—"If the main object of a sermon were, that it be remembered, both a formal division and a recapitulation would be indispensable. But the main object of a sermon is not, so strictly speaking, that it be *remembered*, as that it be *understood* at the time, and leave behind a *permanent impression*—an impression not so much of the arguments, as of the conclusion." Now, we venture to assert, that "a main object of a sermon is, to *be remembered;*" and that if it is to leave behind a "*permanent impression,*" it *must* "be remembered;" and that the impression will always be deepest and most abiding, when not merely the *conclusion*, but the steps or arguments by which it was reached are remembered A more dangerous license to young sermonizers could scarcely, in our judgment, have been given, than by teaching them thus to despise or undervalue the proper and mechanical construction of the frame-work of their discourses;—and we almost doubt whether it be possible, except in rare instances, for any man to become an accomplished sermon-writer, who does not *commence* with the habit of careful and well-considered *division*, according to the rules of art laid down and established. The sure result, in ordinary cases, of the neglect of these, will be to make loose thinkers, and desultory writers; while the effect of unconnected desultory writing, will be to make careless and inattentive hearers; for where there is no continuity, no due sequence of parts—where discourses are composed of fragments and paragraphs, having no necessary connexion, but strung together at random—the hearers will soon learn that there is *no one whole*, which can only be understood as such by attention *to all the parts.* The "lucidus ordo" will not be there, to reward the fatigue of continuous attention; and the separate observations, however bright and showy, will be like Horace's many-colored patches, not indeed sewed *upon* the garment to deform it, but sewed *together*, to deform its patch-work material.

The danger of the author's remarks on this point is increased, from the fact that this neglect of division has become somewhat the fashion of the day, and is *affected* by those who would be thought to sermonize after the *newest* and most approved models of the day. If the fashion become prevalent, we hesitate not to assert that the pulpit will lose its power; and instead of sound, vigorous, and well-cemented instructions, will give forth crude and heterogenous conceits. It is not, indeed, always important that the division be announced by number—in many cases they need not be *formally* enunciated—but yet may be intimated, or presented, as to be perfectly obvious, and most likely to be deeply impressed upon the memory; but thus to state them, requires a delicacy and tact, which are only to be attained by long practice in formal and mechanical division, and which may be regarded as one of the highest triumphs of the art. The author in some degree qualifies his remarks on this point, in his letters on textual and subject discussion; but as though disdaining even there to give full information upon a point to which he attached secondary importance, he refers his pupils to "Claude's Essay, as published by Mr. Simeon." The enterprising publishers of "Gresley's Treatise," if we mistake not, have furnished an American edition of a work, to which we would refer our readers, as still more complete than Simeon's Claude;—we mean "Sturtevant's Preacher's Manual," an embodiment and amplification of the two former works on the subject, by the same author, in which Claude's rules and divisions are made the basis; and illustrations of them the most ample are selected from Simeon's Homileticæ, and various other sources—and almost every incidental instruction given, which could make "the man of God thoroughly furnished" for his great work of pleading with sinful men.

The American editor and publishers have conferred a favor on the rising ministry of our church and country, by issuing this improved edition of Gresley's excellent work. They may at some future time increase the obligation, by another edition still further enlarged and improved. The meanwhile, we trust, Sturtevant's more elaborate work will be procured as a supplement.—*Protestant Churchman.*

POPULAR LITERATURE.—*No. IV.*

Mr. Editor,—You will perhaps deem me tedious in bringing forward more proof of a matter already so plain—that national honor, social virtue, and individual purity and truth, depend in a great measure upon the popular reading of a literary people. Yet the materials are so abundant—the effect so evident, that it is difficult to choose in so vast an arena as the history of the world presents, the most powerful and pointed illustrations of this great truth, and scepticism, on any point that has for its object the dethronement of *fashion* in any of its phases, is so prevalent, that you will please indulge me in one more instance from the pages of history.

The great battle between Polytheism and Christianity—between the God of truth and the gods of the nations—between Jehovah and Satan, is justly considered as the most intense and terrible struggle in the annals of time. The era of the commencement of this mighty contest is among the brightest in the history of Rome. The writings of Livy, Catullus, Lucretius, Virgil, Homer, Ovid, and Tibullus, had elevated Roman genius, and polished the Latin language. The mistress of the world, firmly seated on her hills, forced the nations of the earth to bow to her sceptre, and the "eternal city" was the grand point of concentrated intellect and lordly power. From the temple of Jerusalem, the world became the battle ground of this fierce struggle. At first, the Galilean fishermen and the haughty Pharisee were the leaders of the opposing forces; but when the Jew became alarmed for his law and his tradition, and the Roman and Greek for their temples and their gods, then the arena widened, the conflict became more general, and kings, statesmen, historians, philosophers, and poets, united in one grand phalanx to destroy the truth of God.

One strange feature of these times was the toleration of the Roman government for all religions and gods, until Christianity came upon the stage. It is true, the Gentile never liked the religion of the Jew, because of his arrogance in assuming that Jehovah is the *only* true

God, but as he did not force his doctrine upon any other people, he was tolerated and protected. With Christianity it was otherwise.—From the very commencement it was persecuted both by Jew and Gentile. The reason of this animosity will perhaps throw some light upon our subject.

We have seen that Greece and Rome had become wicked and corrupt beyond conception or description, and there was no renovating power in their literature, philosophy, or religion, that could free them from this degrading bondage. The gods they worshipped were only superior to men in power, immorality, and vice; the actions ascribed to them are to the very last degree disgustingly licentious, and monstrously wicked. Yet these deities, their opinions, and their morality, were made literary themes for popular eulogium. Orators and poets lent the aid of their brilliant genius to rivet more strongly the fetters of ignorance and guilt upon the minds of the mass; atheists themselves, they used religion merely as a political instrument, only fitted to control and subdue, through a withering fanaticism, the wild turbulence of a fiery and tempestuous people. Neither was the philosophy of the state at all calculated to supply the place of a false religion in reforming the terrible degeneracy of the times. The soul-blasting doctrines of Epicurus were most prevalent at the time of the birth of Christ; they represented pleasure as the chief good, and thus gave the rein to the wildest excesses of a corrupt nature. Next to Epicurus, came the New Academics, who asserted the impossibility of arriving at truth, and held it entirely a matter of doubt whether virtue or vice were preferable. 'Tis true that the Platonists, the Stoics, and the disciples of Aristotle, had some faint conceptions of a supreme and dignified deity in their different systems; but their influence was not felt in the midst of that great mass of living death, for their imaginings were very obscure, and not generally understood.

It was in the midst of this blackness of darkness that the simple and sublime doctrines of Christ were first promulged.—The son of a carpenter speaks, and the world pauses to listen! He who was born in a stable and cradled in a manger, commands the proud of the earth, clothed in purple and gold, to humble themselves and become his disciples! The priests of the Roman temples, vaunted of miracles performed, which the multitude never saw, and gave forth their dark oracles to blind the vulgar throng that bowed at their shrine. But here was a man who feared not to foretell the future plainly; who could give the blind their sight; who could calm the furious demoniac, and who commanded the very storms of heaven to hush, and they were still! The voice of Christ made Satan tremble for his dominion, and he aroused up every wicked power and infernal passion for his destruction. Yes, and for a time he triumphed too. No doubt the regions of the damned rang with a jubilee shout—a fierce wild cry of triumph, as the imps of darkness beheld the last hope of the world expiring, amidst the taunts of his enemies, on the cross of Calvary! And when the rock-bound sepulchre received his inanimate form, they deemed the world their own. But when the earthquake awoke from his slumber, and heaved his mighty muscles; when the grave was torn open, and the bars of death burst asunder; when Christ, the conqueror, came forth in his divine majesty, then the howl of despair echoed long and deep through the caverns of hell,—and as the astounding truth bursts clearly upon them, that the sting of death has been destroyed, and that the world has obtained life through the very death of the object of their hate, they can but blaspheme in their impotence, and curse the very energy which they had exerted to defeat themselves. If joy could enter the abodes of darkness, or gloom come nigh the Paradise of God—if there has been a point in the progress of time more hopeless and forlorn than another, it must have been when Jesus slept with the dead! Methinks the harps of heaven were silent; no silver-tongued melody chanted the praises of Jehovah; every eye was turned upon Gethsemane's garden; every bright spirit felt new, and strange, and trembling emotions as the mystery of ages was about to be explained. But when the hesitating voice of the humble Galilean proclaimed—"the Lord is risen indeed," then a million golden strings leaped to the glad sound, and "the Lord is risen indeed—the Lord is risen indeed," echoed and and re-echoed through the most distant courts of heaven!

Rome did not tolerate Christianity, because she dreaded its power. Her legislators saw that if its doctrines prevailed, the national religion must go down, and with it the government, for the two were so blended that both must go together. The mass of the people cared not for the doctrine; it was with the morality they found fault. Could a Roman, educated in the pleasing thought, that he most delighted the gods when he gratified all his impure passions the most, listen with patience to a theory which commanded him to mortify all these lawless desires, to give up all the fascinating excitements of the drama, the amphitheatre, the pantomime, and the thousand glittering shows of the metropolis? Must he not have felt a towering indignation, when he was told by ignorant Jewish fishermen, that the philosophers and their opinions were alike vain and deceitful, that the amusements in which he delighted were altogether corrupt, that he must give up all and become a follower of the meek and lowly Jesus? Certainly we cannot wonder at this effect, when we consider how deeply the false philosophy of Greece had taken hold of the intellect and affections of the people, and how firmly they had been impressed, by the high-flown eulogies of their orators and poets with the idea, that the impure deities to whom they sacrificed were the true gods. Thus we have a notable instance illustrating how powerful the dark passions of a people may become, even in opposing eternal truth, when they are excited by a degenerate literature, and an inflated philosophy.

But Christianity would still have triumphed, had the evil ended with its opposition. But error can so artfully amalgamate with truth, as almost to seem like it, and in its undying energy it will take any shape or hue rather than loose its stern grasp of the mind into which it once effects an entrance. Thus it was when Christianity "triumphed" (?) over all its enemies; when the last rites of Paganism had disappeared; when the Church had got powerful and wealthy, and holy bishops struggled for lordly sway,—then it was that, in the very holy place of the sanctuary, some of the gravest fathers of the church promulged many of the silliest dogmas of Grecian and oriental philosophy! Thoroughly imbued with the subtle jargon of the schools, these learned doctors attempted to reconcile Plato and Christ, and make them one. Hence arose the Christian Gnostics, who upheld that Zoroaster was equal with Christ; and hence arose the sect of the Ammonians, who absurdly attempted to reconcile all the dogmas of all the Pagan schools, and, with yet greater absurdity, to accommodate all these to Christianity. Hence, also, from this same prolific source of evil, all the wild discords, and miserable fanaticism of the old fathers, and the early church. And must we not also trace to this same bitter root the commencement of that impious growth, the Man of Sin! who trampled Christianity in the dust for a thousand years, and is even *now* crippling her energies and dragging her chariot wheels!

But, sir, I forbear. As I proceed in the history of time the subject expands, and a hundred instances, as bold and striking as those I have noticed, meet the eye of the student in the mournful chronicles of the past.

It may perhaps be objected, that I have given but the dark side of the picture in this view, and that in the periods of which I have been treating many good and splendid minds adorned the literature, illuminated the intellect, and elevated the moral tone of the world. This is admitted at once. But, does not this fact add to the strength of my position, and more emphatically show the immense power of the opposition which could retard the flight of truth and morality, even when speeding on the lightning wings of learning and genius.

An essay or two more on *the tendencies of modern* popular literature, and I shall leave the subject for some more experienced pen to do it ample justice.

E.

THOMAS COTTERILL AND THE "CENTRAL CHRISTIAN CONFERENCE OF OHIO."

HEBRON, OHIO, *Jan.* 11, 1844.

BROTHER CAMPBELL:

THIS is intended to inform my friends, and the public generally, that I have withdrawn my standing in the "Central Christian Conference of Ohio." The reason of my doing so will partly appear by the following expose. Deeply convinced that all we can know of the Divine will concerning us, as to our present duty and final destiny, is what he has been pleased to reveal, and that all the revelation we now have is contained in the book called the Bible, I have for some years past been trying to find out from the sacred record the precise doctrine of Christ and his apostles, and teach the same to others. In doing this, it manifestly appeared to my old brethren of the "Christian Connexion" that I had dropped many mysterious notions which had been adopted out of the creeds and sermons of the sects around us. And as these notions stood, as I thought, in opposition to the influence of the gospel, I, in the integrity of my heart, strove to impress upon the minds of my hearers the saving influence of faith in the gospel of the Son of God. It was soon thought by my old brethren that I was preaching against their doctrine. For this I have been represented as "crazy," as "getting wild in my old days," as never being "much, &c." But more than this, and most to be regretted, some of the preachers have given credence to many unfounded aspersions against my moral character, and used them as a means of dissuading my old brethren from employing me as their minister in the word and doctrine. As a consequence, (desired, I fear,) I was for a time sinking in the estimation of that part of the community over which they had influence; so much so, that my friends repeatedly and urgently advised me to withdraw from them. But I thought to myself, if I am a putrid carcase, I will lie upon their own hands until I recover my health a little,—believing, as I then did, that they who inflict a wound unjustly should be made to pay the doctor's bill. Accordingly, I persisted in my usual course of preaching, in private converse, and in the large congregations that attended my ministry, until last August, 1843, when our Conference sat in the town of Hebron, where I still reside, when, without a dissenting voice, I received the following certificate:

TO ALL WHOM IT MAY CONCERN:

This is to certify that Thomas Cotterill is a regularly ordained Minister, and a member of good standing and full fellowship in the Ohio Central Christian Conference, and as such we recommend him to the Christian community, to solemnize marriages, and administer the ordinances of the church. Done by order of the Conference at Hebron, the 23*d day of Aug.* 1843.

AMOS STEVENS, Pres't.

ISAAC N. WALTER, Sec'y.

In consequence of an item in brother Daniel Long's address to the Conference, I began to think my hope of reforming my old brethren was soon to receive its death-blow. This item was substantially the following, viz. "If a member of this Conference preaches doctrine not believed and preached by the Conference, she should have power to expel such from her fellowship." To which I heard three hearty amens, which sounded, as I thought, from the judgment seat. I began then to think, what next?! After some deliberation, I concluded to make the following effort: I addressed a letter to Isaac N. Walter, the editor of the "Christian Herald," and a member of the committee, to call a conference, in the recess of the annual conference, in which letter I made the following propositions. 1. To investigate the points of difference myself with any man in said conference, and if convicted of error, I would give it up. 2. I would answer for myself before a conference. 3. If neither of these could be granted, I would receive a letter of honorable dismission from the conference. After waiting some time, I received the following note, viz.

"Herald Office, New Carlisle, Ohio, Oct. 27, 1843.

Brother Cotterill—The reason I have not answered your letter sooner, I was waiting to see the other members of the standing committee, to know what was best to do. We have concluded to say, that you are at liberty to withdraw your standing in our conference. I would advise you as a friend to do so. Forward your withdrawal to me, and I will publish it in the Herald, and notice it respectfully. My respects to all inquiring friends. Yours respectfully.

Eld. T. Cotterill. J. N. WALTER.

P. S. We do not want your reasons for withdrawing from us,—just simply the thing itself J. N. W."

I then addressed him a frank and friendly letter, requesting him to put the whole of it in the Herald, believing that it would be doing me justice, and that it would reflect no dishonor upon himself as an editor.

A Letter addressed to the Editor of the "Christian Herald," New Carlisle, Ohio.

"HEBRON, LICKING COUNTY, OHIO, 22, 1843.

"*Brother Walter*—After some deliberation on the advice you gave me in your answer to my letter, I have concluded to comply with it. I do, however, sincerely regret the necessity of withdrawing from that association of brethren which has been so long, and is still dear to my heart. It surely will appear to every man of candor that I have no interest in deciding as I have done. A man is not apt, upon slight grounds, to reason himself out of friends and reputation. No reasonable man will, (for mere whim,) exchange ease for labor, respect for calumny, and competency for the mere promise of God. Notwithstanding all this, well aware that the vilest motives and most evil designs will be attributed to me, I still have sufficient reason to bear it all. I know too much of human nature, and of the Bible, not to expect the reproaches of the world. 'If they have called the Master of the house Beelzebub, much more they of his household.' My solace and consolation in view of all this is, 'Great is your reward in heaven, for so persecuted they the Prophets which were before you.' But to return. As a subject of civil government, I feel myself called to unequivocal and unreserved obedience. But as a subject of the King my Lord, I most conscientiously believe it my duty in every thing to judge for myself, and in no instance to be the disciple of man. I am commanded to examine, and not blindly adopt the dogmas of those who would pass themselves off as his spiritual guides—to prove all things, and to hold fast that which is good. I bless the Lord that I often have felt it good to esteem myself one of those whom the 'Son hath made free;' and do hope to be permitted in future both to feel and act as such, and never suffer myself to become the servant of man in matters of religion, nor to be fettered by human opinions.

Convinced that this is the duty and privilege of every Christian, I have leisurely and candidly examined the nature and present state of the 'Christian Connexion,' in which I have for some years acted as a minister, and I am fully convinced that both in its plan and administration, it is unauthorized by the word of God. It cannot therefore be reasonably expected that I can be willing to yield to the influence of a body of professors who would require me to believe and teach what I cannot conscientiously do. This would be, so far as I can see, to barter truth for friendship, or squint at her glorious light for fear of reproach. But although I am convinced of the sectarian character and spirit of the 'Christian Connexion,' and of the complete independence of the apostolical churches, and the duty of following them, I would not be understood as placing an undue importance upon this point. I love the 'Christian Connexion' for their zeal for the truth and the Bible alone, and will never, I trust, withhold my hand nor my Christian love from any, who, after impartial investigation, conscientiously differ from me. I can from my heart say, 'Grace be with all who love our Lord Jesus Christ in sincerity.' And I esteem it a great pity, indeed, while there are so few friends of the Bible alone, that those should harbor hard thoughts of each other for conscientious differences. It should, however, not be expected from this, that I would 'know any man after the flesh,' or avoid freely censuring whatever I judge to be unfounded in the word of God. Upwards of twenty years ago I was ordained a minister of the ancient gospel as I then understood it, by the laying on of the hands of Joseph Thomas, Enoch Harvey, Robert F. Ferguson, and Joseph Nesmith. The Bible was then put into my hand by brother Harvey, who charged me to read it diligently and prayerfully; to give myself wholly to the study of the Sacred Scriptures; to take them, and them alone, for my standard both for faith and practice, and teach the same to others irrespective of the creeds or opinions of men. And I feel thankful to God this day, that I have been preserved from preaching any thing to others which I did not myself most heartily believe. And I will now say, that nothing but a hope that by holding my standing in the Conference would give me the place of a peace-maker between the New-Lights and the Campbellites, as the world calls us; nothing, I say, but a desire to be instrumental in the hand of God, of propagating Bible-alone-religion, caused me to suffer what I have, and not call for a dismission from your Conference sooner. And even now I very much regret that you have made it my duty to withdraw. By so doing, it seems to me, we have given up our first and last and only argument against creeds, &c. It is gone completely overboard, and we are all sectarians—no mistake! And must they who take the Bible alone for their creed-book, divide?! What a pity! Should we not rather meet each other with the Bible in hand, and in the spirit of forbearance and love investigate the reason, if any there be, why these two may not be joined together in the holy estate of matrimony. But until this is done, (which will some day,) I beg leave to plead for Bible religion alone, untrammelled by fanaticism, superstition, mysticism, opinionism, or the creeds of the day. This your Conference should have allowed me to do; but this she has denied me both in word and deed. I therefore respectfully request you to publish my withdrawal, not from the Christian brethren, but from the 'Central Christian Conference of Ohio.' I hope never to be unworthy of the Christian confidence of you all.

Farewell, dear brethren. I pray that we may all meet where the eclat of popularity, the pride of opinionism, and sectarian ambition will reign no more!

THOMAS COTTERILL."

But not a word! Looking over the Herald some time after, I chanced to descry, away in the north corner, the following notice:—

"Elder Thomas Cotterill, of Hebron, Ohio, has withdrawn from the Ohio Central Christian Conference. As brother Cotterill has withdrawn from us, we pray that the blessings of Heaven may rest upon him, and that he may live in peace with his brethren, with his family, and with the world.—*Ed.*"

This is all they have done, as yet, to reclaim me from my errors. The consequence is, I must continue to propagate them till some friend of kinder mould teach me "the way of the Lord more perfectly." Some of the errors I am charged with are these:—1. I deny a miraculous or special call to the ministry. 2. I deny a miraculous or special influence of the Holy Spirit as being necessary to the production of faith. 3. I deny the doctrine of physical regeneration of the soul. 4. I deny that the baptism of the Holy Spirit is the baptism enjoined by our Lord in the last apostolic mission, or that it is the one baptism of the new dispensations. 5. I deny that there is one promise on record, of salvation, or the remission of sins, without baptism, which was delivered by the holy Apostles after the resurrection tion of our Lord. 6. I deny that there was any established institution by which sinners received a real or plenary remission of their sins, until God had set forth his Son "to be a propitiation through faith in his blood." Some others I am charged with too tedious to mention here, such as denying that a mourning bench or an anxious seat was ever ordained by our Lord as a condition of pardon; or that a man, who is a voluntary agent, becomes a member of the church prior to his baptism. Thus you see I am a great errorist,—much to be dreaded. But I feel grateful to my heavenly Father that I am esteemed such only by creed-fed clergymen, and but a few of the would-be-greats among my old brethren. In general, Bible Christians in these regions are marching towards the truth. Light is shining! the fogs of tottering Babylon are evanishing; "many are running to and fro, and knowledge is increased." Many promising young talents, now in the "Christian Connexion," are lopping off ecclesiastical excrescences, and endeavoring to behold the fair face of truth. I cannot but hope the period not far distant when the ancient gospel shall gain a glorious victory, even in the interior of Ohio. May the grace of God rest upon all who love our Lord Jesus Christ in sincerity. Amen.

Yours, with due respect.
THOMAS COTTERILL.

NEWS FROM THE CHURCHES.

Bedford, Ohio, December 20, 1843.

I have just closed my first year's evangelical labors, in which I have devoted my whole time. I have seen added to the saved over seven hundred—six hundred and twenty by baptism—during that time. May the Lord keep them safe to the day of his appearing!

J. P. ROBISON.

Cleaveland, Ohio, January 13, 1844.

Brethren Robison, Bartlett, and myself, have just returned from a meeting at Stone Corners, where we organized a church, and baptized seven penitents into Christ.

A. SUTTON HAYDEN.

Wooster, Ohio, February 3, 1844.

Last week brother Cook baptized Mr. Fitch of Cleaveland, and thirty of his congregation. I had the privilege of participating in the joy which prevailed among these converts to the truth.

Wednesday evening, January 31st, I spoke to the First Congregational Church in Akron, where I remained until Saturday morning, when I left for Wooster; during which time I waited on 68 who came out on the word, and word alone, and were immersed on profession of faith. Among them was their Pastor, Mr. Pickauds, his wife, two daughters, and one son. The Lord be praised!

In two weeks past I have baptized and seen baptized over one hundred and ten.

J. P. ROBISON.

Jacob's Creek, Pennsylvania, January 11, 1844.

The good cause is still advancing here. We have had the addition of nine intelligent persons by baptism since the 20th of December.

DAVID SHALLENBERGER.

Frankfort, Kentucky, January 12, 1844.

While at May's Lick, Maysville, and Lewisburg, we had upwards of 30 additions to the cause of the Lord.

WM. BROWN.

Albion, Illinois, December 29, 1843.

We had a visit this Fall from brother Gatchell. Unfortunately his stay was obliged to be short; but he was listened to with great attention by a large audience of all denominations. We have had 16 additions to our little church this year. All our neighboring churches have been growing in like manner. Brother Goodwin is still laboring occasionally amongst us.

DANIEL ORANGE.

Akron, Ohio, February 9, 1844.

Yesterday brother Cook immersed thirty two persons the majority of whom were members of Mr. Picard's congregation, and some from the Methodists; which make in all immersed at this place, in about one week, 100 persons. Bless the Lord!

A. B GREEN.

Cincinnati, Ohio, February 8, 1844.

We had a meeting some time in the month of January, in Maysville, which resulted in some 25 additions, (if my memory serves me properly,) about 20 of whom made confession and were baptized. A part of this number had previously made a profession of religion—some were Methodists, others Presbyterians, and there was one Roman Catholic, and perhaps one Lutheran. Brother Challen, of Cincinnati, was our proclaimer.

A few days previous to the commencement of the meeting above named, we closed one at Lawrence Creek, where there were about 20 confessions, and about 20 were added at Mill Creek a few days before this, and about the same time some 10 or 15 at May's Lick. Brother William Brown was in attendance at the two latter places, and brother J. T. Brooks, at Lawrence Creek.

R. C. RICKETTS.

Liberty, Locust Grove, December 26, 1843.

Brother Campbell—In consequence of injuring one of my fingers shortly after our annual meeting, the report thereof has been delayed till now, and from the Minutes thereof I now give the following synopsis:—The annual meeting met at Mount Gilead, Clay county, on the Friday before the first Lord's day in October, when, in consequence of the wet weather, not one half of the churches in Upper Missouri reported. We had neither letter nor messenger from the south side of the Missouri river, and from only a part of the churches on the north side. But those heard from report an increase in the past year of 200 members. We had indeed a truly refreshing time; for notwithstanding the showers of rain, yet our meeting was well attended and good attention paid by the listening multitude. The preaching brethren were O. C Steel and J. Cox, from Platt county; M. E. Laird, from Ray; A. H. F. Payne, from Clay. The result of our labors was 20 additions. Brethren Steel and Cox left on Monday. Brother Laird and myself continued till Wednesday. Among the number immersed was a very old man and his wife, whose heads were indeed almost as white as hoar frost, but the larger portion were-in the morning of life. As the recommendation of the last annual meeting had not been acted on by the churches, a number of brethren at this meeting resolved on sustaining one or more evangelists, and chose brother M C. Laird and myself to serve them.

Our next annual meeting is to be held at Richmond, Ray county, beginning on the Friday before the first Lord's day in October, 1844.

A. H. F. PAYNE, *Secretary.*

On the Friday following our annual meeting brother Laird and I went to Smithland, in this county, (Clay,) about nine miles from my house, where we continued seven days, and constituted a church there of fifty-one members—some six or eight from among the Methodists and Baptists, and some thirty-one by immersion; the balance by letter

We had a very interesting meeting, showing emphatically the power of truth; for the truth, and that only, without reference to any party whatever, was presented; and the consequence was that we had the pleasure of seeing many of our most valuable citizens bowing the neck to the yoke of our blessed Master. And at a subsequent meeting that I held there, we had some fifteen or twenty (I do not know certainly which) additions more. Brother Laird and I went thence to Bethel, Buchanan county, where we labored three days, including the third Lord's day in October, aided by brother Steel, where we gained ten—making in all, during the month of October, about one hundred. O how pleasing the reflection that where seven years ago we were only known by misrepresentation and almost a by-word, we now, in the county of Clay, have four respectable churches, of near one hundred members each; and now, west of us! where seven years ago was a savage wild, we can count some eight or ten churches, and with but very few laborers indeed.

The field here is truly inviting to some of our enterprizing young brethren—one of the finest, most picturesque, and fertile countries in the world, filled and filling with a valuable population, ready to be moulded according to the form of sound words delivered to us by the holy Apostles—for the circumstance of emigration has a very happy effect on even the most prejudiced, often disposing them to a calm and dispassionate hearing. I am therefore candidly of opinion that had we laborers adequate to our wants, we would here, as in Kentucky, soon become (according to Quaker definition) the orthodox party. O may the good Lord speedily roll round the day when jars and discords shall cease to flame, and all maintain the unity of the Spirit in the bonds of gospel peace!

A. H. F. PAYNE.

PUBLICATIONS.

The following publications in the United States, are devoted professedly to the advocacy of the Christian Religion, and to the Bible as an all-sufficient rule of faith and practice:—

Weekly.—The Christian Journal, by R. Ferguson, at Harrodsburg, Ky.; quarto, at two dollars per year, in advance.

The Christian Herald, by the Eastern Christian Publishing Association, B. F Carter, Publishing Agent, Exeter, N. H.; sheet, at $1,50 per year, in advance.

Monthly—Millennial Harbinger, by A. Campbell, at Bethany, Va.; duodecimo, 48 pages per month, at two dollars per year, in advance.

Xenia Reformer, by D. Winder, Xenia, Ohio; folio, 50 cents per year, in advance.

The Christian Record, by James M. Mathes, at Bloomington, Indiana; octavo, 24 pages per month, at one dollar a year, in advance.

The Evangelist, by Walter Scott, Carthage, Hamilton county, Ohio; octavo, 24 pages per month, at one dollar per annum, in advance.

The Christian Teacher, by A. Raines, Paris, Kentucky; 16 pages 32mo. per month, at 50 cents per year.

The Christian Loyalist, by W. E. Matthews, Woodville, Mississippi; sheet, at one dollar per year, in advance.

The Orthodox Preacher, by A. Crihfield, Cincinnati, Ohio; octavo, 24 pages per month, at one dollar a year, in advance.

Semi-Monthly—The Christian Palladium, by the Christian General Book Association, Union Mills, Fulton county, New York, at one dollar per year, in advance.

The Disciple, by J. A. Butler, Greene Hill, and J. H. Curtis, at Columbus, Miss.; 12 pages per number, octavo, for $1,50 per year.

The Bible Advocate, by Dr. J. R. Howard, Paris, Tennessee, at one dollar per year, in advance.

Genius of Christianity, by A. G. Comings, at Boston, Mass., and New York City—semi-monthly, issued on the first and third Thursday of each month in the year, at one dollar and twenty-five cents if not paid under three months, or one dollar, in advance, for the year.

LIBERAL CONTRIBUTIONS.

The National Society for promoting the Education of the Poor in the Principles of the Established Church in England, is engaged in raising a fund by private application. Within less than a month, more than *two hundred thousand dollars* have been sent in. The Queen gives $5,000; the Queen Dowager and Prince Albert, each $2,500; the Dukes of Portland and Northumberland, Sir Robert Peel, and the Hon. Mr. Hope, each $5,000; the Archbishops of Canterbury and York, the Bishop of London, the Dean and Chapter of Durham, the Duke of Buccleugh, and others, $2,500 each; one-hundred-and-sixty-two of the clergy, $500 each. "A thousand pounds, or thereabouts, come in daily."—*Spirit of Missions.*

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SCOTTITES.

The last seceders from the Methodist Episcopal Church, who have recently held at Utica their first general convention, are designated by this appellation in the Christian Advocate and Journal. This same journal states, that in their articles of religion adopted at their convention, "they have left out every thing which explicitly protests against the cardinal errors of the Church of Rome. With a very little modification of the article of justification—and perhaps without any modification of the language, but simply allowing a little explanation of it—a Papist could subscribe their creed, without mental reservation or equivocation. The Scottites, therefore, are not to be included among Protestant denominations.—*South. Churchman.*

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OBITUARY.

Jefferson City, Missouri, January 15, 1844.

Mrs. SARAH BURCKHARTT, of Howard county, in the 47th year of her age, fell asleep in Jesus on the 8th day of October last, at her own residence, in the midst of her children and Christian friends and neighbors.

With an intellect clear and unclouded to the last, and with a full knowledge that she was sinking into death, she looked down to the narrow house appointed for all the living, without shrinking, and without fear—indeed, she was as calm as summer's evening when the eye cannot discern a cloud in the sky, nor the shaking of a leaf upon the forest tree. Jesus had conquered death and despoiled the grave of its terrors, and through faith in him she triumphed and fell in the same hour.

Our sister had passed through seasons of trial and difficulty of no ordinary kind. Nine years ago she looked upon her husband in the morning—he was strong and healthy—at noon he was contending with that dreadful scourge, the cholera, which in its violence took him in an hour or two to the eternal world. Thus was our sister left with a large family to rear and educate. This duty she affectionately and faithfully performed, so that her children are intelligent and mingle in the first circles of society. Some of them are now members of the church of Christ, and it is fondly hoped that the others may purify their souls by obeying from the heart that truth which the Holy Spirit has revealed and confirmed in order to produce faith.

Let it be recorded to the praise of our departed sister, that she knew and loved the the truth, and the Lord through its influence made her free from sin: she had her fruit unto holiness, and the end or consummation thereof is everlasting life. She not only loved the truth, but she loved it supremely, above all the systems of men, and embraced it when it had but few friends and a countless host of enemies. Amongst its enemies were many of her personnl friends, who were members of the most numerous, and, withal, the most persevering, untiring, and unrelenting sect, with which the *truth alone* had to contend. They are, however, as untiring and persevering in the advocacy of their own beloved *ism*, as the disciples are in the support of the truth—perhaps more so.

H. L. B.

THE

MILLENNIAL HARBINGER.

THIRD SERIES.

VOL. I. BETHANY, VA., *APRIL*, 1844. No. IV.

MYSTERIES IN RELIGION.

"HIERARCHISM, or the religion of the Priest; Christianity, or the religion of God; Rationalism, or the religion of man: such are the three doctrines, which in our day divide Christendom." So writes D'Aubigne, the most fascinating of historians, either ancient or modern, and so testifies the experience of all, who have attentively considered the moral and religious aspects of society. "There is no salvation either for man or society in hierarchism or rationalism. Christianity alone can give life to the world;" and whilst it is to be deplored that of the three systems prevalent, it numbers not the most followers, we are called upon more profoundly to lament over the fact, that even its numerical strength is weakened by the intermixture of the doctrines, both of rationalism and hierarchism, with the pure, simple, but sublime doctrine of the cross. Priestcraft, from the very nature of our institutions, from the bold freedom of thought which ever characterizes a free people, and from the political obstructions that lie in the way to any great systematic scheme of delusive and tyrannical operations, can never become in this country, what it has too often shown itself to be in other less favored lands,—what Luther found it in Germany and over the Catholic world, when the great spirit of the reformer first spoke for the emancipation of thought, and what in its very essence it is,—a cold, heartless, persecuting, and bloody power, without conscience, without mercy, without even the shame of crime or the honor of integrity, and destitute of the commonest charities and decencies of life. A power like this can never be much more than a negative principle in a government like ours, and the general circulation of the Bible over even the darkest regions of the earth, with other less evident, but perhaps equally efficacious agencies, that the Lord may employ, warrants the hope that the time is not remote, when every where priestcraft will be rendered a subordinate influence, and its power felt only in an angry but impotent opposition to the simplicity of truth.

Would that we were justifiable in anticipating an equally salutary fate to the less superstitious and imposing, but equally dangerous and dreadful doctrine of rationalism. The very causes, that seem to portend the overthrow of the religion of the priest, are made to minister to the extension of the religion of man; and freedom of discussion, whilst it is looked to as the means of death to hierarchism, is made also an instrument of life to rationalism;—and this doctrine, dreadful and ruinous as it is when concentrated into a system and enthroned with power, as in the frightful period of the "reign of terror," is still more to be dreaded in those diluted but insinuating forms, which it assumes in the Christian church. To oppose Christianity by fire and sword,—to burn and torture and in a thousand ways to persecute the disciples of the despised Galilean, was the first expedient of the adversary;—but when extermination proved impracticable, and the light of the Sun of Righteousness could not be extinguished,—the next resort was to contaminate the purity of the truth by associating with it error,—and "the mystery of iniquity began to work." This, since the days of Constantine, has been an expedient, fruitful of the most disastrous consequences to the cause of Christianity, and subservient alone to the interests of the kingdom of darkness and death. How it has been effected, by what means and in what manner men have been deluded into the reception of the shadow for the substance, the outward form for the inner spirit, it would require a full history of corruption to tell. This would be as inappropriate, as foreign to our purpose.

It is the insertion of the doctrine of rationalism, the religion of man, with the sublime and mysterious doctrine which comes from above, that constitutes at present the most dangerous feature in the aspect of the church. Reason is exalted a judge over revelation, and its power to *comprehend* made a test of the sound in doctrine, and the pure in faith. We have no objection to reason in religion, when its use is not perverted;—God has given it to his creatures that they might apprehend the glorious attributes of his character, that they might see the depth of the riches, both of the wisdom and knowledge of God, and feel how unsearchable are his judgments and his ways past finding out. When she is confined to this, her legitimate use in religion, and meekly sits down to learn at the foot of the cross, filled with gratitude for those truths which she is permitted to fathom, and overwhelmed with admiration at the grandeur and sublimity of those which are too deep and intricate for her feeble powers to comprehend;—in short, when she yields supremacy to faith, and permits the heart to believe even when the head cannot understand; how lovely then is human reason, and how honorable to Him who "giveth to a man wisdom, and knowledge, and joy," and "showeth light" to the children of men. But when she would exalt herself, and argue even against God, and in her own proud sufficiency interrogate the deep things of eternity and reject them from the canons of her faith, because they give not intelligible responses to her presumptuous inquiries,—how vain and despicable becomes this, the noblest power of the human mind,—and how forcibly applicable the words of the Apostle,—"Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?"

A religion without mysteries,—a revelation without incomprehensible ideas,—a hope that grasps no larger sphere than the circle of human discovery;—why may not man have invented it all, and imposed it, a baseless fabrication, upon his race? It is indeed a tame and grovelling spirit, that can fill all its powers of adoration, admiration, and praise, with the character of one whose grandest conception is no higher than mortal imagination, and whose attributes are all known and intelligible to the common intellect. The aspirations of a high pure, nature sigh for something more glorious and exalted, and it delights in the contemplation of One who hides himself in the depths of infinite wisdom, and whose perfection is past finding out. Such is our God, for "canst thou by searching find out God? Canst thou find out the Almighty unto perfection? *It is* as high as heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof *is* longer than the earth, and broader than the sea." It is the glory of our religion that it hath mysteries,—facts incomprehensible by human reason,—not contrary to, but altogether above it. There is no inconsistency, no contradiction in God. So far as our feeble powers enable us to see, his manifold works are the perfection of reason, for in wisdom hath he made them all;—and when we are lost in the infinite maze of creation, and the chain which connects in heavenly harmony the wonderful elements of that which is known, seems broken over the chasm that separates us from that which is unknown, it is only the dim vision of the mortal, who "now sees through a glass darkly," that fails;—"but when that which is perfect is come," when we shall know even as we are known, the undiscovered links will appear and God will stand justified in all his ways.

But why should we reject any thing in God's revelation because we cannot comprehend it? His unity of nature, yet plurality of person,—the conception and incarnation of the Son and the vicarious sufferings of Christ,—the prescience of God, yet the free agency of his creatures,—the communication of the Spirit and his indwelling presence with disciples,—the mortality of man, yet the resurrection of the body;—are not these all mysteries,—doctrines, glorious and sublime, yet utterly incomprehensible and above reason. But who would reject, because he cannot fathom them? To do so, were to discard the fundamental truths of our religion and put away from us, as unreasonable, our very hope of salvation. Yet there are persons who reluctantly admit these clearly revealed truths, and so cramp and straiten the teachings of the scriptures, in order to square them to some previously conceived hypothesis, as almost virtually to deny them. They can believe a miracle, and upon proper testimony admit a fact contrary to their own experience and requiring a suspension of the long observed laws of nature, yet they cannot admit any thing in the character and ways of Him who controls those laws and whose power suspends them, that is not reducible, by a why and wherefore, to the clearness and simplicity of a mathematical solution. With such, faith has no province beyond the testimony of man. It is, with them, perfectly rational to believe a miracle, however wonderful and mysterious, because the fact of its occurrence is attested by human witnesses; but when God speaks of himself, and by the Spirit or his Son, partially unfolds himself to his creatures, faith implicit and full in what he utters is reckoned weak and irrational credulity, and the declaration must be submitted to the crucible of human reason, and refined of its unintelligible phraseology, rendered in a different dress, and accommodated to scholastic terms, before it is fit for belief or adapted to the vulgar ear.

We profess to walk by faith, but it is a faith in the past, rather than in the present. We believe that God *has* done certain things,—that more than eighteen hundred years ago he made ample provision for the salvation of the human family,—perfected the plan, proclaimed the conditions, delivered them to his creatures, and retired into eternity, no more to concern himself with the affairs of our planet, till all shall be called into judgment. The immutability of his counsels is deemed incompatible with the hearing of prayer, and he ceases to be called upon as "a present help in every time of need." It is in vain that the numerous and unequivocal instances in God's dealings with the Jews, of a positive and direct interposition on his part in answer to their prayers, are referred to;—in vain the reference to the repentance and works of the Ninevites, and the consequent salvation of the city;—in vain the practice and precepts of the Apostles and the example of our Saviour: reason, *ex cathedra*, pronounces it absurd that God should be moved by prayer, and it is discarded as a useless ceremony or restricted in its province to thanksgiving and praise; or else, if extended to petition at all, confined in its influence to the heart of the suppliant. It will not be allowed that God is affected, or that prayer moves him to a special interposition. A general providence is readily admitted as not incompatible with the attributes of God, but a special providence is as stoutly denied, as if there could be a general, without special providences. James says, "The effectual fervent prayer of a righteous man availeth much,"—rationalism declares it inefficient;—Paul exhorts that prayer be made for all men,—rationalism rejects the exhortation as unphilosophical and absurd;—in short, the religion of God teaches, without qualification, the cheering and gracious doctrine, that he heareth prayer, while the religion of man so modifies and explains it, as to make it a mere nullity, a religious ceremony it is true, but a useless and unmeaning one. The most explicit precepts and frequent examples of the sacred word are distorted to subserve a theory, and reason assumes the supremacy over faith.

The great Robert Hall, who was occasionally remarkable for severity of repartee, on hearing a vain ignoramus boasting that he believed nothing which he did not understand, replied that he must then have a very short creed; and so we think it must be with all, however learned or profound they may be, who make their own powers of comprehension the limit of their faith. He who knows the most, feels most his ignorance, and it is only the sciolist who fancies himself at the bottom of the deep fountain of knowledge. Astronomy, which of all sciences tends most to expand the mind and enlarge our conceptions of the vastness of creation, teaches us also our own weakness, by presenting us mysteries which it is utterly beyond our powers to fathom; and if we are baffled in our search into creation and lost in the hidden laws and influences which are there at play, how presumptuous is it to expect to find out Him who has made them,—Him "who commandeth the sun, and it riseth not, and sealeth up the stars; who alone spreadeth out the heavens, and treadeth upon the waves of the sea; who maketh Arcturus, Orion, and Pleiades, and the chambers of the south; who doth great things past finding out; yea, and wonders without number."

It is true, we can observe the movements of the heavenly bodies, and by the aid of mathematics determine their paths,—we can calculate their velocity and measure their distance, and verify our conclusions by their periodic movements; yea, we can even compute the force which governs them, determine the laws by which they vary their intensity, and speak of them familiarly by name, as *centrifugal* and *centripetal;*—but what are they? where do they reside? what is their nature?—these, and a thousand similar questions, are as unanswerable to us, as the mystery of a creation out of nothing. What is it that holds yonder beautiful orb in its appointed path, and draws it down constantly from the natural straight forward course, compelling it to move in a certain conic section? Look at the glorious luminary of day, sending us through the trackless waste of ninety-five millions of miles, from the first day of time till this, its sixth millennium, light, life, and heat,—see its broad diameter, its vast dimensions, equal to more than a million and a third such balls as the earth we inhabit,—consider it, in its majestic rotation, poised in the unsubstantial ether, a comparatively motionless centre to this our beautiful and wonderful system. What holds it there? There are no material cables mooring it to this immoveable spot in the great ocean of space, yet it moves not from its place;—with all its weight and magnitude, it hangs in mid air, like a phantom, and falls not. Ah! there is a mystery here. We call it gravity, but this is only a name for a cause of which we are ignorant, derived from its observed effects upon material bodies. These effects are found to be greater or less, according to the inverse ratio of the squares of the distances,—and this, Sir Isaac Newton discovered; but he could not penetrate to the cause, though he named it gravity. We cannot tell how it is that at the distance of many millions of miles, the planets of one system are held as firmly in their accustomed paths by the sun, as though they were bound to it by strong and durable ligaments,—nor how the sun in turn is restrained to a given point in space, about which it revolves. Yet astronomers have discovered that such is the fact, and we *believe* it.

If, then, in the physical world we receive as true, facts that are utterly above our comprehension and contrary to the ordinary observation of our senses, as the poising upon nothing, incalculably vast and ponderous bodies,—is it not equally, yea, more rational in the moral world, where the laws are less fixed and determinate, to receive into full confidence those mysteries, which, though unintelligible to us, have been revealed by a benevolent God, and which are so intimately connected with our enjoyment, both of Him and the wonderful works of his hands. Revelation is to religion what facts are to philosophy—and as no philosopher would reject a well ascertained *fact*, simply because he could not discover its causes, so the Christian should not withhold his faith in a clear and explicit *revelation*, merely because he cannot bend it to his philosophy. We have taken an example from astronomy, of a fact, which we are compelled to admit, although it appears *reasonably* impossible; but we need not have gone beyond ourselves for an instance. Who can deny the strange and mysterious union of spirit with matter,—its wonderful operation upon the material organization of the human body,—yet who can explain the connexion, or understand the mode of its existence? The *fact* is inexplicable, yet unquestioned. When then an inspired teacher reveals any doctrine concerning our relation to God, it matters not what, we have but two queries to make,—Does he speak infallibly? and What does he say? These being determined, doubts must cease. Facts are facts, whether believed or not; the rotation of the earth upon its axis did not depend upon the Pope's believing or understanding it. Galileo's renunciation of the doctrine before the persecuting Cardinal, did not stop it. No more can our rejection of a revealed principle or doctrine affect its truth. It stands upon the veracity of God, and not upon the intellectual power of man.

But why should we presume to pronounce that impossible which we cannot comprehend? Nothing is impossible with God—many things are incomprehensible to man. And even in those things, that he is permitted to fathom, how few are there that understand them all. How many are there to whom a demonstration in Euclid, or an intricate fluctionary process in mathematics, would be as utterly inexplicable as the greatest mystery in revelation? Take a man who has never heard of the science of astronomy, and tell him you can measure the exact distance from the earth to the moon, or the sun or any of the planets—and how perfectly impossible will it seem to him. We would smile at his incredulity, and marvel at his presumption; yet he is less incredulous, less presumptive than the man who rejects the mysteries of revelation and makes his own span-like intellect the measure of the Infinite Mind. O how humble and childlike should we be, when we take into our hands the Book of God! How devoutly should we discard every temptation to enter into vain and worthless speculations upon untaught questions; and with what fond credulity should we drink in, as from the sweet fountain of purity and truth, every disclosure, no matter how mysterious, which in the wisdom of our heavenly Father, it has been good to make unto us. MATTATHES.

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LOCKE ON TOLERATION.

[CONTINUED FROM PAGE 109.]

Having thus at length freed men from all dominion over one another in matters of religion, let us now consider *what they ought to do.* All men know and acknowledge that God ought to be publicly worshipped. Why otherwise do they compel one another unto the public assemblies? Men therefore constituted in this liberty are to enter into some religious society; that they may meet together, not only for mutual edification, but to own to the world that they worship God, and offer unto his Divine Majesty such service as they themselves are not ashamed of, and such as they think not unworthy of him, nor unacceptable to him; and finally, that by the purity of doctrine, holiness of life, and decent form of worship, they may draw others unto the love of the true religion; and perform such other things in religion as cannot be done by each private man apart.

These religious societies I call churches; and these I say the magistrate ought to tolerate. For the business of these assemblies of the people is nothing but what is lawful for every man in particular to take care of; I mean the salvation of their souls. Nor in this case is there any difference between the national church and other separated congregations. But as in every church there are two things especially to be considered—*the outward form and rite of worship*, and *the doctrines and articles of faith;* these things must be handled each distinctly, that so the whole matter of toleration may the more clearly be understood.

Concerning the outward worship, I say (in the first place) that the magistrate has no power to enforce by law, either in his own church, or much less in another, the use of any rites or ceremonies whatsoever in the worship of God. And this not only because churches are free societies; but because whatsoever is practised in the worship of God, is only so far justifiable as it is believed by those that practise it to be acceptable unto him. Whatsoever is not done with that assurance of faith, is neither well in itself, nor can it be acceptable to God. To impose such things therefore upon any people, contrary to their own judgment, is in effect to command them to offend God; which, considering that the end of all religion is to please him, and that liberty is essentially necessary to that end, appears to be absurd beyond expression.

But perhaps it may be concluded from hence, that I deny unto the magistrate all manner of power about *indifferent things;* which if it be not granted, the whole subject matter of law-making is taken away. No, I readily grant that indifferent things, and perhaps none but such, are subjected to the legislative power. But it does not therefore follow, that the magistrate may ordain whatsoever he pleases concerning any thing that is indifferent. The public good is the rule and measure of all law-making. If a thing be not useful to the commonwealth, though it be ever so indifferent, it may not presently be established by law.

But further: things ever so indifferent in their own nature, when they are brought into the church and worship of God, are removed out of the reach of the magistrate's jurisdiction; because in that use they have no connexion at all with civil affairs. The only business of the church is the salvation of souls; and it no ways concerns the commonwealth, or any member of it, that this, or the other ceremony be there made use of. Neither the use, nor the omission of any ceremonies in those religious assemblies, doth either advantage or prejudice the life, liberty, or estate of any man. For example: let it be granted that the washing of an infant with water is in itself an indifferent thing. Let it be granted also, that if the magistrate understand such washing to be profitable to the curing or preventing of any disease that the children are subject unto, and esteem the matter weighty enough to be taken care of by a law, in that case he may order it to be done. But will any one therefore say, that a magistrate has the same right to ordain, by law, that all children shall be baptized by priests, in the sacred font, in order to the purification of their souls? The extreme difference of these two cases is visible to every one at first sight. Or let us apply the last case to the child of a Jew, and the thing will speak itself. For what hinders but a Christian magistrate may have subjects that are Jews? Now, if we acknowledge that such an injury may not be done unto a Jew, as to compel him, against his own opinion, to practise in his religion a thing that is in its nature indifferent; how can we maintain that any thing of this kind may be done to a Christian?

Again: things in their own name indifferent, cannot, by any human authority, be made any part of the worship of God, for this very reason; because they are indifferent. For since indifferent things are not capable, by any virtue of their own, to propitiate the Deity; no human power or authority can confer on them so much dignity, and excellency, as to enable them to do it. In the common affairs of life, that use of indifferent things which God has not forbidden, is free and lawful; and therefore in those things human authority has place. But it is not so in matters of religion. Things indifferent are not otherwise lawful in the worship of God, than as they are instituted by God himself; and as he, by some positive command, has ordained them to be made a part of that worship which we will vouchsafe to accept at the hands of poor sinful men. Nor when an incensed Deity shall ask us, *Who has required these, or such like things, at your hands?* will it be enough to answer him, that the magistrate commanded them. If civil jurisdiction extended thus far, what might not lawfully be introduced into religion? What hodge-podge of ceremonies, what superstitious inventions, built upon the magistrate's authority, might not (against conscience) be imposed upon the worshippers of God? For the greatest part of these ceremonies and superstitions consist in the religious use of such things as are in their own nature indifferent: nor are they sinful upon any other account than because God is not the author of them. The sprinkling of water, and the use of bread and wine, are both in their own nature, and in the ordinary occasions of life, altogether indifferent. Will any man therefore say that these things could have been introduced into religion, and made a part of divine worship, if not by divine institution? If any human authority or civil power could have done this, why might it not also enjoin the eating of fish, and drinking of ale, in the holy banquet, as a part of divine worship? Why not the sprinkling of the blood of beasts in churches, and expiations by water or fire, and abundance more of this kind? But these things, how indifferent soever they be in common uses, when they come to be annexed unto divine worship, without divine authority, they are as abominable to God as the sacrifice of a dog. And why a dog so abominable? What difference is there between a dog and a goat, in respect of the divine nature, equally and infinitely distant from all affinity with matter; unless it be that God required the use of one in his worship, and not of the other? We see therefore that indifferent things, how much soever they be under the power of the civil magistrate, yet cannot upon that pretence be introduced into religion, and imposed upon religious assemblies; because in the worship of God they wholly cease to be indifferent. He that worships God does it with design to please him, and procure his favor. But this cannot be done by him, who, upon the command of another, offers unto God that which he knows will be displeasing to him, because not commanded by himself. This is not to please God, or appease his wrath, but willingly and knowingly to provoke him by a manifest contempt; which is a thing absolutely repugnant to the nature and end of worship.'

But it will here be asked, 'If nothing belonging to divine worship be left to human discretion, how is it then that churches themselves have the power of ordering any thing about the time and place of worship, and the like?' To this I answer, that in religious worship we must distinguish between what is part of the worship itself, and what is but a circumstance. This is a part of the worship which is believed to be appointed by God, and to be well pleasing to him; and therefore that is necessary. Circumstances are such things which, though in general they cannot be separated from worship, yet the particular instances or modifications of them are not determined; and therefore they are indifferent. Of this sort are the time and place of worship, the habit and posture of him that worships. These are circumstances, and perfectly indifferent where God has not given any express command about them. For example: amongst the Jews, the time and place of their worship, and the habits of those that officiated in it, were not mere circumstances, but a part of the worship itself; in which, if any thing were defective, or different from the institution, they could not hope that would be accepted by God. But these, to Christians under the liberty of the gospel, are mere circumstances of worship, which the prudence of every church may bring into such use as shall be judged most subservient to the end of order, decency, and edification. Though even under the gospel also, those who believe the first, or the seventh day, to be set apart by God, and consecrated still to his worship; to them that portion of time is not a simple circumstance, but a real part of divine worship, which can neither be changed nor neglected.

In the next place, as the magistrate has no power to *impose* by his laws, the use of any rites and ceremonies in any church; so neither has he any power to *forbid* the use of such rites and ceremonies as are already received, approved, and practised by any church. Because, if he did so, he would destroy the church itself; the end of whose institution is only to worship God with freedom, after its own manner.

You will say, by this rule, if some congregations should have a mind to *sacrifice infants*, or (as the primitive Christians were falsely accused) *lustfully pollute themselves in promiscuous uncleanness*, or practise any other such heinous enormities, *is the magistrate obliged to tolerate them*, because they are committed in a religious assembly? I answer, No. These things are not lawful in the ordinary course of life, nor in any private house; and therefore neither are they so in the worship of God, or in any religious meeting. But indeed if any people congregated upon account of religion, should be desirous to sacrifice a calf, I deny that that ought to be prohibited by a law. Melibæus, whose calf it is, may lawfully kill his own calf at home, and burn any part of it that he thinks fit. For no injury is thereby done to any one, no prejudice to another man's goods. And for the same reason he may kill his calf also in a religious meeting. Whether the doing so be well-pleasing to God, or no, is their part to consider that do it. The part of the magistrate is only to take care that the commonwealth receives no prejudice, and that there be no injury done to any man, either in life or estate. And thus what may be spent on a feast, may be spent on a sacrifice. But if peradventure such were the state of things, that the interest of the commonwealth required all slaughter of beasts should be forborn for some time, in order to increase the stock of cattle, that had been destroyed by some extraordinary murrain; who sees not that the magistrate, in such a case, may forbid all his subjects to kill any calves for any use whatsoever? Only it is to be observed, that in this case the law is not made about a religious, but a political matter; nor is the sacrifice, but the slaughter of calves thereby prohibited.

By this we see what difference there is between the church and the commonwealth. Whatsoever is lawful in the commonwealth cannot be prohibited by the magistrate in the church. Whatsoever is permitted unto any one of his subjects for their ordinary use, neither can, nor ought to be forbidden by him to any sect of people for their religious uses. If any man may lawfully take bread or wine, either sitting or kneeling, in his own house, the law ought not to abridge him of the same liberty in his religious worship; though in the church the use of bread and wine be very different, and be there applied to the mysteries of faith, and rites of divine worship. But those things that are prejudicial to the common weal of a people in their ordinary use, and are therefore forbidden by laws, those things ought not to be permitted to churches in their sacred rites. Only the magistrate ought always to be very careful, that he do not misuse his authority, to the oppression of any church, under pretence of public good.

It may be said, 'What if a church be *idolatrous*, is that also to be tolerated by the magistrate?' In answer, I ask, What power can be given to the magistrate for the suppression of an idolatrous church, which may not in time and place, be made use of to the ruin of an orthodox one? For it must be remembered that the civil power is the same every where, and the religion of every prince is orthodox to himself. If therefore such a power be granted unto the civil magistrate in spirituals, as that at Geneva (for example) he may extirpate, by violence and blood, the religion which is there reputed idolatrous: by the same rule another magistrate; in some neighboring country, may oppress the reformed religion; and, in India, the Christian. The civil power can either change every thing in religion, according to the prince's pleasure, or it can change nothing. If it be once permitted to introduce any thing into religion, by the means of law and penalties, there can be no bounds put to it; but it will in the same manner be lawful to alter every thing according to that rule of truth which the magistrate has framed unto himself. No man whatsoever ought therefore to be deprived of his terrestrial enjoyments, upon account of religion. Not even Americans, subjected unto a Christian prince, are to be punished either in body or goods, for not embracing our faith and worship. If they are persuaded that they please God in observing the rites of their own country, and that they shall obtain happiness by that means, they are to be left unto God and themselves. Let us trace this matter to the bottom. Thus it is. An inconsiderable and weak number of Christians, destitute of every thing, arrive in a Pagan country. These foreigners beseech the inhabitants, by the bowels of humanity, that they would succor them with the necessaries of life. These necessaries are given them; habitations are granted; and they all join together, and grow up into one body of people. The Christian religion by this means takes root in that country, and spreads itself; but does not suddenly grow the strongest. While things are in this condition, peace, friendship, faith, and equal justice, are preserved amongst them. At length the magistrate becomes a Christian, and by that means their party becomes the most powerful. Then immediately all compacts are to be broken, all civil rights to be violated, that idolatry may be extirpated; and unless these innocent Pagans, strict observers of the rules of equity and of the law of nature, and no ways offending against the laws of the society, I say, unless they will forsake their ancient religion, and embrace a new and strange one, they are to be turned out of the lands and possessions of their forefathers, and perhaps deprived of life itself. Then at last it appears what zeal for the church, joined with the desire of dominion, is capable to produce, and how easily the pretence of religion, and of the care of souls, serves for a cloak to covetousness, rapine, and ambition.

Now whosoever maintains that idolatry is to be rooted out of any place by laws, punishments, fire, and sword, may apply this story to himself. For the reason of the thing is equal, both in America and Europe. And neither Pagans there, nor any dissenting Christians here, can with any right be deprived of their worldly goods, by the predominating faction of a court-church: nor are any civil rights to be either changed or violated upon account of religion in one place more than another.

But *idolatry* (say some) *is a sin*, and therefore not to be tolerated. If they said, it were therefore to be avoided, the inference were good. But does it not follow, that because it is sin, it ought therefore to be punished by the magistrate. For it does not belong unto the magistrate to make use of his sword in punishing every thing indifferently, that he takes to be a sin against God. Covetousness, uncharitableness, idleness, and many other things are sins, by the consent of all men, which yet no man ever said were to be punished by the magistrate. The reason is, because they are not prejudicial to other men's rights, nor do they break the public peace of societies. Nay, even the sins of lying, and perjury, are no where punishable by laws; unless in certain cases, in which the real turpitude of the thing, and the offence against God, are not considered, but only the injury done unto men's neighbors, and to the commonwealth. And what if in another country, to a Mahometan or a Pagan prince, the Christian religion seem false and offensive to God; may not the Christians, for the same reason, and after the same manner, be extirpated there?

But it may be urged further, that *by the law of Moses idolators were to be rooted out.* True, indeed, by the law of *Moses;* but that is not obligatory to us Christians. Nobody pretends that every thing, generally, enjoined by the law of Moses, ought to be practised by Christians. But there is nothing more frivolous than that common distinction of moral, judicial, and ceremonial law, which men ordinarily make use of. For no positive law whatsoever can oblige any people, but those to whom it is given. "*Hear, O Israel!*" sufficiently restrains the obligation of the law of Moses only to that people; and this consideration alone is answer enough unto those that urge the authority of the law of Moses; for the inflicting of capital punishment upon idolaters. But, however, I will examine this argument a little more particularly.

The case of idolaters, in respect of the Jewish commonwealth, falls under a double consideration. The first is, of those who, being initiated in the Mosaical rites, and made citizens of that commonwealth, did afterwards apostatize from the worship of the God of Israel. These were proceeded against as traitors and rebels, guilty of no less than high treason. For the commonwealth of the Jews, different in that from all others, was an absolute theocracy; nor was there, or could there be, any difference between that commonwealth and the church. The laws established there concerning the worship of one invisible Deity, were the civil laws of that people, and a part of their political government, in which God himself was the legislator. Now if any one can show me where there is a commonwealth, at this time, constituted upon that foundation, I will acknowledge that the ecclesiastical laws do there unavoidably become a part of the civil; and that the subject of that government both may, and ought to be kept in strict conformity with that church, by the civil power. But there is absolutely no such thing, under the gospel, as a Christian commonwealth. There are, indeed, many cities and kingdoms that have embraced the faith of Christ; but they have retained their ancient form of government; with which the law of Christ has not at all meddled. He, indeed, hath taught men how, by faith and good works, they may attain eternal life. But he instituted no commonwealth. He prescribed unto his followers no new and peculiar form of government; nor put he the sword into any magistrate's hand, with commission to make use of it in forcing men to forsake their former religion, and receive his.

Secondly—Foreigners, and such as were strangers to the commonwealth of Israel, were not compelled by force to observe the rites of the Mosaical law. But on the contrary, in the very place where it is ordered, that *an Israelite, that was an idolater, should be put to death*, there it is provided that *strangers should not be vexed or oppressed.* I confess that the seven nations that possessed the land which was promised to the Israelites, were utterly to be cut off. But this was not singly because they were idolaters. For, if that had been the reason, why were the Moabites and many other nations to be spared? No, the reason is this, God being in a peculiar manner the king of the Jews, he could not suffer the adoration of any other deity, (which was properly an act of high treason against himself) in the land of Canaan, which was his kingdom. For such a manifest revolt could no ways consist with his dominion, which was perfectly political, in that country. All idolatry was therefore to be rooted out of the bounds of his kingdom; because it was an acknowledgment of another God; that is, to say, another King; against the laws of empire. The inhabitants were also to be driven out, that the entire possession of the land might be given to the Israelites. And for the like reason, the Emims and the Horims were driven out of their countries by the children of Esau and Lot; and their lands, upon the same grounds, given by God to the invaders. But though all idolatry was thus rooted out of the land of Canaan, yet every idolater was not brought to execution. The whole family of Rahab, the whole nation of the Gibeonites, articled with Joshua, and were allowed by treaty; and there were many captives among the Jews, who were idolaters. David and Solomon subdued many countries without the confines of the Land of Promise, and carried their conquests as far as Euphrates. Amongst so many captives taken, so many nations reduced under their obedience, we find not one man forced into the Jewish religion, and the worship of the true God, and punished for idolatry; though all of them were certainly guilty of it. If any one, indeed, becoming a proselyte, desired to be made a denizen of their commonwealth, he was obliged to submit unto their laws; that is, to embrace their religion. But this he did willingly, on his own accord, not by constraint. He did not unwillingly submit, to show his obedience; but he sought and solicited for it, as a privilege: and as soon as he was admitted, he became subject to the laws of the commonwealth; by which all idolatry was forbidden within the borders of the land of Canaan. But that law (as I have said) did not reach to any of those regions, however subjected unto the Jews, that were situated without those bounds.——Thus far concerning outward worship.

TYRANNY OF OPINIONISM—*No. III.*

CONTINUED FROM PAGE 121.

[Present—*Bishop Omicron*, *Doctor Virtuoso*, *Doctor Biblicus*, *Doctor Doubty*; *Deacons Mutans and Equitas*, with a crowded house.]

Deacon Equitas. BROTHER OMICRON, since the church has agreed to give these brethren a hearing on the question before us, I am pleased, sir, to see that the subject is being so gravely and so sensibly, and, I might add, perhaps, ably discussed. I only wish to know the truth taught in the Bible on this, as on all other questions—I care nothing for philosophy, or mere opinion. The Bible, sir, fairly construed and fully heard, is all I desire. Its voice is the voice of God. That, to me, is enough. I think the case of the thief is now satisfactorily decided; and that Paul's flight to Paradise fully corroborates the interpretations given by brother Biblicus. These passages taken from the lips of Jesus and Paul, are irresistible evidence in favor of the possibility of the spirit of man being in the body, and out of the body. As to the comprehension of the subject, I make no pretensions. That it is full of consolation I doubt not. To me, indeed, it is peculiarly so. Still I comprehend nothing of angel or spirit. The fact of their existence is, however, as evident to my mind as is that of electricity, light, or caloric. And that the human spirit can exist either in or out of the body, is just as evident as that there is any human spirit at all.

That spirits *sleep*, is a proposition incredible and romantic. Sleep belongs to animals, not to spirits. It is a state of an animal—but not of a spirit, an angel, or of God. "He that keeps Israel slumbers not nor sleeps." Neither do the angels nor spirits, so far as either revelation or our experience go. Whence came the doctrine of soul-sleeping? From the metaphor, "They that sleep in Jesus shall God bring with him"!! When Stephen had commended his spirit to God, we are told "he fell asleep"—because, no doubt, of the resemblance between death and sleep; but when a man sleeps does his spirit sleep!! Men have enjoyed visions the most ecstatic and sublime when wrapt in the most profound sleep. It appears to me a play upon the word *sleep*. But, sir, I am not qualified to discuss these topics. I rise, then, to state that, as it seems to me, it would be important to have the portions of scripture now being discussed set forth in the form of arguments, and enumerated as such. For instance, we have already had four portions of scripture discussed, from each of which a complete argument would seem to be satisfactorily deduced. These are—

1st. The dying words of Stephen—"Lord Jesus, receive my spirit."

2d. The dying words of the Messiah—"Father, into thy hand I commend my spirit."

3d. The promise made to the dying thief—"To-day shalt thou be with me in Paradise;" and I might add,

4th. "I knew a man in Christ, some fourteen years ago, caught away to Paradise; whether *in the body*, *or out of the body*, I cannot tell; God knoweth."

These then, sir, I regard as four distinct independent arguments or proofs that the spirit of man neither sleeps nor dies with his body; and, sir, I suggest that every other argument in this discussion shall be numerically stated for the sake of present satisfaction, and for the sake of easy reference hereafter.

Deacon Mutans. And might there not be added another, a fifth argument, from the fact that *only the bodies* of the saints arose out of their graves after Christ's body was reanimated? I confess it strikes my mind as just as good an argument as any of the others: for had it been written that *many of the saints came out of their graves*, I, and, no doubt, many others, would have thought that it afforded a very plausible argument that the spirits of the saints came up with their bodies. But as the historian is so particular as to say "*bodies of the saints*" only came out of the opened graves, I feel myself authorized to say that nothing but *bodies* came out of those graves. I therefore move, sir, that this be registered as a *fifth* argument.

Dr. Doubty. I have no objections, brother Bishop, that this be called a *fifth* argument; but certainly it is a very weak one, because it is as much for the one side as the other: for if the phrase "*bodies of the saints*" means that only the bodies of the saints arose, when it says Christ arose from the grave, it indicates that Christ himself, and not merely his body, was in the grave.

Biblicus. I am gratified to observe the attention paid to this discussion, and the interest which seems to be felt in the issue. Seeing, then, that we have got the phrase "*bodies of the saints*" before us, I feel it important to reconsider the premises submitted in the observations already made. It is certainly true that nothing can come out of the grave that was not first put into it. As, then, we are told by Matthew that "Joseph went to Pilate and begged *the body* of Jesus,'' and that Pilate directed "*the body* to be delivered to him," and that Joseph "took *the body* and laid it in his own new tomb which he had hewn in the rock," follows it not that *the body* only could come out of it? And hence the phrase "the Lord is risen," means that the body of the Lord was reanimated by the return of his spirit, and thus Jesus came back from the dead, or the Messiah rose from the grave. But strictly speaking, the body of the Lord was that only which came out of the grave.

I would not appear as over-solicitous about multiplying proof by any far-fetched arguments; still I cannot withhold a remark or two on the bodies of the saints that came out of the graves in Jerusalem immediately after the resurrection of Christ.

It is assumed by many Christians that these saints ascended to heaven with the Messiah some forty days after this their resurrection. But the scriptures do not say so. They went into Jerusalem and appeared unto many. This is their whole history: all beyond this is conjecture. They were not ancient saints unknown in person to the inhabitants of that city. They seem to have been persons lately deceased—saints formerly known to the then living inhabitants of Jerusalem; therefore their appearance was designed for a witness to them that Jesus was risen. The mere bodies *walked* through the city, and only *appeared* to their former acquaintance, and then went back and laid themselves down in their opened graves, waiting the resurrection of the just. This was a *trophy* rather than *first fruits*—apparitions of real significance, monumental of the resurrection of the Messiah.—This, to my mind, is the most rational and consistent view of the passage. Jesus sent animated bodies out of their graves to intimate to the Jerusalemites that his resurrection was credible and compatible, although he himself would not appear to them, because of their repudiation of himself and his doctrine.

Like the earthquake, the preternatural darkness, the rending of the veil of the Temple and of the rocks, this resurrection of mere bodies was a mighty reproof of the unbelief and wickedness of those who killed the Prince of Life. It gives a good reason for this event, which is not at all apparent in the common notion that it was saints, and not mere bodies of the saints, which arose. They did not arise as an escort for the Messiah to heaven. Angels escorted him to the skies, as they will escort him down again to earth. But they arose for the completion of the evidences of his pretensions; and, therefore, the reanimated bodies of departed saints, without their spirits, were sent into Jerusalem in a host, and appeared unto many!!

What a singular class of witnesses of the fact of Messiah's resurrection, that the bodies of saints, freed from the power of the grave, walked out on a patrole of honor and visited many of their old acquaintances. Mute, but most impressive advocates. What a refutation of the Sadduceean hypothesis—expressed by Dives in colloquy with father Abraham!—"If one go unto them from the dead they will repent." Jerusalem repented not when a host of dead bodies, in awful majesty and in silence eloquent in its dignity, visited their contemporaries, and demonstrated in their singular and unparallelled sojourn, that the earthquake that shook Judea, Jerusalem, and the Temple, also shook open graves and the bodies within them from their beds of death, which, in the character of somnambulists peregrinated, in a solemn march, the streets and lanes of the devoted city.

After much reflection, and examination of commentators, in whom there is no satisfactory exposition of this passage, I have given this as the conclusion of all my inquiries and thoughts upon the premises.—Because of its singularity, I do, indeed, offer it with much deference, though with much confidence, to the consideration of others. Still the argument is not involved in the interpretation given. It is only corroborated by this view of the bodies of the saints: but that bodies only, and not spirits also, came out of the graves, is indisputably obvious—the words being impartially read and considered.

Dr. Doubty. Brother Omicron, I am not yet satisfied with these ingenious intepretations. I find, sir, in my readings in the Bible that *souls* and *bodies* are used interchangeably—sometimes the one is put for the other. Thus, there were so many *souls* in the ship with Paul; there were in the Ark eight *souls;* "there were added unto them, that same day, about three thousand *souls*," &c. &c. Now, sir, were not the *bodies* also in the ship, and in the ark? And were not three thousand *bodies* added to the church as well as *spirits?* Now if *soul* include body, why may not *body* include soul? Again, are not *soul* and *spirit* used as always equivalent in meaning? Does not one word represent them both in the original tongues? . I desire, sir, for common edification, that these points be first examined and decided. Will brother Biblicus please expound these terms.

Biblicus. With your permission, brother Omicron, I will state a few facts in reply to these interrogatories.

Omicron. Proceed, brother Biblicus.

Biblicus. *Body*, indeed, includes the soul while it lives. Hence living men, or living bodies, are called *souls*. But at death the soul leaves the body. Hence dead bodies are never called *souls*. So *spirits* sometimes stand for men, and *men* for spirits, while alive; but after death men are never called *spirits*, nor spirits *men*. Thus "the spirits in prison," to whom Noah preached, were the living men confined to the period of a hundred and twenty years. Within these confines all the antediluvians were doomed.

A very beautiful illustration of the first you have in the case of the death of the widow's son in the city of Sarepta, and consequent restoration to life by Elijah the Tishbite. We learn from 1st Kings, xvii. 21, 22., that the Prophet prayed for the dead child in these words: "O Lord my God, let this child's *soul* come into him again!" Of course, then, his dead body was without a soul. His prayer was heard; for the historian tells us, that "the Lord heard the voice of Elijah, and the *soul* of the child came into him again, and he revived." This is just as we talk, under the Christian dispensation, after an interval of more than two thousand six hundred years. The term *soul* often means *life*, and is sometimes (not often) rendered *mind*. It is the word used by our Saviour to indicate the immortal part of man, so far as *human power* is considered. The Great Teacher has said that while the body is mortal, to human power the soul is *immortal*. Fear not them who can kill the body, but *who cannot kill the soul*. This immortal soul left the widow's son, and returned again at the prayer of the man of God.

But we have *soul* and *spirit* too, and although the former sometimes includes the latter, the latter never includes the former—I mean in the Christian scriptures, and according to our common translation. *Psuchee*, *soul*, is never translated *spirit;* nor is *pneuma*, *spirit*, ever translated *soul;* though both words are of very frequent occurrence. They are, indeed, sometimes used in contrast! Hence, Paul prays for the sanctification of the spirit, the soul, and the body. And the word of God is said to divide the soul from the spirit, or to discriminate between them. Still they are made to represent each other in one point of view. They both sometimes represent the mind, and because occasionally representing the mind, they are in common esteem representatives of one another. This, however, is not true. Two names may be applied to the same thing; but that does not make them synonymous. The human body is called a *temple;* so is the church of Jesus Christ. Does it then follow that the human body and the church are the same thing, because they are both called a temple? or that a temple and a body are the same thing, because both are applied to the church?!

By the way, as we have the beautiful figure of a temple applied to the human body, it would seem to indicate that there is in it a guest, a resident, diverse from itself. Our Saviour once said, "Destroy this temple, and I will build it again in three days." This he said of the temple of his body, expounds the evangelist. Again, says Paul, "Your body is the temple of the Holy Guest." It is also called a house or tabernacle. Thus Paul to the Corinthians: "If this earthly house of our tabernacle were dissolved"—"for in this tabernacle we groan, being burdened," &c. But still more convincing, 2 Peter i. 13, 14. "I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ has showed me." The resident within this tabernacle does not, then, stay in it after death. It puts off the tabernacle, and consequently enters into a new state. These words of Peter, methinks, ought to put to silence and to shame all those who talk of souls sleeping or reposing in their bodies till the resurrection. Certain it is that Peter was better informed; for, says he, "The Lord has showed me that *I,*" Peter, the true and proper man Peter, must leave this old mansion, or put off this tabernacle." The inmate of this tabernacle is what I understand to be the spirit of a man. When, then, it puts off this mortal tabernacle, it lives in another state. It does not become a torpid sleeper, a pile of dust, or a gaseous vapor without form, or beauty; without sense, reason, memory, or consciousness.

Deacon Equitas. I rise again, brother Omicron, to sum up the evidence, and enumerate the arguments now before us. To the first four may we not add three others, such as—

5th. Bodies only are the tenants of the tomb, as appears from the fact reported, Matth. xxvi. 52, 53—"Many bodies of the saints arose, went into Jerusalem, and appeared unto many."

A sixth argument is deduced of much clearness and force from the raising from the dead the son of the widow of Sarepta by the hand of Elijah the Tishbite. We learn that at the prayer of the Prophet "the soul of the child came into him again"—a plain argument that the soul had left its body at death, and had an existence wholly different from it.

7. Our seventh argument is deduced from the words of Jesus, Paul, and Peter, comparing the human body to a temple, and a tabernacle, a house or place of residence; consequently the soul is a guest, an inmate.

From these seven arguments, or indeed from any one of them, there seems to me no way of escape. Hence we conclude with Solomon, that at death "the body returns to the dust, and the spirit to God that gave it."

I rise, brother Omicrom, to say that I have a difficulty to propound to the brethren, arising from a passage in Paul to the Thessalonians, and not from any of the arguments now adduced, for they are quite satisfactory to my mind. That Apostle says, "Them that sleep in Jesus will God bring with him." I have heard this passage applied to the risen saints who are to return to this earth with the Lord. One of our brethren, soon expecting the second advent, in a public discourse, a few weeks ago, in this house, said,—that at the Lord's coming, all the living saints being changed, and all the dead saints raised, they together should ascend to meet the Lord in the air, and afterwards descend with him to this earth; and that this was the meaning of these words, "them that sleep in Jesus shall God bring with him." I request some of the brethren to throw some light upon this passage.

However much I respect the piety and the good sense of the brother alluded to. as well as many others of those Second Advent or Millerite brethren, I could not concur with him in that interpretation. The Apostle says, "If we believe that Jesus rose from the dead—so those also who sleep in Jesus will God bring with him"—obviously alluding to their resurrection from the dead. As God brought back again from the dead the Lord Jesus, so will he bring back again from the grave all who sleep with him. This the context demands as its true and proper meaning. To apply it beyond the subject of the proposition on hand is wholly inadmissible.

Our brethren of the Second Advent, for many of whom I cherish a very ardent affection, like other theorists find too many proofs of their doctrine. I do not, indeed, at all feel any prejudice against these brethren because of their preparation to meet the Lord, nor because they are looking for his immediate return; nor do I call them "Millerites," nor "Second Advent Folks," out of any disrespect. They are designated by these names in this age of nicknames, sects, and parties. I merely so designate them to save time, because they are so called, and so call one another. They are, however, unfortunately encumbering their views by a revival of the antiquated notions usually called "*destructionism*"—a theory wholly inoperative of good, and prejudicial to their cause and to their influence with the community. At least so I think; but I allow others to differ from me, as I claim the privilege of differing from others. These theories, if not dogmatically propounded for schismatical purposes, are not to become causes of alienation or of excommunication. On the contrary, a free and unreserved discussion of them, in a Christian spirit, if they are to be discussed at all, can do no harm.

Dr. Virtuoso. I am not yet satisfied on this subject. Elder Storrs, a distinguished preacher of the absolute destruction of wicked men and of the mortality of the soul, or, at least, its sleeping in and with the body, writes as follows:—

> "Professor Bush, and some others, I understand, deny the resurrection of the *body* that turns to dust at death. One of the Professor's admirers said to me, 'There is not a particle of proof in the Bible that *these bodies* will ever be raised;' and proceeded to ridicule the idea of such a resurrection. That man is a minister of the gospel.
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> "Why do they deny the resurrection of the body from the grave? They do it '*scientifically*' of course: they have such knowledge of mind that they suppose it cannot act without *a* body; and as they believe man does *not* go into an unconscious state at death, they assume that he receives a *resurrection body* at that time, and thus is changed, as a worm is changed into a butterfly, and never comes again for the body that has returned to dust. They seem to have forgotten that the Apostle anticipated just such reasoners as themselves, and provided an antidote in Rom. viii. 11.—'If the Spirit of him that raised up Jesus from the dead dwell in you, he that *raised up Jesus Christ from the dead* shall also quicken your MORTAL BODIES by his Spirit that dwelleth in you."
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> "Just so certain, then, as Christ had a *literal* and *real* resurrection, so certain all his saints will have their "*mortal bodies* quickened," or raised from the dead to immortality. On this principle the Apostle reasons throughout the 15th of the 1st of Corinthians. And we have as good reason for denying the resurrection of the one as the other.
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> "It appears to me that the doctrine of an intermediate state of conscious being, after death, and before the second coming of Christ, has led to a denial of the resurrection of the body; and I do not see why it must not lead every reflecting mind to the same result; for if a man at death enters at once into heaven, for what, I pray, does he need to return and enter the body again, thousands of years after he went to glory? The scriptures tell us, Psalm xvi. 11. '*In thy presence is* FULNESS *of joy*.' What more can the saints have than *fulness* of joy? If they have that at death, it is difficult to see what need there can be of a resurrection of the body. To talk about the saints' happiness *not* being complete till the resurrection, while it is maintained, at the same time, they are in the presence of God, it seems to me, is a most palpable contradiction.
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> "The common notion of an intermediate state of conscious being before the day of judgment, I am inclined to think, originated from the false theory that the soul is immortal by creation, and that a soul is something that inhabits a man as a man inhabits a house that he might

destroy without sustaining any injury to *his person.* We are so accustomed to talk of a soul as something *entirely distinct* from the body, that we lose sight of the fact that the term '*soul*,' more frequently than otherwise, is an expression used to denote the whole man, and not unfrequently to denote simply *the life*, or that *breath* which gives man a living principle."

I cannot think, with this document before me, that there is any intermediate state of conscious being. I say with Elder Storrs, "Just so certain, then, as Christ had a literal and real resurrection, so certain all his saints shall have their mortal bodies quickened, or raised from the dead to immortality."

Biblicus. We also believe that "their mortal *bodies*" will be quickened; but we do not believe their *spirits* will be quickened. Brother Virtuoso believes that they are all mortal bodies, and mortal bodies only; or that their spirits need as much quickening as their bodies.—The sacred word never intimates such an idea. Paul, in arguing for the quickening of the *mortal body*, clearly leaves the soul or spirit out of the class of mortal bodies. The style of the inspired volume will not sustain the advocates of this doctrine. So far, however, from this belief of an intermediate state of conscious being weakening either the evidence or the desire of the resurrection of the body, it confirms both; for they who most clearly and ably maintain the separate state of the spirit, have in all ages been the most learned and eloquent pleaders for the resurrection of the body. With one consent they all argue that the very phrase, "*resurrection of the body*," implies that only the body, a part of man, is raised from the dead. No one ever saw the phrase *the resurrection of man*, in the Bible; nor the phrase *the resurrection of the soul.* These are inadmissible. Paul to the Romans, in the eighth chapter, when saying, "If the spirit of him that raised up Jesus from the dead *dwell in you*, he that raised up Christ from the dead shall also quicken your *mortal bodies* by his spirit that dwelleth *in you.* He dwells not in your mortal bodies, but *in you.* Still he will quicken them. Again, in the same chapter, he argues that Christians now are waiting—for *the redemption* of their souls!! No, but "for the redemption of the *body*." By what singular mode of reasoning Mr. Storrs can say, "I cannot see why the belief of a separate state of conscious existence must not lead every reflecting mind to a denial of the resurrection of the body," I cannot understand. It seems to my mind an indication of the force of imagination rather than of truth—a proof of the influence of erroneous reasoning in perverting the human understanding. Whether the soul be immortal by creation or volition, is a question of revelation, and not of reason. No one believes that God cannot take away that which he has given. No one imagines that the soul of man is immortal by an independent necessity. These are metaphysical questions with which we have nothing to do. Nor does the measure of happiness enjoyed in the body, or out of body, in another state, come into the premises at all. This is a question not of philosophy, not of mere reasoning *a priori*, but of pure revelation. Elder Storrs is a much better Christian, I believe and hope, than either philosopher or logician. His essay on the mortality of the soul, and the destruction of the wicked, and of the separate state, demonstrates a defect, a palpable defect, both in his philosophical and logical attainments. He ought to act the Christian, and leave his speculative philosophy for those who have more of that talent, or more leisure to cultivate it. But, brother Omicron, I must give place to brother Doubty, who seems anxious to say something on this topic. A. C.

[TO BE CONTINUED.]

INSTITUTIONS OF LEARNING IN GERMANY.

The following notice of the German Institutions of learning is from the able pen of E. Brooks, Esq., of the New York Express, dated, Berlin, July, 1843.

There are no less than twenty universities in Germany alone, ranking as high as the highest of our colleges. They excel in all branches of learning—some in Philosophy; some in Theology, Protestant and Catholic; some in Law, and some in Medicine. The smallest of them has not less than twenty professors, and the largest of them, as many as eighty-four, with all the intervening numbers. The students at each vary from two hundred to two thousand. The professors receive something from the States where they are; but most frequently their support is derived from the students, to whom they give private lessons. The requisitions of students before entering a university, are generally much higher than with us, embracing, for example, an ability of composition in Greek and Latin, both German and French, as well as a knowledge of history, natural philosophy, and mathematics. The examinations are as rigid in the end as in the beginning, and many an unfortunate student is rejected at both. The system of education in the universities is also much more general here than with us. It embraces for a philosophical class, lectures upon music, drawing, botany, astronomy, the literature of the cultivated nations of the world, geometry, physiology, anatomy, and occasionally gymnastics and the art of fencing; while in almost every department of learning the requisitions are equally strict. A more important matter is the cheapness of education. For the advantages afforded there is more cheapness than here; but expenses vary almost as much as with us, though, upon the whole, they are much less in Germany. The system of morals among the students is far below what rigid discipline and public sentiment require at home. There is gambling, and it is tolerated; and if an enormous quantity of beer-drinking be a vice, the German students are the greatest sinners in Christendom. The preparatory schools are generally established by the government, and are expensive. Education here is very extensive and thorough, embracing even the Hebrew for students who intend to devote themselves to theology, and the classical and four or five of the modern languages for all. Our free schools are not eclipsed by the parochial schools of Germany. Education to the poor is often freely given, and sometimes commanded to be enforced upon those who desire not the boon. Music, too, is wisely taught; and if, "as the mind is pitched, the ear is pleased," and heart improved, the best results attend this charming recreation. Prussia, more than any of her German neighbors, has a reputation for her schools. The system of popular education adopted by some of the American States, counties, towns, and parishes, prevails here. There is encouragement from the government, and a Board of Education employ school inspectors for every important town. There are school committee-men, too, for every parish, and a minister of public instruction; the officer of the government has command of all. All poor parents have a competent education provided for them by government, and all masters employing servants who have children, are required to have them instructed from the time they are seven until they are fourteen years of age. Even books and clothing are given to the poor unable to buy them, and the children of the destitute are kept at school until they have gone through all the elementary instructions provided for them by the government. The details of the system are as admirable as the general design is noble. Whatever appertains to health, to personal comfort, to good morals, to respect and obedience to parents, to good citizenship, is carefully inculcated. Religion is taught in its fundamental principles, and always, I learn, without sectarianism; while the system of education adopted extends as well to the physical as to the moral culture of the student. The elementary instructions embrace the rudiments of arithmetic, geography, physics, history, drawing, &c.; while in the burgher or middle schools, foreign languages, mathematics, and a knowledge of the Prussian laws and constitution are added. Bibles and Testaments are freely distributed to those who can read, and the design throughout is to give the scholar a thorough, moral, and intellectual training, either at no expense for the poor, or at the least possible expense for those who have the liberty to instruct themselves. If any where in the world the school-master is abroad, it is in Prussia. For the education of teachers, there are fifty or sixty normal schools, where the candidate has to apply himself diligently for three years, and then to subject himself to examination by a competent board of masters. Females have like schools to prepare them to teach their own sex. The estimate of scholars educated in the public schools of Prussia has been put down at from thirteen to fifteen hundred thousand; and such most briefly told is the system of education prepared by the government of Prussia, for the education of Prussian children.

I have read with amazement the remark of one or two, that notwithstanding this stupendous enterprize, be it remembered of a high-toned monarchical government, without a constitution to enlighten the youth of a kingdom, its results have exhibited no more improvement in morals or manners than is displayed by the people of other governments, where no such advantages are provided. It is morally impossible that such should be the fact; and though I have seen the assertion made and repeated, all the evidence of observation and inquiry which I have, has proved a different result. Mine, however, has been but hurried investigation, and the opinion of a Massachusetts MAN, the main object of whose visit to Germany is to obtain the condition of the state of education here, will be ten-fold more valuable than those of one who makes education but one of a hundred subjects of inquiry.

The schools in Germany where the students are prepared for the university, are called lyceums, gymnasiums, and pedagogiums. There are few positions in society higher than that of the pedagogue; none in which the government and the people take more interest; and all over Germany, in town as in country, they are as highly esteemed as the village or district school-masters in New England. When, and how, by the way, did the teacher's craft and occupation fall into such low disrepute in some of the States south of the Potomac? There, I have seen and heard almost demonstrations of contempt against the whole profession; but in Germany, as in the North and East at home, those who have been teachers of youth, have, from an office deemed here as honorable as any in the land, been introduced to all the honors and emoluments of the state. The reason is obvious enough: Education here is esteemed the greatest possible good, and those who promote it are the greatest of public benefactors. In Austria, the system is somewhat peculiar; but I want to see something of the schools there, before mentioning an opinion as to their relative merits with other portions of the dominions. At Potsdam, the residence of the king, a place which claims the position to Berlin that Versailles does to Paris, and where there are many classes and conditions of people, I visited two of the schools. The one was parochial, and the other military, though all of the elementary branches of learning were taught there. In both, there seemed the best discipline of the master, mingled with the greatest cheerfulness of the scholars. Both schools were entirely supported by the government. In the one, were children of both sexes in training for all the duties of life; and in the other, which is one of the largest and best institutions I have seen, were seven hundred boys, appearing to be from seven to sixteen years of age. Some were discoursing music from all the instruments of sound, others were in the enjoyment of a wild and careless play around the neat and spacious pleasure grounds of the buildings and squares prepared for their recreation. Some were educating the limbs and muscles by ladders and poles, which they could climb like monkeys; others were studiously employed at their books; and about half of the whole number were in the course of a thorough military exercise, under one of those "children of larger growth," who was most admirably fitted for his place. I had seen no superior discipline of soldiers, not even among the troops of Russia, than among that little army of boys, all of whom I may remark, *en passant*, were the sons of poor soldiers. The marchings and countermarchings were as quickly performed as the word was given, and the boys moved with a spirit and celerity that men could not approach. All the internal regulations were in keeping with those without. From such a school as this, the government may look with safety to find, by and by, some of her most distinguished military men.

THE CRISIS.—*No. III.*

ANOTHER epistle from Silas lies upon our table, demanding our attention. We have not yet, indeed, disposed of the second; and, therefore, have concluded to dismiss that before we publish a third. Our correspondent adverts to the unworthy topics of some who write, and of some who speak, in behalf of reformation. Editors, preachers, and teachers, are the principal agents in carrying forward the work of conversion and sanctification.—Much, therefore, depends on them. The editors exert considerable influence, and stand to the church of the 19th century of Christianity very much in the attitude of the scribes of the 14th century of Judaism to that system. The position is, however, only analogous—not by any means identical. Still they occupy a position highly influential in the present day, both upon those without and upon those within the communities to which they respectively belong. Their calling and election is of a very peculiar character. They are for the most part, in the first place, mere candidates for election, and the number of votes cast for them is the number of subscribers — The brethren and friends are, therefore, the electors: hence the responsibility of the patrons of all our periodicals. If they will encourage piety, good character, good taste, good manners, ability, and prudence, then, and only then, can they expect that their scribes will be discreet, useful, and influential men.

We must judge of the intellectual and moral character of a community by the periodicals which they read, and the editors whom they sustain. The subscription list of the "Edinburgh Review," the "London Quarterly," the "Biblical Repository," "Silliman's Journal," the "Lady's Book," and the "Star of the West," exhibit classes of humanity as diverse as the names and characters of those periodicals. *Mean periodicals—mean people;* is as safe an adage as any other. Editors are all, more or less, purveyors and caterers for the appetites and tastes of their readers. Few of them can long please any class unlike themselves. Like people—like priest; like priest—like people; although canonical comparisons, are not more just and true than, like editors—like readers; and like readers—like editors. Neither of these proverbs is true for a day or a year; time, or development, is, therefore, always to be taken into the estimate.

Christian editors ought, therefore, to be pious, learned, and dignified men; men of whom their readers ought not to be ashamed; men capable of leading the public mind forward in the paths of learning, good taste, good manners, and Christian erudition; men of wisdom, prudence, and a perspicuous, argumentative, and forcible eloquence.—Such editors, and such only, can be really profitable to any community.

Two qualities are of such paramount importance, as to call for very special attention. The first is, that they be men of sound biblical knowledge and attainments; men truly learned in the Bible; of clear, well-defined, and comprehensive views of revealed truth. The second is, that between them and their brethren engaged in the same profession, there should be a perfect harmony of feeling, and a cordial co-operation. They ought to strengthen each others hands, and regard with the most fraternal spirit their fellow-laborers, as co-operants under the same master and in the same cause,—the same glorious cause of redeeming man from ignorance, error, and misery.

Such persons have much in their power. They are apt to be regarded as exponents of the sentiments and views of the community to which they belong, and are, therefore, exerting upon society at large an influence favorable, or unfavorable, to the cause of truth and righteousness. Invidious though it may seem, duty, nevertheless, constrains this avowal, that we have entirely too many editors, or, what is the same thing, too many periodicals. There is a sort of editorial mania abroad in the land. The apology sometimes heard is, that preachers have to become editors for a support.—This is a scandal to any cause. Better pay the man as a preacher than as an editor. We now want a thousand preachers for one editor. The brethren are willing to support many evangelists and teachers of the right sort. They would pay for men that can build up the cause. I could now name many places where accomplished evangelists could be amply supported, provided only they would discreetly and piously mind that business. If it were contemptible for any one to say, in the days of the Jewish priesthood, "Put me into the priest's office, that I may get a piece of bread;' more contemptible it now is to say, Put me into the editorial chair, that I may be paid for *writing*, because the brethren would not pay me for *speaking*. To write for bread is sometimes worse than to preach for bread. For, should a man only speak an error, it may soon be forgotten; it is but wind: but should he put it into writing, it may work mischief beyond his power to stay or to heal. Much better then it is, as a general rule, to pay the preacher than the editor.

Still, both are necessary and expedient, and both are fully within our power. We have persons qualified for both offices, and it is entirely in the hands of the brotherhood to increase both the number and the qualifiations of their functionaries. We have a great amount of uncultivated and unemployed talent, which, were it fully developed and consecrated to the cause of human redemption from folly and ruin, might infinitely redound to the glory of God, to the honor of our Saviour, and to the happiness of our race.

The conduct of all public functionaries, and more especially that of editors, towards each other, is a matter of the very highest importance to the cause which they plead, and to the happiness and honor of the whole communities to whom they severally minister. Every community is much affected by the character and conduct of its public men. The fall of a minister, is like the falling of a star. The whole brotherhood are covered with shame and filled with sorrow. Even their frailties and minor aberrations are causes of mortification to their greatest admirers, and occasions of stumbling to them that are without. To a a minister of the gospel, of refined sensibility, there is nothing more oppressive and humiliating than the thought that he has caused to blush a single Christian of elevated character, or called forth an expression of regret from a sincere follower of the Lamb.

At present, we confine our attention to those who more generally and permanently promulge through society the knowledge of our views as writers for public edification. Editors of religious journals are under the highest obligations to cultivate the virtues of prudence, patience, and general courteousness. If any class of men should all speak the same thing, mind the same thing, and cultivate the most cordial cooperation, theirs, superlatively, is that duty. If jars and discords are unbecoming in the private and more retired walks, of life, they are wholly intolerable and reprobate amongst those who assume such prominent and responsible stations amongst the brethren.

The spirit of rivalry, or of censoriousness, amongst this class of public functionaries, is to be assiduously guarded against. Next to the desire of making new discoveries, of being the author of some partizan peculiarity for self-aggrandizement; that of lessening the authority, of impairing the influence, or of impeding the progress of any one who stands in the way of our aspirations or assumptions, is most of all to be deprecated. This made war in heaven, and set the world on fire. Any thing, then, that even squints in that direction is to be guarded against as a pestilence, and to be eschewed as Satan.

In every community, indeed, the schismatic is to be reprobated. Opinions may be canvassed, new propositions may be discussed; but the faith and hope of the gospel are, like the Ark of the Covenant, not to be touched by the unhallowed hands of any aspirant after notoriety. All besides the testimony of God, the precepts and promises of the gospel, is matter of forbearance. But to make our own opinions, inferences, and views of consistency or expediency topics of debate, so far as to alienate a brother's affections from those who know and love the truth, is heretical and schismatical in its very incipiency, and to be censured by all who love truth, peace, and righteousness.

It is no less an oracle of reason, a dictate of sound philosophy, than a precept of Christianity, that "*the younger should submit to the elder:*" not conscience, nor duty, indeed, but in matters of private judgment, or opinion. In no other way can any community long maintain unity of spirit in the bonds of peace. The son of the wisest king that ever lived lost the inheritance of a splendid sceptre, which a fond father had bestowed on him, because of his refusal to be guided by that oracle of reason. Had Rehoboam followed the counsels of age and experience, he might have held through life the whole kingdom of Israel; but, in the waywardness of his mind, he followed the dictation of his co-evals, and lost nine-twelfths of his empire. The spirit of affectionate submission to one another is wisely and benevolently tendered to the whole church by the greatest of the apostles, possessed also of the plenary inspiration of the Holy Spirit. "Yea, (said he,) be all of you subject to one another." This, too, the Apostle inculcates with the precept, "Let the younger submit themselves to the elder: Yea, all of you be subject one to another." Let the seniors, however, I would say, rather submit to the juniors than plant roots of bitterness in the hearts of the brotherhood, or push into actual schism those whose zeal outstrips their knowledge, and whose confidence in themselves diminishes their respect for the judgment of others.

The crisis calls for a closer union and a more cordial co-operation now, than, it appears to me, at any former period.—We live in a day of great and unexpected events. The elements of a great and mighty revolution are now at work in the bosoms of multitudes, whom many of us little suspect to be attentively thinking upon our views, and critically noticing the developments among us. Let every brother, whether a private person, deacon, evangelist, bishop, or editor, forget himself and think of Jerusalem. Let him remember Zion, and God will remember him.

A. C.

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CHRISTIAN UNION.

THE following editorial, from the Christian Watchman, Boston, 1st March, is in perfect good keeping with our views, often laid before the public, and more fully in the recent Debate at Lexington. Had I room for the whole article, I should gladly copy it. Meantime, I wish the western Baptists, particularly about the meridian of Columbus, Ohio, and Louisville, Kentucky, to examine what their brethren at the east are saying on the subjects for which they yet continue to denounce us. The doctrine of the Christian Watchman, that great oracle of the New

England Baptists, as expressed in the following extracts, is the doctrine of the Christian Baptist and the Millennial Harbinger.

Ed.

BAPTIST PRINCIPLES.

"But we have no right to rely on the teachings of the Spirit without the written word of God. While we diligently study the latter with a teachable mind, and a pure determination to obey its teachings, we should pray earnestly for the enlightening influence of the former, that we may not be warped by passion and prejudice, but led into all truth. And as no individual Christian should suffer any human creed to intervene between his conscience and the word of God, so no church should consent to take any thing for its standard of faith, order, and discipline, but the same unerring word. Let each and every church or congregation of believers, united as they ought to be in covenant to maintain the worship and ordinances of God's house, take the Bible as its only rule of faith, and the most important step towards unity would be taken.

"Unity cannot be promoted so long as creeds of human structure are between the individual conscience and the inspired word—so long as from childhood to hoary hairs these are held before the mind as the only orthodox standards of faith and sound doctrine. The Bible, if a revelation at all, is a revelation to man as man—to all men, not to a part, to deal out according to their judgment to the rest. So long as prelates and their clergy, puffed up with the pride of priestly dignity, withstand this obvious truth, and insist on being recognized as the internuncios of Heaven—so long as *they* claim to be "the church," and cry, "The temple of the Lord—the temple of the Lord—the temple of the Lord are we," like the wicked priests of old, so long divisions and bickerings will destroy the peace of Zion, retard the progress of the Redeemer's kingdom, and break the unity of the church."

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RENUNCIATION OF PEDOBAPTISM.

Louisville, Ky., *March* 22, 1844.

Brother Campbell,

In accordance with the wishes of many of the brethren, I herewith forward you, for publication, a brief statement of the reasons which induced me, a few months ago, to leave the ranks of Pedobaptism, and embrace the scriptural and more rational doctrine of the baptism of believers "for the remission of sins." It may not be amiss to preface these reasons with some remarks on my early education and religious associations, together with a brief notice of some of the most important incidents in my history while connected with the Lutheran church. This will the better prepare the reader to appreciate the motives which induced me to change my position on the subject of baptism, and serve, moreover, to correct a number of unauthorized reports and misrepresentations, which have been fabricated by the enemies of the truth, and industriously circulated by the blinded devotees of sectarianism.

Be it known, then, first of all, that, according to the elegant style of Pedobaptists, I was regularly born, baptized, and raised a *Presby-*

terian. I have no doubt, but my parents sincerely thought that they were discharging a solemn Christian duty when they had me christened according to the forms and customs of the Presbyterian church, and for their well-meant efforts and pious intentions I entertain for them, emotions of the most unbounded gratitude. I need not tell them, nor any one else, however, that the sincerity with which an act is performed is no proof that the act itself is a scriptural one. That they, and all my old friends, may speedily embrace the gospel of the grace of God, in all its primitive simplicity, loveliness, and power, is my daily and most fervent prayer. About twelve years ago, I voluntarily connected myself with the Lutheran church, under the pastoral care of the Rev. J. Z. Lenderling, on a profession of faith, and what I was then taught to regard as proper evidences of conversion.—So, you perceive, I commenced my career of apostatising twelve years ago. And what was worse, my first step was the abandonment of the church of my fathers, in which I drew my first breath, and received all my early religious impressions and education, and of which I was made a member without my knowledge or consent, myriads of ages before the existence of this world, according to the tenets of the old paternal church. I applied to the Lutheran church for admission, or rather, was invited by some of her sons to become one of her number. What disposition should she have made of my case? Judging from the spirit, tone, and temper of one of her leading men, as displayed in an effervescent article on the subject of what he calls my "apostacy from the Lutheran church," and published in the Lutheran Observer, she should have frowned most indignantly on the proselyting conduct of some of her sanguine sons. She should have rebuked, in tones as solemn as the grave, this first indication of a vascillating disposition on the part of a wayward youth. And to have given convincing, substantial proof of her "holy abhorrence" of sectarian apostacy, she should have refused me admission to her communion most absolutely. But what did she do? Why, she flung wide her arms to embrace me and a few others at the same time. Nor was her joy the less because some of us were apostates, nor because we preferred the Lutheran to the Methodist church, which had as much right to us as the former, and more, as far as our "getting through" was concerned. Nor did the sin of her conniving at our apostacy stop here, but by way of comment on her "holy abhorrence" of so base a deed, her pastor, and prominent men, advised me, not over a year afterwards, to commence a course of studies in order to qualify myself for the ministry. At length, yielding to their advice, I commenced studying. Having spent about eight years in prosecuting my academical, collegiate, and theological studies, during which time I received many unasked for, yet gratifying, evidences of their confidence and esteem; I received, according to the custom of the church, a letter of license from the Presbytery of the Maryland Synod, recommending me most cordially to the Lutheran community, and authorizing me to perform all ministerial acts, the same as an ordained minister. A similar letter was given me by the Synod of the West, convened at Knightstown, Indiana, Oct. 1842, and renewed by the same Synod, according to custom, at Hopeful church, Boon county, Kentucky, Oct. 1843,—a few weeks before I was baptized. If necessary, I could prove that during my entire connection with the Luthern church, I was regarded and treated as worthy of their most implicit confidence, if their documents, both public and private, are to be accredited. I say this not boastingly, but because an effort has been made of late to create the impression, that I have always been regarded as a vascillating youth. The charge is made in general terms without specifications, a practice to which the sects are very much addicted. I preached for the Lutheran church, under a synodical license, about one year and a half, and if they are not satisfied with that labor as an offset to the favors bestowed at sundry times, I hereby pledge myself to labor as much longer in any Lutheran congregation which they may select, after my present engagements shall have been met.

The brethren, and the world generally, have already been informed of my baptism, during the progress of the late Debate at Lexington. It should be remembered, however, that it did not take place until several days after the first four propositions, embracing all that referred to baptism, had been disposed of. Of all the acts of my life, it was the most deliberate, the most conscientious, and the most solemn. Its reminiscence is the most sweet, and the feelings produced by it the most delightful that I have ever experienced. True, my motives were then, and have since been, impugned by persons whose knowledge of me was so limited as to render any expression of opinion on the subject highly immodest on their part, not to say altogether unauthorized and reckless. I fervently pray that they may live to see and lament their error. It is to me a source of great consolation that, amid their heartless misrepresentations, I enjoy the sweet consciousness of having acted promptly and fearlessly in obedience to the highest sense of Christian propriety and responsibility, and the clearest convictions of duty. Nor is my pleasure at all abated by the reflection, that after spending three months in the most ardent and untiring search after some charge that might be preferred against my private character, to tarnish my name or destroy my usefulness, my enemies have been driven to the humiliating expedient, adopted by all sectarians, under similar circumstances, of "*inferring*," from fictitious premises, that I am somewhat "*self-complacent*." This appears to be the burthen of the article already alluded to. I have often been asked what my sentiments and feelings were on my arrival at Lexington before the debate commenced. To this inquiry, I would reply, that I was not altogether a stranger to the subject at the time alluded to. I had read a great deal on the side of sprinkling and pedobaptism, but not a dozen of pages of any work on the opposite side, and had not witnessed immersion more than three or four times. There was a time when it would have been difficult for me to admit the validity of immersion. For two or three years, I had admitted its validity, but gave sprinkling and pouring the preference on the ground of convenience. I could have sprinkled, poured, or immersed, with a good conscience the day before the debate.

I then stood, in *sentiment*, where thousands among the sects now stand, equally poised between what is usually termed the "three modes of baptism," so far as scriptural authority is concerned; and if I was in advance of any of them in a disposition to allow the applicant to choose his own "mode," it must be attributed to my want of a good gum-elastic conscience, which is so serviceable to them. On the subject of infant baptism, I never thought much before the winter of 1842-'43. At the meeting of the Synod of the West, (1842,) already alluded to, the subject of baptism was made the special order for a certain evening. It was debated by every member of synod in his turn. All seemed to be agreed to oppose immersion; but on the subject of infant baptism scarcely any two persons were agreed. One would require faith of the parents who offered the child; another would not be particular about the faith of the parents, provided their morals were good; a third would overlook a little immorality, if they were not entirely sceptical; a fourth would baptize the child if the parents were Atheists; and a fifth said he would baptize the child if the Devil himself should offer it.

You may judge of my surprize when I, for the first time, heard this matter thus treated, and ascertained that so many different views were entertained by members of the same synod! I resolved to examine the subject for myself. I did examine it some during the following year; but as my reading was all on one side of the question, I could not in my conscience give up infant baptism. That I met with difficulties, I am frank to avow; but then what subject is there, thought I, that has no difficulties! I could have sprinkled a child the day before the debate commenced with a good conscience. All my early education and associations were placed in the scale with pedobaptism during the debate. I went there, willing to ascertain the truth. I was a little prejudiced against you, and more than a little against the reformation. I listened with candor and attention. After the whole ground had been gone over, I was satisfied that nothing but immersion would do; and that infant baptism could not be maintained from the Christian scriptures. I felt deeply interested in the whole matter. If Mr. Rice could have met all your arguments satisfactorily to my mind, and have sustained his own propositions, he would have received my warmest thanks. He failed, however, in my estimation—completely failed in both.

If I know my own heart, I have acted sincerely, candidly and intelligently. I have not the least unkind feeling for any person living. My old friends may persecute me, if they are disposed to; but I cannot I cannot cease to love my Lutheran friends still. They have my warm- retaliate. Christ is my pattern in this as well as in every thing else. est thanks for all the favors they ever bestowed upon me. To do them good—to teach them the Christian religion, both by precept and *example*, is the highest honor to which I aspire. I can throw my arms of charity and sympathy around them all, and beg of them to receive the truth in its simplicity. That we may all be sanctified through the truth, and inherit eternal life, is the devout prayer of your brother, in the hope of a blissful immortality.

WM. R. M'CHESNEY.

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NEWS FROM THE CHURCHES.

Richmond, *Ray county*, *Missouri*, January 15, 1844.

The cause is still on the advance. Since last fall set in we have had the pleasure of seeing upwards of one hundred bow to Jesus. A most interesting field lies before us, in which abundant labor is needed. May the Lord help us to work faithfully!

M. E. LARD.

GEORGETOWN, Kentucky, February 15, 1844.

To the Churches of Christ in Scott county, composing the co-operation for the spread of the gospel

Your Evangelist, in company with brother L. L. Pinkerton, has spent the last ten days in Bourbon county. We united with brother Brown at Paris, where we had been laboring some ten or twelve days. Three additions were made after we reached there, making in all about twenty-one in number.

From thence we went to Cane Ridge and labored three days. But one addition was made at that place. The brethren were in fine spirits, and come up to the work as good soldiers of the Cross night and day. The prospects were fine for much good; but we had to leave for Winchester. We hope to be with those noble Cane Ridge brethren again. We love them, and hope to see them stand foremost in the good work of sounding out the gospel to the destitute in other parts.

Now is the time for victory. May the Lord animate us in the good work, and grant us the conquest of the world! J. T. JOHNSON, *Evangelist*.

Hanover, Columbiana county, Ohio, February 22, 1844.

I have just returned from holding a meeting of some five or six days in Franklin Square, in this county, where the truth triumphed most gloriously This place has been unhappily under the dominion of Satan and sectarianism until this meeting, although a few brethren have been located there for some time, who have both publicly and privately sustained the character of Christians by "walking in all the commandments and ordinances of God blameless," notwithstanding all the hard speeches that ungodly sinners have spoken against them. All the influence of some of the popular sects have been exerted to keep them down, by misrepresenting the truth and slandering its advocates.—We commenced operations in a private house, quite small and incommodious, being turned out of the school house and debarred from their meeting-house. But, thank the Lord, the people were not ashamed to come and hear the gospel preached even in a *shanty*. Our meeting was well attended to the last, notwithstanding the Methodists and Lutherans had two opposition meetings up at the same time. Our effort was blessed with twenty-three accessions to the good cause—twenty by immersion, and three were added that had been previously immersed A more respectable, intelligent, and zealous congregation of disciples, for their age, I know not of, than is now located in this little village.

A. HALL.

Palmyra, Missouri, February 29, 1844.

I have recently returned from a tour of preaching in the territory of Iowa, of five weeks and three days Brother Charles M. Bland, an intelligent and zealous Christian of Tully, Missouri, formerly of Maysville, Kentucky, accompanied me, and rendered me considerable service in the journey. We travelled one hundred miles up the banks of the Mississippi, over the roughest roads that can be well imagined, and facing the fiercest and most cutting north-west winds, to reach Fort Madison and Burlington City, on the banks of said river. I never encountered more numerous difficulties, and greater ones, in the same length of time. Some of the rivers we crossed on the ice, without a pilot, or without knowing any thing about the best route across them. If this fact should be reported at the Court of Siam, it would be considered a hoax that men and horses travelled over the face of large rivers, without boats—as great a miracle as Peter's walking on the sea of Galilee. It is about ten years since this territory was settled, and now it is ready for adoption into the Federal Union. It is three hundred miles in length, lying on the west side of the ancient father of waters, and two hundred and fifty miles in width, extending from the Mississippi river, which is its eastern boundary, to the Missouri river, which is its western boundary. The metropolis of the territory is the City of Iowa, on the river Iowa, near the centre of the state.

We have brethren and churches scattered all over this great, prosperous, and interesting section of the great valley of the Mississippi. It is supposed that we have one thousand brethren between the rivers Desmoine and Iowa, which is the southern half of the territory. We have a very fair commencement in numbers, and in public estimation. Our brethren are generally poor, and without houses to worship in, and have to brave all the hardships and disadvantages incident to new and unsettled countries. They have, in addition to all these things, great opposition to encounter. I visited Fort Madison, Burlington City, Augusta, Denmark, West Point, and Farmington, on the Desmoine river, near the line which divides the territory from Missouri. We have some choice spirits in this part of the state. We have two efficient proclaimers—Thomas J. Matloek and Ross—men of gifts and piety, and they have the confidence of the community; but they are poor, and have rising and large families, and are not able to preach at their own charges. One object I have in making this communicatien is to solicit aid from our sister churches in Ohio, Indiana, and Kentucky, rich in means and facilities, to assist brethren Matlock and Ross in spreading the gospel through this territory, or to send on persons from their own churches to engage in this grand enterprize. It is one of the best investments that they could make of their money. The stock will yield them one hundred per centum Will not our beloved brother John T. Johnson, of Kentucky, Winans, of Ohio, and O Kane, of Indiana, exert themselves in this matter? If the churches will not do any thing in this enterprize, will not some brother evangelist visit them at his own expense, as others have done? The brethren are desirous that brother William Brown should visit the territory.

There will be a meeting held by the brethren in Columbus City, or near there, commencing on Friday before the third Lord's day in August, 1814. It is devoutly to be wished that every church in the territory will co-operate at that meeting by letter and contributions to aid in sending proclaimers to every section of the territory Brethren, mark the time of the meeting and *its object*. Let every brother go up with his free-will offering in his hand as the Jews did in building the Tabernacle and Temple, and the work will be accomplished. We received by letter, restoration, and immersion, twenty-five persons in all the places we visited, and did as much good as we could besides, considering the season of the year and the great obstacles in the way. There are great efforts making by all the religious parties to spread their peculiarities through this territory. The valley of the Mississippi seems to be the bone of contention, the theatre of operations. It is surely the greatest and most interesting country on the globe; and is to North America what the Nile and Egypt was to the nations of antiquity—the granary of the New World. Hoping that universal justice, benevolence, knowledge, and piety may cover the earth as the waters do the seas, I remain yours, J CREATH, Jr.

Minerva, Kentucky, March 20, 1844.

For the first time since you buried me in the waters of the Ohio, I address you on the subject of the ancient gospel.

I will briefly state, that on Saturday last I closed a delightful and profitable meeting in the town of Dover, three and a half miles from my residence.

I commenced the meeting on the second Lord's day, (it being one of my regular monthly appointments at that point.) and continued till Saturday following, speaking and exhorting twice and baptizing once every day, (Saturday excepted.) such as were disposed to be saved. The result of my labors was twenty additions to the church.

Thus, amidst opposition and abuse from such as hearken to man rather than God, did the word triumph.

To God be all the praise, through our Lord and Saviour Jesus Christ!

WM. B. MOOKLAR.

Hendrysburg, Belmont county, Ohio, February 2, 1844.

Brother Vanvoorhis and myself are still travelling and laboring among the ten congregations that have co-operated, with every week some additions, and the prospect somewhat flattering, considering the former state of things in this country.

We have appointed an annual co-operation meeting, to be held in Barnesville, and to commence on the 24th of May, or the Friday before the fourth Lord's day in May; and by the wish of the congregations among whom we labor, request you to publish the same in the Harbinger as soon as convenient; with a request or invitation to as many laboring evangelists to attend as possible, and especially brother A. Campbell.

To morrow I expect to commence with the brethren a protracted meeting in the meeting-house, near Morristown. There are ten congregations. I am one week with each—ten weeks to get through. Brother Vanvoorhis, ten. So we are five weeks from each commencing meeting.

Additions of the four last appointments:—One at Bellsville; four at Ben Fork of Captine; two at Rehoboth; two at Barnesville—all by baptism, with a number of others that united who had formerly been baptized. JOHN FLICK.

Ashland, Ohio, March 12, 1844.

Minutes of the Co-operation Meeting, held in the town of Ashland, Richland county, Ohio, February 16, 1844.

According to appointment the annual meeting of the disciples took place on Friday before the third Lord's day in February, at 1 o'clock P. M. A discourse being delivered by brother J. Read appropriate to the occasion.

The meeting was called to order; brother Jesse Higbee being called to preside, and brother C. Nixon appointed Secretary. After which it was found that the following churches were represented by their Messengers:—

	No. of Members,		*Increase last year.*
Ashland, Richland county,	55	J. Mykrants and M Riddle,.	7
Clear Creek, do.	43	J. Bryte and J. Van Nordstrand,	5
Seymor's Run, do.	56	J. Higbee and J. Arnold,	30
La Fayette, do.	17	(constituted last year.) H. Foulks,	
Washington, do.	62	William Moody and J. Boyd,	29
Jeromeville, Wayne county,	66	J. Hootman and V. Ebert,	10
Rowsburg, do	13	E. Emery and G. Crayton,	2
Jackson, do.	18	C. Fast,	3
Mohickinville, do.	62	A. Davis and C. Nixon,	28
Owl Creek, Knox county,	29	S. Cook,	2
Total number,	421		116

Of the increase 105 were immersed.

Having ascertained that we have the means of sustaining two Evangelists—Therefore,

Resolved, That our beloved brethren John Read and Abner Wood be employed for one year.

Resolved, That the Annual Meeting be held at Jeromeville, beginning on Friday before the third Lord's day in February, 1845

Resolved, That the proceedings of this meeting be published in the Millennial Harbinger.

JESSE HIGBEE, *President*.

CHARLES NIXON, *Secretary*.

P. S. The meeting in Ashland was protracted for eleven days, during which time ten made the good confession and were immersed; seven others were reclaimed, and one united by letter; making in all twenty one. A few days after the meeting in Ashland our beloved brother James Porter held a meeting at Seymor's Run, for four days, and immersed ten persons. We would also state that brother Porter was the principal laborer at Ashland. He is now laboring with great success in Holmes and the adjoining counties. We praise the Lord for the success of the truth, and take courage. The prejudices of this community are giving way. Our meetings are well attended, and the prospects very flattering.

JESSE HIGBEE.

Euclid, *Ohio*, February 16, 1844.

Just returned from meeting in Mentor. Sixteen obeyed the word of the Lord

A SUTTON HAYDEN.

Perryton, *Licking county*, *Ohio*, 1844.

There have been twenty-two or twenty-three additions to this congregation by baptism since August last.

BEVERLY LEMERT.

STATE MEETING IN MISSOURI.

The members of the Church of Christ in Missouri will remember that our State Meeting is appointed to commence on Friday before the third Lord's day in May next, in Fayette, Howard county It is much desired that every church built on the foundation of the Apostles and Prophets *alone*, should be heard from, and we trust that the teaching brethren and some members of each congregation will be present during the meeting; as the object is to form and cultivate an acquaintance, to promote and strengthen the bonds of union, and obtain correct statistical information of the churches in this state. Will every church make a written statement, giving their present number and number of additions since the last State Meeting—the names of their Elders and Evangelists, and their order? Brethren, do not forget this, and fail not to attend. Our teaching brethren we hope will all attend, and preaching brethren from other States are affectionately invited to be with us.

T. M. ALLEN.

THE LEXINGTON DEBATE.

THIS long expected volume has at length appeared in some parts of the country. It is an octavo, of no less than 912 pages of a very respectable size. I presume it is one of the cheapest books, in point of size and of an original character, that has issued from the American press. I can say this without any other motive than to state an interesting fact, as I have not the interest of one farthing in it, direct or indirect. The proceeds of the copy-right, sold at twenty-one hundred dollars, after deducting the actual expenses incurred, and the stenographers' report, which has cost, with all the expenses of copying, more than one thousand dollars, is to be given to the Bible Societies, on my own proposition, acquiesced in by Mr. Rice. In reading some 250 pages of it, I discover a few typographical mistakes; not many of them, however, of more than mere orthographical and grammatical importance. This is often incident to works got up in much haste. These will be corrected in subsequent editions.

I am sorry to learn from many portions of the community, that our Presbyterian friends are somewhat shy in subscribing for the volume. I learn this fact with the greater surprise, after all the vauntings of the

Presbyterian press. Before the first question was finished Mr. Rice and his friends were proclaiming a glorious triumph, and it even got into their denominational prints, while as yet the first question was pending. Since that time every effort has been made to create and extend such an opinion. I am even published in several Presbyterian prints as having been reluctant to have the debate printed; nay, as having only yielded to it through the fear of a lawsuit! This is not more strange, however, (*though there is not one word of truth in it*,) than that my ironical allusions to Mr. Rice's glorious victory should have been seized and published by his own brethren as though a *bona fide* literal acknowledgment of it! Take the following extract from the Protestant Herald, of the 8th February, as a sample:—

"In the Millennial Harbinger for January, 1844, is an article from the pen of Mr. A. Campbell, which furnishes very clear evidence that *he* is by no means insensible to his defeat in his recent debate in Lexington." * * * *

"Mr. C. has been more frank and candid in the above admissions than I had expected. I did not really suppose that he would acknowledge that Mr. R's debate with him was a *victorious* "*career;*" and yet it is even so. No wonder he acknowledged that Mr. Rice had managed his cause better than any man he ever debated with, and that he himself was not prepared. This accounts, too, for his reluctance to see the debate, *as it actually occurred*, in print—a reluctance so strong, (as rumor has it,) that nothing but the threat of a civil suit for damages could overcome. The suit might affect both his *fame* and his *fortune*, which he says, in his Christian Baptist, as a part of his experience, were his leading motives, when he first entered upon his religious career; his soul's salvation being only secondary and subordinate to these."

Can any one of common sense believe that I should have printed in the Christian Baptist, that "my leading motives in commencing my religious career were fame and fortune"! This is, however, in good keeping with my reported acknowledgment of Mr. Rice's victory, and also my reluctance to have the debate published, while in the very act of struggling for its publication just as it occurred!! I have never witnessed nor read of such a continued concerted effort to gain the fame of a triumph by any ministers of religion. I never knew a ministry so much afraid of giving to the community the opportunity of judging for themselves. Why take the work of judging for the readers of the book out of their own hands? We never thought of creating any public opinion in anticipation of the hearing or reading of the book. Our friends and the uncommitted portions of the community said nothing until compelled by the publications and proclamations of the Presbyterians. We desired the public to read and to decide for themselves.

But, as it appears to me, the book is rather dreaded than welcomed. Listen to the following from the said article above quoted:—

"Mr. C. is, however, a fine belle lettres scholar. He writes and speaks with great fluency and elegance. But he is by no means a good logician, nor is he *powerful* in debate. He is an adept in the art of public fencing, and parries, with admirable dexterity, the blows of his antagonist. If he wore and handled heavier arms, he would be almost invulnerable. But an antagonist, with any strength, can cut him down through all his defences, with the sword of the Spirit, keen and heavy, and of heavenly temper, despite of his dexterity. He never makes bold and manly aggressive movements upon his enemy. This, however, may be owing to the lightness of his armor. He can talk more beautifully, and elegantly, and longer about any thing but his subject than any man I ever heard. He has almost unlimited influence over the mass of his followers. He can make them see as he sees, and feel as he feels, without an effort."

Now what does this mean but that the effect produced on the minds of the hearers and readers of the book, which is anticipated by these politic gentlemen, is to be ascribed to my style and fluency of speech, to my "powers of declamation," as Mr. Rice would say? Thus I and my cause are to be defeated on any conceivable issue Those who think that Messrs Rice and committee, and other brethren with them, are better able to decide for them than they for themselves, of course will not read; they will rely upon their superiors: while those who may presume to read for themselves, are not to trust their own judgment; for should they feel conviction encroaching upon their premises, they are timously informed that not my argument, but my eloquence, deceived them! This is the first time in my life that I have heard of my powers of declamation. My talents, such as they are, till this conspiracy have been always reputed to be rather of the argumentative, than of the rhetorical character.

Sagacious men! Two points are constantly in their minds—first, to render the reading of the book unnecessary, and in case of failure to guard against the consequences. The first object has been partially secured. Mr. Rice, during the discussion, assured his audience that he had proved each of his propositions, and had disproved each of mine. Now what good liege Presbyterian would doubt the veracity of Mr. Rice, backed by a whole committee of Reverend Clergymen! Who would be so presumptuous as to doubt either his veracity or his judgment! And why read a book which is dangerous to the authority of the ministry; and which, they are already taught, only proves that they are perfectly right. No good Presbyterian can read the book with any intention or desire to disprove the impartial judgment which an orthodox Divine has put upon his own intellect and argument!

Such a one resembles a case found in the Acts of Apostles:—A certain officer commanded a person of eminence to be smitten by authority, and afterwards inquired what he had said. He that first decides a question in politics or religion, and then asks for the proof, is neither fit for the church nor for the state.

But the second point contemplates that some persons may read the book with some degree of impartiality, and therefore feel the weight of the facts and arguments advanced. And what has been done in this case to save him from conviction? He is already informed by the organ of the Presbyterian church, that I am 'a fine belle lettres scholar,' and "write and speak with great fluency and elegance." Therefore he must not trust in my reasonings, because I am "by no means a good logician," nor "powerful in debate." True, indeed, if by "*powerful in debate*" he meant powerful in assertion—powerful in insinuation—powerful and exuberant in quibbling—confident and reckless in denial: if these indicate a good logician, or power in argument, I have, I confess, no pretensions.

But should any of my weak arguments and powerless logic still make some unpleasant impressions or work convictions in any Presbyterian reader, to relieve him from this unpleasant state he is told that it is not argument that convinces him, but that I am "an adept in the art of polemic fencing, and that I parry with considerable dexterity the blows of my antagonist." This sedative. this gentle opiate is now administered in hope of giving a lullaby to the conscience.

This being decided, the reader only needs to be informed that I never "make bold and manly"—that is insolent "movements upon my enemy." If all these means should fail in quieting the half-convicted, he is told, "Mr. Campbell can talk more beautifully and elegantly, and longer upon any thing, than any man I have ever heard." And strange to tell, though by no means powerful in argument, "he has almost unlimited influence over the mass of his followers." After so many elegant and exuberant compliments—coming, too, from the oracle of the Presbyterian church—ought not a person like me to be satisfied? Yes, indeed, more than satisfied, were it not all intended to honor me at the sacrifice of my cause and that of my Master. I thank no man who compliments me at my Master's expense, or at the expense of any principle, promise, or precept of his religion. My views and teaching must be sacrificed, and my success must be attributed to my eloquence, and not to my principles nor powers of argumentation!!!

After all this, it seems I have made a good impression on the mind of my panegyrist; for he concludes by saying, "With my most sincere desires and fervent prayers for Mr. Campbell's present and eternal welfare, I subscribe myself A FRIEND TO TRUTH." I wish he could have added, and a TRUTH TELLER; for sometimes the friends of temperance are not temperate men, neither are the friends of truth truthful men—though, perhaps, intending to be so. I pray for my enemies as well as for my friends; but I never ask the prayers of any one who would assail my reputation by imputing to me words or actions of which I am not the author, or who would commend me at the expense of my Master and his cause. *Timeo Danaos ac dona ferentes.*

I am truly thankful that, after an absence from home to Cincinnati of seventy days—and for the most part of that time at the labor of sixteen hours per day in correcting stenographer's reports and proof-sheets—I have lived to see the debate in print, and that the volume is now in the market—that all men who choose to examine the subject, can examine it for themselves. Without one impulse of fear for the cause or my personal reputation in defending it, I commend it to Jew and Gentile, Baptists and Pedobaptists, brethren and aliens. I am only sorry to learn from so many quarters that comparatively few of the Presbyterians have subscribed for the debate. They seem to regard it as the Trojans did the Grecian wooden horse. It appears to be an image sent down from heaven, but yet it is filled with armed men. I have, indeed, one regret which, in reviewing the work, candor compels me to acknowledge. I am truly sorry that I had not a more *argumentative* and *magnanimous* opponent—one more profoundly read in sacred learning, as well as more eminently worthy of an occasion so full of interest to the whole community.

Other remarks in the article before me, especially those on the numbers immersed during the discussion, may call for a few remarks from me at a more convenient season. A. C.

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PERIODICALS.

ON my arrival at home, on the 13th of March, I found my table covered with letters, pamphlets of all sorts, newspapers, quarterlies, monthlies, weeklies, &c. &c.—many of which must patiently wait their turn of being opened and examined. We cannot possibly keep up with the times. We keep as near them as possible. I find among the numerous issues from our own presses some new works, and some new modifications of old periodicals.

Amongst the new periodicals I see a very respectable looking stranger, very handsomely dressed up, called the "*Christian Review,*" conducted by brother W. H. Wharton, of Nashville, J. C. Anderson, and T. Fanning, all of that vicinity. The work is got up in good taste, and, as far as I have glanced at its contents, promises to be a faithful and able auxiliary in the cause of gospel reformation. The table of contents exhibits good selections, and a considerable variety of useful matter. I have carefully read only two or three articles, amongst which is a very sensible essay on immortality, from brother H. Anderson.

Next to this, lies the "*Christian Intelligencer*," edited by our highly gifted and excellent brother James W. Goss, of Charlottesville, Va. It is in newspaper form, issued twice a month, at two dollars per annum. I have glanced at the third number of this paper, and find that as its predecessor, issued by brethren Coleman and Goss, was an able and judicious pleader for primitive Christianty; this also, in an improved and enlarged form, promises very efficient aid in the great work of the Lord.

The "*Monthly Baptist Record*," edited by Elders J. M. Peck and J. Lanning Burrows, Philadelphia, has made its appearance in magazine form, contemporaneously with the above named reformation periodicals. Elder Burrows, I believe, has for some time edited the Baptist Record. He seems to be a judicious and intelligent editor, of good practical sense, and, with the aid of Elder Peck, this will no doubt be one of the best of Baptist periodicals.

The *Western Baptist*, published in Buchanan, Botetourt county, Western Virginia, is also a choice Baptist periodical. It is edited by Elder Wm. H. Hughart; at two dollars and fifty cents in advance, or three dollars at the end of the year. I concur with brother Goss in the following commendation of it:

"This print is a firm, prudent, and faithful advocate of the truth, so far as it has come under our observation. The editor seems to be measurably free from bigotry, prejudice, and sectarianism, and exclusively devoted to the proclamation of the truth, in one of the most necessitous, and at the same time one of the most important, sections of Virginia. We believe it to be the duty of every friend of truth in the valley to sustain liberally and circulate freely, this auxiliary to the advocacy of the gospel in that hitherto neglected region. Nor can the paper be read without interest and profit on this side of the mountain, for while in point of ability and interest it is not behind any religious papers here, it presents an additional consideration to command the patronage of the friends of truth in Eastern Virginia, namely, in sustaining it they are sustaining a missionary which, while he edifies them, he is at the same time shedding the light of salvation upon a section of our state that greatly needs it. Success to Elder Hughart in his praiseworthy, yet difficult enterprize!"

Next came up on our file the "*Christian Record*," edited and published by James M. Mathes, Bloomington, Indiana. Vol. i. No. 8, lies before me, which, together with other numbers, speaks well of its editor, as a brother of intelligence, ability, and a good spirit. It is a monthly, of 24 pages duodecimo.

The "*Christian Journal*," Harrodsburgh, our only weekly sheet, edited by brother R. French Ferguson, has just commenced its third volume. This paper has been exerting a good influence in Kentucky, since its commencement. It is edited with ability and a good spirit—attributes of essential importance.

Brothes Comings, of the East, holds on his way with much point and good sense. His "*Genius of Christianity*," is a good genius, and is filled up with many useful matters. He deserves much encouragement in his efforts to diffuse light through the East.

Our other periodicals are, I believe, holding on their way; but their visits here are rather few and far between.

Upon the whole premises, I beg leave to suggest to the consideration of the whole corps, that we are all too doctrinal, too speculative, and more zealous in propagating light than love, faith than piety, and philosophy than morality. There is too much *little criticism* and *hypercriticism* in some of our periodicals; too much censoriousness, and too little, by far too little, argumentation and enforcement of good works. What are we doing in the Bible cause, in sending out Evangelists at home and abroad? What are we doing in the cause of education, in raising up useful and intelligent men to fill the ranks being broken by the shafts of death? How few thousands are annually devoted to the work of the Lord! Is there not yet much conformity to the world, much love of wealth, and much devotion to the accumulation of it? In some of these great fruits of Christianity, how much do we excel.

A. C.

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LETTERS FROM S. Y. H. TO A. C.—*No. II.*

———— *March* 25, 1844.

When last I wrote to you, winter—nature's tyrant, held enchained the mighty energies of our mother earth, and fountain, and forest, and field, felt the force of his unbroken fetters; but the sun has come back from his far southern journey, and, like the genius of freedom, thrown its power over the earth and rendered it free. The icy fetters of the fountain are broken, and the water, "the belle of the elements," flows joyfully back to its ocean home. The tender grass that had withered, is springing into verdure and life, and every thing gives tokens of returning spring. To the poet, this is the season of inspiration and song, but to the Christian philosopher, how elegantly does this general bursting forth of life from death preach the sublime doctrine of the resurrection, and how forcibly recall the beautiful reasoning of Paul in the 15th chapter of 1st Corinthians. Truly, it would seem, it is only the fool that asks, "how shall the dead be raised, and with what bodies do they come?" None other could take so narrow a view of the mysterious and wonderful operations of God, every where around us, as to find in them no analogies, no evidences of power and goodness, to incline us to a ready credence of the doctrine brought to light by the gospel. By the way, there is a force in the Apostle's reasoning on this subject which is not, perhaps, always, appreciated. "Simpleton! what you sow is not made alive, except it die." This is employed by Paul in the general sense of analogy, but it is also literally true. The heart of the grain contains within it the principle of life in a latent state, but it is not quickened till the grain has first died. This, modern investigation has abundantly proved. The grain must actually be decomposed and converted into pabulum, to quicken and feed the heart or germ, before it can be "made alive," so that the reasoning of Paul is not only analogically forcible and beautiful, but his illustration is also chemically true.

How different are the reasonings in the New Testament from those found in almost all human productions. The more narrowly and rigidly we test the former by the rules and principles of logic, the more forcible and convincing do they appear; whilst the same test applied to the latter, will most generally develope their weakness, if not their entire irrelevancy. It would tend much to the overthrow of error if men were taught to discriminate between sound argument and sophistry, between issues that are true and to the point and those which are false and irrelevant. But the application of sound principles of criticism. even when they have been studied, requires more thought and reflection than the great mass of readers are willing to give, and hence has arisen the necessity of those extensively read and highly valuable works we call "*reviews*," whose business it is to make up an analysis of works of standard worth, and reduce to a span—to the comprehension and intelligence of all—their general and prominent characteristics, whether of fact, doctrine, argument, or style. Something of this kind, in reference to your recent discussion with Mr. Rice, it seems to me, would be useful, and I hope will be undertaken, so soon as the work shall appear, by some one whose education and powers of analysis are equal to the task. A well arranged and methodical review of the argument on both sides, stripped of all ornament and irrelevant matter, would contribute much to the establishment of truth, on whichsoever side it may lie, and at the same time enhance the interest and extend the circulation of the book.

I hear, as you may well imagine, a great deal said about the "great debate." At first, there came an overwhelming cry of "victory—victory;" and the enemies of the cause which you plead, like the traveller who has encamped in the midst of wolves, shouted it forth from very fear. Yet our friends were not moved; for they knew too well both the strength of their cause and the powers of its advocate, to give way to any hasty alarm, but awaited patiently, and in confidence, the sober second thought of the people. The distinguished John Randolph of Virginia used to say, that "a lie could travel from Maine to Georgia whilst truth was drawing on her boots." It is true, truth travels slowly, but her step is steady and her progress sure. Already the cry of victory is beginning to die from very excess, and, as the time is drawning nigh when the book will be forthcoming, there is something like a still small voice moving through the ranks of the quondam victory-shouters, whispering—"Dont read it, dont read it." Mr. Rice, it is said, through his committee, took upon himself the modest task of making out and footing a balance-sheet of each day's arguments, and, of course, always presented it largely to his own advantage. His people, it is rumored, had no opinion about any thing till it had been first decided by the aforesaid *tribunal*, and announced by the regularly licensed and ordained fugleman, when immediately the shout of "victory" burst forth, and continued till another announcement. Yea, so extravagant are the rumors floating over the country, that it is even currently reported that there was a broad-faced, open-countenanced gentleman, who pantomimed the laughing department, and, by a most *visible sign*, gave tokens of the fact that something funny was said. These rumors, and many others like them, in the minds of some, are calculated to detract from the dignity of the discussion, and if you can *conscientiously* contradict them, it may perhaps be to your reputation to do so.

The course which, it is said, Mr. Rice adopted towards the audience, in deciding for them the merits of the arguments, it is reported the clergy are pursuing in reference to their various charges. It is enough for *them* to hear the shout of victory, and entirely useless to review the battle-field and count the slain. This is great injustice, both to the truth and to the gentleman who has purchased the copy-right. If Mr. Rice has succeeded in so triumphantly exposing the fallacies of your teachings, why, his friends ought surely to see the exposure, especially since such a work has been so long sought after and so much wanted by their cause; and if the purchaser of the book calculated on a liberal subscription from his denomination, surely it is injustice to manœuvre him out of it. To this, perhaps, they will reply in the language of the wicked Caiphas, a priest too! "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, (church,) and that the whole nation (denomination) perish not." Whether this will be conceded by the purchaser, I cannot say; certain it appears, however, that if his speculation brings him "much gain," it will be through the subscriptions of our friends. The Presbyterians are holding off, and excusing themselves upon the ground that the price is too high, and they will not encourage such extortion. Our brethren, however, are most eager to get hold of it, and, I doubt not, will make its publication most profitable, both to the publisher and to truth.

I was informed from Bethany that the copy-right had been sold to, and a contract made with Messrs. Skillman & Son, booksellers, Lexington, but there is a strange rumor abroad that this was all a rouge, and that the clergyman—the Rev. Mr. Brown, who was instrumental in getting up the debate, is the real purchaser. If this be not so, it should be contradicted, as it is much to his prejudice. So much management and indirect negociation seem, in the public mind, to savor too much of speculative diplomacy to comport with Christian—or even *clerical* dignity; besides, it gives room for the imputation that money, rather than truth, was at the bottom of Mr. Brown's whole movements. This is said and strengthened by the report that he has recently suspended his ministrations in what he conceived the cause of the latter, and given himself devotedly to that of the former.

I have time for nothing more at preseet. Please present me most affectionately to your family, and believe me ever and truly in the good hope of immortality, yours. S. Y. H.

A. C. TO S. Y. H.

Dear Sir,

On my arrival at home, I have the pleasure of finding a communication from you actually in print, and have just now received a second. For these communications you will please accept my thanks. I have no leisure nor room to do much more than acknowledge them, and to solicit a continuance of your favors. It is, however, due to the public, and to the persons named in your last letter, that I add a few words. I concur with you that a review of the Debate might be a desideratum. I prefer, however, that it go to the public just as it is reported. When it is generally read and examined, a review—a consolidation of the arguments on both sides, might be an object of much importance. I am peculiarly desirous, in consequence of all that vaporing and manœuvring to which you allude, that the book should be carefully read and examined without note or comment, other than the treatise itself.

I am sorry it is not in my power to contradict those reports to which you allude. It would be a pleasure to me to disprove them if I could. As to the ownership of the Debate, Mr. Brown is certainly the avowed owner and proprietor. That Messrs. Skillman & Son purchased the copy-right for Mr. Brown, or for Mr. Brown and some other partner, whom prudence would not name, is currently reported; but Mr. Brown is the only legal and ostensible purchaser, and therefore, I presume, justly enough claims to be *the only proprietor*. I concur with you in opinion that it is unfortunate for Mr. Brown that the purchase should have been made clandestinely and under covert. It does not comport with that openness and Christian dignity in which truth and honesty generally prefer to appear amongst men.—It countenances the imputation that there was something in the affair that loved darkness rather than light;—that some advantage was sought. And since it appears that Mr. Brown has given up his ministry, to devote himself to the mercantile operations of getting up and selling the book, it strengthens the unfortunate imputation that the debate was got up for the special benefit of some one or two persons, and not for the cause of truth. Still, charity, as it is called, would gladly find some other way of explaining this affair. Mr. Brown's explanation ought therefore to be heard. He told me that ill health, or the fear of a paralysis from a too plethoric habit, induced him to give up his charge, and to undertake the publication of the debate. Had it not been for all the circumstances of the purchase, his persevering instrumentality in getting up the discussion, and his labors in propagating the belief that the Presbyterian cause was to be greatly benefitted by it, this exposition of his reasons might have been more satisfactory. Still, be Mr. Brown's policies or motives what they may, it is unjust to him and to the cause of Presbyterianism to discourage in any way the circulation of the book among Presbyterians and Pedobaptists in general; if, indeed, the reading of it be at all favorable to their cause, or if they really believe that their views have been ably sustained by Mr. Rice. To demur at the price of the book is without justifiable cause. Copy-right books of more than 900 octavo pages are not usually sold at two dollars. No original work of the size has ever been sold in this country for that price, so far as my knowledge goes. If Presbyterians refuse to purchase at this price, they cannot have much faith in their own testimony, or in that of some of their clergy, who have trumpeted their triumph from one end of the land to the other. I am glad to learn that our brethren are taking hold of the work with spirit, and subscribing for it with becoming zeal, and with their usual confidence.

Yours in the one good hope most sincerely. A. C.

BETHANY COLLEGE.

At a called meeting of the Board of Trustees, which met on the 19th of March, some important resolutions were adopted. Amongst these was a reduction of the expenses of both the Primary Department and College Proper. The whole expenses of the Primary Department are fixed at one hundred and ten dollars per collegiate year. This includes tuition, boarding, washing, lodging, fuel and candles. In the College Proper department, the whole expenses of tuition, boarding, lodging and fuel, will be 120 dollars for collegiate year. Boarding, without fuel, one dollar and fifty cents per week. Students will, at these prices, pay for their own washing and candles. Arrangements for washing being made, and open to competition, it cannot exceed a very moderate amount. Students will deposite with the Bursar, in advance, ten dollars, in view of washing, candles, or other contingent expenses, and pay, as formerly, one half of 129 dollars always in advance—that is, on the first of September and the first of February. Matriculation or Library fee on entering College, 10 dollars.

It is confidently believed, from all we know of similar institutions, in no one in this country can the same number and variety of advantages be enjoyed on more reasonable terms than at Bethany College. This is in part owing to our location and to the number of Professors in attendance.

The present Steward having declined a re-election, a vacancy will occur on the 4th July. Applications will be immediately received. None need apply who cannot produce testimonials of moral and religious worth. Changes in the price of rent for the Inn and Standing Furniture will be made to meet the reduction of the price of boarding.

A. C.

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AMERICAN AND FOREIGN BIBLE SOCIETY.

Elder *Ira M. Allen*, Agent of the American and Foreign Bible Society, is now on a visit to the Baptist churches of Kentucky, on the business of the Society. The object of his mission is to obtain means of extending the benevolent operations of the institution. Bibles are wanting, because nations and empires want Bibles. We all pray that light may arise upon the Pagan nations abroad, and upon the poor, miserable, and destitute families at home. This prayer every Christian desires to see answered. Then let them contribute of their ample means into the treasury of the Bible Society. Our brethren in Kentucky having no Bible Society of their own, will no doubt be glad of the opportunity of a visit from Elder Allen, that they may contribute liberally to the best of all causes—that of supplying the yet unsupplied families of the earth with the Book of Life. Our Baptist brethren will, no doubt, on the present occasion, recognize their brotherhood, and gladly commune with them in the blessed work of receiving their liberality and of appropriating it to an object in which we are all alike interested. I do not think that our brethren, in proportion to their numbers and wealth, will be at all inferior to our Baptist friends either in the promptness or in the extent of their liberality in the good cause. I therefore hope that brother Allen will call upon them in all places, and give them an opportunity of being blessed in blessing others with that volume of blessings—temporal, spiritual, and eternal—to which we are all indebted for all that ennobles, sanctifies, and saves the family of man.

A. C.

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OBITUARY.

At Bethany, Va., on Lord's day morning, March 17th, and in the 17th year of her age, MARY JANE CAMPBELL, niece of *A. Campbell*, fell asleep in the Lord, in a manner to be envied by all who witnessed the last scenes of her life. She had been immersed into the faith in her thirteenth year; and not only during her illness, which was pulmonary, but for several years, had been a very diligent student of the New Testament. Believing that a few incidents of the last scenes of her life may be of use to some of our readers, I shall copy a letter which casually fell into my hand, written by Mrs. S. H. Campbell, to her daughter, now at brother Fall's school in Kentucky. The letter was written without the most distant expectation of ever meeting the public eye, and appears without the addition of a word. Most readers will prefer, as I generally do, a natural, to a studied and somewhat artificial narrative of scenes so deeply impressive. I shall, then, simply copy the epistle:—

Bethany, *Tuesday evening*, *March* 19, 1844

My beloved daughter Margaret!

Your dear cousin MARY-JANE lives no longer on earth! Her happy spirit has winged its flight to a purer world than ours. On last Lord's day morning, between the hours of 7 and 8 o'clock, she closed her eyes in death. The morning was bright and beautiful, and all was calm and lovely; and she, too, was lovely even in death! She departed without a struggle, a groan, or a sigh: so gentle was her exit, that it may be truly said, she fell *asleep!* Never did I witness a more calm, a more delightful, and, I may say, a more desirable departure, in all my life. She was perfectly sensible until the last minute of her life; and O! how it did comfort and delight the many friends that stood around her bed, and heard the happy, exalted and blessed sayings that fell from her lips! Your father, your grand-father, your brother Henley, brother Hurlbutt, your sister Clarinda, Alexander, Virginia, Wickliffe, and Decima, besides many affectionate sisters, were all eye and ear witnesses of the solemn and affecting scene. I held her hand in mine to the last, and talked to her. I asked her if she knew what morning it was. She replied, "O yes, as I have been saying, what a glorious thought it is, that I shall ascend on the morning that my blessed Saviour ascended for me." She had slept some through the night, and was not aware that it was morning; but when your sister Clarinda told her that it was day-light, she then exclaimed, "O! it is Sunday morning," and greatly rejoiced that she had lived till that morning, saying, "I shall ascend to heaven on this blessed morning!"

Oh! my dear child, I thought of you, and only regretted that you were not here to behold so impressive a scene. But I am so much absorbed in what transpired at that time, that I am forgetting to relate to you many interesting matters previous to it. You have already heard of her great patience and unbounded resignation to her heavenly Father's will, from the very first of her illness (which was I think the week after your father left for the debate)) which continued until the last moment of her life. As she grew weaker, and was evidently drawing nearer her dissolution, she began to express her fears lest she should not see her dear uncle.' It was her most ardent desire to see him once more, and have him to talk to her again. In this she was gratified: he arrived at home on the Tuesday morning before she departed. He conversed much and prayed with her during the week. She was greatly rejoiced and much excited when he came. It is thought the anxiety to see him kept her up; for she began to decline very fast afterwards.

But what occurred on Saturday evening was most touching and at the same time satisfactory to our hearts. Her emaciated form was propped up in the bed. Your father was sitting beside her, and I was sitting by her weeping. She looked most earnestly, and said, "Why weep?—Dont weep—I am going to a better country!" She addressed her little sister, and told her to be good and obedient to her aunt, and that her aunt would be kind to her; then quoted the whole of that injunction of the Apostle, "Children, obey your parents in the Lord; for this is right. Honor your father and mother, which is the first commandment with a promise, that you may live long on the earth;" and then desired her to read her Bible. After that, she then said, in a most indescribably interesting manner, "I return my most sincere thanks to all my kind relations, for all their *unbounded* kindness to me; I might have been thrown upon the world like many another orphan but they took me, and took *good* care of me; for which I feel grateful." After a short pause, she said, "O! I could shout and rejoice!" Then raising her eyes to heaven, she said, "Lord Jesus, come quickly!" After which she again spoke, and said, "How delightful it will be to see the Patriarchs and Apostles, and all the good and holy persons that ever lived."

She lived, I think, beyond her own and our expectations, through the night. Many excellent things she expressed on the morning of her departure, of which you shall hear again. Your sister Clarinda was unwearied in her kind and sympathetic attentions, from the time of her return from Lexington until the last moment. Brother Henly, as I mentioned before, was a ministering angel: he visited her constantly by day and by night, and prayed with her and comforted her. She read much daily until her eyes gave way. Clarinda read much to her. The kindness and attention of sister Mary Kerr, sister Ellen, sister Anne Campbell, and sister Mary, were very great indeed, and will always be gratefully remembered.

Her funeral took place on Monday, at 11 o'clock; and, although the weather changed suddenly and there was a great snow-storm that night which made it most disagreeable to walk, stil the assemblage of persons was very numerous. Our beloved brother Hurlbutt gave them, at the house, a most solemn, pathetic, and interesting address, a hymn was sung, and prayer was made.

Your sister Lavinia's health is but poorly. She has been afflicted with a sore throat and bad cold, that have prevented her from being here for some time.

Your dear cousin spoke often of you to me; she greatly desired to see you could it have been so. She sent her love to you. Her memory will ever be dear, and I trust useful to us all. Farewell, my dear child!

Your ever affectionate mother, S. H. CAMPBELL.

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"INFIDELITY REFUTED BY INFIDELS; or, *The Gospel proved to be true by unbelieving Jews and Pagans.*"—Such is the title of a work just now issuing from our press. This work was got up some few years since by me, and one edition published under the name of the *Christian Preachers' Companion*. By that title its proper character was not generally known, and the circulation of the work was especially limited to one class. While many preachers need some such works, the public no less need it than they. We have added something to it from the Christian Baptist—six replies to a Sceptic; and the whole treatise is now properly denominated (as above—*Infidelity refuted by Infidels.*— Got up in a decent style, and neatly and substantially bound—is retailed at 50 cents per volume. It is a 32mo. of 352 pages.

☞ Various essays have been suspended during my absence. Essays on Christian Psalmody. Aspects of Methodism, will be resumed in our next numbers. Numerous communications on hand are also deferred.

THE

MILLENNIAL HARBINGER.

THIRD SERIES.

VOL. I. BETHANY, VA., *MAY*, 1844. No. V.

ASPECTS OF METHODISM FROM THE INNER TEMPLE.

No. I.

A FEW remarks on the system of Episcopal Methodism occasionally appeared from our pen in the last volume. These strictures were made on the aspects of the system from various remote points, as seen in diverse attitudes and under some of its bolder forms of development. We now intend a more close contemplation of its aspects as they may place themselves before us within the penetralia or centre of its inner temple. Before opening the scenes submitted to our reflection, I should make a single extract from a late number of the South-Western Christian Advocate. This development of the spirit of the system is not, perhaps, in unison with all the pulsations through every branch and member of the denomination, nor of its ministry. Still it is entitled to much respect, appearing as it does, without note or comment, in a paper edited by one of their most learned and distinguished ministers, Dr. Elliot, a gentleman for whom I have a very high respect, and whose learned treatise on Romanism is worthy of the perusal of all the friends of Protestantism and civil liberty. Believing that he would not admit into those columns, without any mark of disapprobation, any communication in his judgment condemnable in matter, form, or spirit, I must regard the following communication as an approved representation of a system of religious belief intimately associated with my name. I shall therefore quote it from a paper published on the 29th March, 1844:—

"THE BOOK—THE SPIRIT—NO. I.

"Among the many dogmas of Campbellism, none is more preposterous than the often-reiterated assertions of its advocates, that the Book, meaning the word of God, is the Spirit, or Holy Ghost, as Christians use the term. That this Book is the record of the Triune God, Three in One, and One in Three, we tacitly admit. But we would as soon admit that the bread and wine used in the sacrament, is, by the priest, really and truly changed into the body and blood of Christ, as that the Book, which we can see, handle, read, or burn, is the Spirit. Let us take a few out of many examples in the word of God to illustrate this subject. In the first chapter of Genesis, "And the Spirit (Book) of God moved, or brooded upon, the face of the waters," or deep. "My Spirit (Book) shall not always strive with man." Gen. vi. 3. "By his Spirit (Book) he hath garnished the heavens," Job xxvi. 13. "I have put my Spirit (Book) upon him: he shall bring forth judgment to the Gentiles," Isaiah xlii. 1. "The Spirit (Book) of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek," Isaiah lxi. 1. "Moreover the Spirit (Book) lifted me up, and brought me unto the gate of the Lord's house," Ezek. xi. 1. "And the Spirit (Book) entered into me, when he spake unto me, and set me upon my feet," Ezek. ii. 2. 'So the Spirit (Book) lifted me up, and took me away," Ezek. ii. 14. "And it shall come to pass afterward, that I will pour out my Spirit (Book) upon all flesh; and also upon the servants and handmaids will I pour out my Spirit (Book,) Joel ii. 28, 29.

But say our reformers, we do not take or admit proof from an obsolete book. Give us "the Book," "the Living Oracles," and with them we can conquer through the "truth." Now as life is brought to light by the gospel, and as God is unvailed in Christ to man, and the way of salvation is so plain that the wayfaring man, though a fool, simple or unlearned, may not err therein, we take the Book, "the New Covenant," and with that for our chart, we launch forth into the deep and fear no ill. The grand truths of the gospel and its important doctrines were more fully illustrated in the new covenant than the old one. In the old covenant we have strong proof of the great doctrine of the Trinity, Father, Son, and Holy Spirit. But in the new covenant this doctrine is powerfully and conclusively set forth. But as the grand object of our self-styled reformers is to overset the doctrine of the Trinity, and to admit, Mohammed-like, that there is but one God, and that Christ is a good man, and, by delegation, the Son of God; and that, to avoid the dilemma, the Spirit, the third in the adorable Trinity, is the Book, they go forth, Goliah-like, armed cap a-pie, boasting in their strength and pride, and defy all the armies of the living God to battle. But with a sling, aided by the God of Israel, we shall be able to smite this giant in the head, and take it off. Not that our learning or wisdom is greater thnn that of others; but the word of God for proof, we commence, and ask all men, and especially scholars, who understand the English language, to note the discrepancy in the use of both words, Spirit and Book, meaning the same. "Then was Jesus led up of the Spirit (Book) into the wilderness," Matth. iv. 1. "Howbeit when He, the Spirit (Book) of truth is come, he will guide you into all truth:" "He shall glorify me; for he shall receive of mine, and shall show it unto you," John vi. "But if I, by the Spirit (Book) of God, cast out devils, by whom do your children cast them out?" Turn we over to the inspirad writings of the Apostles: "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit (Book) gave them utterance." "But this is that which was spoken by the Prophet Joel, And it shall come to pass in the last days, saith God, I will pour out of my Spirit (Book) upon all flesh, and your sons and your daughters shall prophesy." "How is it that ye have agreed together to tempt the Spirit (Book) of the Lord." "The Spirit (Book) of the Lord caught away Philip, that the eunuch saw him no more." "And finding disciples, we tarried there seven days; who said to Paul through the Spirit (Book) that he should not go up to Jerusalem." "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit (Book.) But ye are not in the flesh, but in the Spirit (Book;) if so be that the Spirit (Book) of God be in you." "Now if any man have not the Spirit (Book) of Christ, he is none of his." Alas for those in all ages and countries, who have not the Book! "But if the Spirit (Book) of him who raised up Christ from the dead dwell in you." "By his Spirit (Book) which dwelleth in you." "The Spirit (Book) itself beareth witness with our spirits, that we are the children of God." "Likewise the Spirit (Book) helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit (Book) itself maketh intercession for us with groanings which cannot be uttered." "And He that searcheth the hearts, knoweth what is the mind of the Spirit (Bock,) because he maketh intercession for the saints, according to the will of God. D. N."

This it seems is but "No. 1. for the *Christian Advocate.*" Now I ask Dr. Elliott, or any sensible and well informed Methodist preacher, editor, or officer, to name the man amongst us, or any other people in Christendom, that holds, avows, or promulges such a dogma as that the *Book*, or the word of God, is the Spirit of God. I ask them to name the writing, volume, and page, ever published by any one of us, avowing any such opinion. I can only say, I never heard such a sentiment promulged by any man, nor did I ever see it in print but in this South-Western Christian Advocate. Probably, as the writer evidently knows not the meaning of some of the words he employs, he may have misconceived *Spirit* as much as he has the word *tacitly*, and is only creating a phantom for the sake of showing off his theological pugilism. To create a huge phantom in the form of a man, and then demolish it by a single thrust of the hand, is quite an easy way of magnifying oneself into a giant. As the Methodists are actively engaged and interested in circulating the Lexington Debate on spiritual influence, it seems to me it would be well for their reputation not to stultify themselves by such a caricature of our views—as incredible, though neither so ingenious nor edifying as the Travels of Gulliver or the Achievements of the Arabian Knights. Let the people have the discussion of the question on Spiritual Influence as reported in that debate, and as it stands there; and if any one in the civilized world can come to such a conclusion as that printed and authorized by Dr. Elliott from his concealed correspondent, I should think the unfortunate man would need a portion of medicine, rather than of argument—a physician, rather than a logician, to administer to him relief.

Without the slightest feeling of resentment for so much weakness and frivolity, (for a man cannot, with good grace, resent the bite of an insect,) I hasten to the particular object of this series of essays on the *Aspects of Methodism in the Inner Temple.* These developments are designed not only for the exclusive good of the Methodists in particular, but for other denominations that have largely borrowed from them without either enriching themselves or acknowledging the debt. And first of all, we invite attention to that part of the system called *the Class-Meeting.*

THE CLASS-MEETING.

The nature of every association, as well as its design, must be learned from its constitution, or from the conditions of membership authoritatively enjoined upon the candidates for admission. One condition only is proposed in the Methodistic constitution as the door of admission into the society. It is expressed in the following words:—"There is only one condition previously required of those who desire admission into these societies, *a desire to flee from the wrath to come, and to be saved from their sins.*"* The expression of such a desire opens the door into the class-room, and inducts the candidate into the community. He enters for six months, or is subjected to a trial of six months continuance. He is now to report once-a-week how his soul prospers, and contribute what he pleases to the ministry or the poor, and attend to the prayers of his class-mates. He is now to be regarded as one seeking for salvation, or intending to get religion.

This I presume to be a fair statement of the conditions and designs of membership in the Methodistic societies. It is obvious, then, that persons without religion and with but a desire to obtain it, may become members of such institutions. Where, then, is the divine authority for such an institution, or for the condition of admission! Can any one refer to one sentence in the New Testament authorizing a class of such persons, so constituted and so meeting, reporting to each other, and praying for each other under a *leader* in order to becoming Christians? Has it any other authority than the name, or will, or wisdom of John Wesley? If it have not, it is, then, a *human*, and not a divine institution; consequently, a legitimate subject of analysis and examination.

Let us, then, my good Methodist friends, in all benevolence, gravely and sincerely reason together upon this fundamental sectarian peculiarity. Why, let me ask, do you assume, in the beginning to improve upon the apostolic institutions? They had no such institution as your "*class*;" no such officer as your "*class-leader*; no such "*condition*" of membership, and no such "prayers for getting religion," nor such weekly reports of soul-statistics as you have adopted and commanded in this great nursery of Methodism.

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* Discipline, Cin ed. 1841.

Name the passage that authorizes such an institution; or refer me to any apostle, prophet, or evangelist, that ever so enacted or ordained. And is not a warrant, a divine warrant, necessary for every religious institution? Or do you claim for Methodism, for its very nursery and most elementary ordinances, a merely human authority—a prudential expediency! If so, say so; and let all the world know that your primary school for forming Methodists, or your freshman's class of raw recruits, is purely a human institution, a mere experiment.

But are you prepared for such a view of the matter? In what attitude does it place the holy Apostles, as prime ministers and plenipotentiaries of the Lord Messiah's institution! Were they not so wise, so learned, so methodical, as your founder—the wise, and great, and good John Wesley?! They acted by the authority of the great King. Their master was full of expedients, an infallible judge of human nature; the great author of all adaptations, omniscient, omnipotent, and divine. And whence had John Wesley all the wisdom and power to cope with him.—For, certainly, he is either a rival, or a new discoverer; an inventor, or a patentee of heaven—if so be the thing is of God. The class institute is either better or worse than the institutions of the Apostles. If better, then, how stands their master, his spirit, and their inspiration! If worse, why adopt it!!

You cannot get out of this dilemma. You cannot deny that John Wesley was the founder of Methodism, that it only began in the last age. You will not say that he did not get up this class institution, and all its ceremonies. You glory in it and in him.—And let him have the glory of it now, henceforth, and for ever! But why did not Paul think of it! Nay, why did not Paul's master think of it? Why did the Spirit conceal it for seventeen hundred years? Why was it hid for so many ages and generations? Aye! these are questions of no trivial importance. Because, when you admit the truth, as no doubt you will, that this institution is rightly called Wesleyism, or the institution of John Wesley, you concede that any other person may get up another scheme as novel as this one of John Wesley. Every minister and every student in every college in the United States, has as good a right as John Wesley to set up a new order of religious society. Whenever the Pope sanctioned one order of monks, whether of Saint Bernard, Saint Benedict, or Saint Augustine, he was obliged to sanction another, and another, and another. Now, if the Messiah sanctions and blesses, or if he has sanctioned and blessed the institution of Wesley, he will sanction and bless any other institution got up in the same sincerity, benevolence, and wisdom.

Do you not see, then, adventurous friends, that you are innovating on principles subversive of the exclusive authority of those prime ministers of Messiah's realm; and that you are setting up an example which, if followed up, must eventuate in the entire annihilation of every atom of divine authenticity for religious institutions. Wherein differ your classes, and their mysteries, from the orders in Masonry, or in Monachism, so far as divine authority is concerned? The *wisdom* and tendencies of the system I am not now canvassing. This and some other aspects of the system will come in proper time and place. It is the *authority* of Wesley, and your *Conferences—his successors in power*, that I am now contemplating.

It will no doubt occur to some of you, that we have our *axiomata*, and our postulates, in the science of religion, as in sciences purely human and earthly. Mine are—1st. That Jesus, the author and founder of the faith, was not a mere man, nor angel, nor created being; that he is the Son of God, and, consequently, his institutions and adaptations were all perfect. 2d. That the Holy Spirit was given to him personally, without measure, and its dispensation to others committed to his hands; and, therefore, his Apostles were perfectly qualified to originate and perfect the whole Christian system. And, 3d. That Christianity was perfect as it could be in all its parts,—in doctrine, ordinances, precepts, promises, institutions, offices and officers, when the Apostles finished their personal labors, and incapable of emendation or improvement. Consequently any addition to it, in the form of new societies, associations, ordinances, offices or officers, is at variance with its genius, character, and pretensions; dishonorable to its founder and subversive of its authority and respectability in the universe.

But the wisdom of the institution, and its adaptation to human nature, will next claim our attention in another essay. Should any of our Methodistic friends think proper to examine these essays, by any publication of their views in reply, I will expect them to respond to what I *do* say, and not to what I *do not* say. I will expect them to pay a decent respect to our mutual rights and privileges, and to confine themselves to matters altogether relevant to any issue which may be made. Meantime, truth, and not party, should be the supreme aim of all who believe the gospel. To that, may we always pay a proper regard, and cultivate a spirit in harmony with its sacred authority, its pure and holy dictates and suggestions, mindful of the day of its ultimate and glorious triumph!

A. C.

AN ADDRESS TO ALL OUR CHRISTIAN BRETHREN,

Upon the Necessity and Importance of the Actual Enjoyment of our Holy Religion.

We speak to all our Christian brethren, however diversified by professional epithets, those accidental distinctions which have unhappily and unscripturally diversified the professing world. By our Christian brethren, then, we mean the very same description of character addressed in our Declaration published at Washington, Pa.. in the year 1809—namely, "All that love our Lord Jesus Christ, in sincerity, throughout the churches." If there were none such at that time throughout the churches, then Christianity was dead and gone. And if there be none such at present within the same limits, it still continues extinct.

In my former address, however, to those distinguished characters, my earnest intention was to excite them to a co-operative reformation, with respect to certain opinions and practices which had unhappily and unscripturally divided them, contrary to the express letter of the law of Christ: John xiii. 34, 35. and xv. 12–14. "A new commandment I give unto you, that you love one another, as I have loved you; that you also love one another.—This is my commandment.—By this shall all know that you are my disciples." It appeared evident, that, by the interruption of this love, we had lost the divine badge of discipleship. Consequently, that our agreement in opinion with Martin Luther, John Calvin,—Gill,—Guise,—Knox,—or Westley, &c. &c. was become the badge, bond, and centre of our religious union, instead of the love and obedience of Christ. And, of course, was direct rebellion against *him*, and *ruinous to his cause*. See Matth. xii. 25., with John xvii. 11, 20–23. "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand."—"Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are. Neither pray I for these alone, but for those also that shall believe on me through their word; that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.—That the world may know that thou hast sent me, and hast loved them as thou hast loved me." From these sayings of our blessed Lord, does it not most evidently appear, that not only the prosperity of his kingdom, but also the honor and happiness of his professing people, depend upon that blissful unity which he inculcates, and for which he so earnestly and repeatedly prays? And is it not, therefore, most urgently incumbent upon all his professing people, to advocate and maintain this holy unity and unanimity, both for his glory and their own good; and, also, for the salvation of a perishing world, according to his ardent prayer above quoted? But leaving these things to the serious consideration of all concerned, I pass on to the subject of the present address. And here would just premise, that although the promotion and maintenance of Christian union upon Christian principle, is a most important and indispensable duty; yet as it consists in the detection and correction of erroneous opinions and practices, and thus employs the mind in abstract speculations; it is, therefore, unfavorable to those mental exercises, in which the enjoyment of our holy religion consists. See 1 Cor. xiii.

According to that highly important portion, if a man had all attainments, that grace or nature could confer, and yet had not Christian love, he would be a mere cypher in Christianity; he would not have the first principle of it; that is, a faith which works by love, and purifies the heart. Theorizing, criticizing, and practising, are very different exercisss. We may be proficients in the two former, and very deficient in the latter. But it is in the latter, that the actual enjoyment of our holy religion consists: "For now abideth these three—faith, hope, and love:" but the last is the best, the greatest; for it is the effect of the other two;—the proper and adequate effect of their combined influence. Wherefore, my beloved brethren, if you would really enjoy our holy religion. you must persevere and abound in the exercises of evangelical faith, hope, and love. I need not here suggest that knowledge is necessary to faith;—that without the former, the latter cannot be. For as it is impossible to have faith without testimony, so it is just as impossible to believe testimony without knowing its contents. We can believe nothing of which we are ignorant; nor exercise our faith upon any thing, that is not present to our mind,—that we are not thinking about. Therefore, if we would exercise faith, we must have the subject matter before our minds. This, then, as Christians, brings us home to the gospel;—brings us to the feet of Jesus. There we learn the first—the grand fundamental lesson of the gospel; namely, that "God so loved a guilty perishing world, as to give his only begotten Son to suffer for the sins of the world, that whoever believes in him might not perish, but have eternal life." See John iii. 16, 17, with chapter vi. 51. The realizing belief of this is the principle, the very source and fountain of all our spiritual enjoyment of a present salvation. For if God so loved us, as not to spare his only begotten Son, but thus to deliver him up to the accursed death of the cross for us all; how will he not with him, also freely give us all things? Rom. viii. 32. Indeed, the provisions of his love for us in Christ, are completely sufficient for our complete salvation, from the guilt, the love, the practice, and the punishment of sin. See 1 Cor. i. 30. "Who, of God, is made unto us wisdom, and righteousness, and sanctification, and redemption." So that we are complete in him, in whom it pleased the Father, that all fulness should dwell; for the redress of all our grievances, the healing of all our diseases, the supply of all our wants, spiritually considered. Wherefore, he is thus made the immediate, proper, and adequate object of our faith, for all these blissful purposes. And, therefore, as such, we should keep him always before our minds in all our approaches to God, for the enjoyment of this great salvation. Thus did the primitive Christians: see 1 Peter i. 3–9; and thus were filled with joy unspeakable and full of glory, in the actual enjoyment of the present salvation, above described; and in the blissful anticipation of a future salvation, yet to be revealed in the last time.—"An inheritance incorruptible, undefiled, and unfading, reserved in heaven for them." This pure gospel faith, duly exercised, fills the soul with hope, love, and joy. But, then, for this blissful purpose, it must be duly exercised, as did the primitive Christians, who lived and walked by this faith: see 2 Cor. v. 7. It was the formative principle of their conduct; as said the Apostle, (Gal. ii. 20.) "The life that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. Wherefore, the primitive Christians living in the habitual exercise of this divine principle, were not only filled with peace and joy at their baptism, divinely appointed to give them the blissful assurance of the remission of their sins; but were, ever after, enabled to draw near to God with true hearts, in full assurance of faith, for the continued enjoyment of sin-pardoning mercy, and sanctifying grace; having their hearts thereby sprinkled from an evil conscience, (that is, a guilty self-condemning conscience,) and their bodies washed with pure water; that is, the baptismal purification from the guilt and pollution of sin, signified by the baptismal washing; the only religious use of water under the gospel. See Heb. x. 19–22, which evidently alludes to our baptismal regeneration from the guilt and pollution of sin, through faith in the blood and spirit of Christ. See Acts ii. 38. Now this faith and its effects are permanent in the true believer: they make him clean, and keep him clean. For although "no man liveth and sinneth not;" yet if a Christian sin, upon confessing it, he is pardoned through faith in the blood of Christ, which cleanseth him from all sin. See 1 John i. 7. So that a Christian may and ought frequently to confess his sins, and lament over them, and thank God for his sin-pardoning mercy; yet his faith will not authorize him to pray repeatedly for the pardon of the same sins. For, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse from all unrighteousness." 1 John i. 9. Indeed, were not this the blissful assurance of Christian faith, we could have no peace with God, no assurance of salvation. Hence we never hear the Apostles confessing the sins of the churches, and praying for their pardon; but, on the contrary, they address them as saints, as justified characters. See 1 Cor. vi. 11, &c. &c. Thus, being justified by faith, we have peace with God, through our Lord Jesus Christ, and rejoice in hope of the glory of God.—And this hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us. Rom. v. 1, 2, 5.

Upon the whole, is it scripturally—yea, palpably evident, that all real Christian enjoyment consists in the exercise of the faith, hope, and love, which the gracious declarations, invitations, and promises of the gospel are calculated to inspire? Ought we not, therefore, to make these our continual study and delight, seeing that in proportion to our so doing, must and will our enjoyment be? And is there any enjoyment equal to Christian enjoyment? Surely not; for this is, comparatively, the pearl of great price, compared with which there is nothing worth desiring. May the good Lord, then, graciously dispose and enable us, to exercise our minds upon those blissful subjects, in meditation, conversation, and prayer, as will keep our souls in the actual possession of that joy unspeakable and full of glory, which it is the design of the blessed gospel to produce and maintain, is the sincere desire of your affectionate brother in Christ,

THOMAS CAMPBELL.

P. S. As the all-important subject of the above Address, cannot be fully discussed in one brief essay; and, more especially, as it must be constantly kept before the mind, in order to the constant or habitual enjoyment of it; therefore, the writer would humbly solicit the co-operation of his fellow-laborers in the good cause, for this blissful purpose, which only can be accomplished by making the due use of the divinely appointed means; namely, the gracious declarations, invitations, and promises of the blessed gospel. These we ought to keep as much as possible before the minds of our hearers in our public addresses, prayers, and praises; and also in our private conversation; thus would we feed and feast both them and ourselves. And, has not the Lord made ample provision for this, in the means divinely appointed for the conversion, edification, and salvation of his people? For the first, the gospel was to be preached, that it might be understood, believed, and enjoyed; and the believer to be baptized for this latter purpose; namely, for the actual enjoyment of the promised salvation; for it is written, 'He that believes, and is baptized' shall be saved; so that the baptized believer has Christ's promise for the enjoyment of his salvation.—For the second and third; namely, present edification, and the ultimate enjoyment of the promised salvation; the converted are to associate on the day of the resurrection, to celebrate that blissful and glorious event, and to commemorate the death that rendered it possible. —The latter, the procuring cause of our redemption;—the former, the effect; that is, our actual justification. For He was delivered for (or on account of) our offences; and he was raised again for (or on account of) our justification. Rom. iv. 25. For as he graciously undertook to pay our debt by his death, he had never been released out of death's prison, if he had not accomplished it. Here, then, are the three grand comprehensive positive ordinances of the gospel; namely, baptism, the Lord's supper, and the Lord's day, all designed to keep the blissful subject of our present and eternal salvation, in its causes, effects, and consequences, before our minds: and one day every week publicly set apart for those joyful purposes. Wherefore, if we do not enjoy a present salvation from the guilt, the love and the practice of sin, and from the fear of the future punishment, infinitely due to that tremendous evil, it must be owing to mismanagement or neglect of the divinely provided and appointed means for those blissful purposes. Paul, as a wise master-builder, duly aware of this, determined to know, that is, make known, nothing amongst his hearers, "but Christ, and him crucified." 1 Cor. i. 23, 24, 25., and chap. ii. 1, 2.

Let us, then, as far as practicable, go, and do likewise. And, in so doing, we have the blissful assurance, that "our labor shall not be in vain in the Lord." 1 Cor. xv. 59. Alas! alas! what a heinous evil must sin be! How awfully tremendous its effects and consequences, which nothing but the deepest possible humiliation, sufferings, and death of Him that made the world could possibly obviate!

T. C.

DR. THOMAS.

From the hand of no one in the professing world, sectarian or anti-sectarian, have I been more violently, wantonly, and malevolently assailed, than by one John Thomas, said to be a Doctor of Medicine; and that, too, for presuming to expose his scepticism in the Christian religion on the subject of the resurrection of the dead, and the existence of human spirits while out of the body, between death and the resurrection. A low, vulgar, and most scurrilous letter, a sort of circular addressed to me, was despatched from him in his "Investigator," all round the country, under date of 28th November, 1843, by way of preface to six discourses from Elder George Storrs, on the absolute destruction of the wicked; and in proof of the dogma of soul-sleeping. In this circular I am charged with wickedly suppressing a letter sent me from one Dr. May, of Eastern Virginia, censuring some of my remarks on the meeting in Amelia county, 1839; "which letter expresses the sentiments," says Dr. Thomas, "of the majority of certain brethren in Virginia," who signed a covenant between them and Dr. Thomas, to which I assented.

I cannot pollute my pages with quotations from this abusive and libellous document. It is wholly wanting both in the departments of mind and manners. It is alike destitute of wit and humor, of intellect and learning, of good sense and good taste, of religion and morality, without one redeeming quality to apologize for it. Its only commendations are puerility, imbecility, and maliciousness. As I cannot, then, quote from it one extenuating period, I shall leave it to find its own level.

Still, in the judgment of some, it is due to my brethren and our common cause, that I publish a certain document and state some facts, in my possession several months, not to vindicate myself from such contemptible aspersions, (for any one that knows me, who could believe them, is unworthy of any effort on my part to expose them;) but to rectify the judgment of a very few scattering adherents, and to stop the mouths of a few gainsayers who seize such cases to oppose us. I therefore consent, once for all, to yield to their wishes, and in relation to the suppression of a letter from Dr. May, and to Dr. Thomas' denial that the covenant so often alluded to was really between him and certain brethren, and not between him and me, farther than I assented to the request, provided it was kept between him and them, viz. to take no farther notice of certain opinions, solemnly promised not again to be promulged by Dr. Thomas; to which he was held bound to those brethren by all the religious and moral force of a solemn covenant.—Such certainly was our respective attitudes to the transaction, and in no other point of view could I conceive any one acquainted with the whole affair, capable of contemplating it. Nor did I ever notice Dr. Thomas, in word or writing, until the covenant between him and them was most palpably violated by him in various ways and in numerous instances, as the communication from Dr. Dejarnette, and other evidences that have come to my knowledge, fully demonstrate.

But, first, concerning the letter of Dr. May, said to have been designedly suppressed by me:—When a copy of this slanderous document, circulated through the community, was addressed to me in writing by Dr. Thomas, knowing nothing of any such communication from Dr. May having been sent to me, and being about to start for the debate at Lexington, I laid the matter over for some more light touching this letter. Meantime, shortly after my departure, a letter from Dr. May was received by my clerk, inquiring after the disposal of his aforesaid letter: to which my clerk responded as follows:—

Bethany, Va. *Nov.* 26, 1843.

Brother May:

Sir—The letter signed by you and others, dated October, (post-marked Nov. 14,) was received per last mail. I presume you are aware that Brother Campbell is now absent at Lexington, Ky., where he will remain several weeks. So soon as he returns, I will hand your letter to him. In the mean time, I thought it would be well to state to you, that all the letters of brother Campbell's correspondents pass through my hands, unless marked "private," and that I have no recollection of such a letter as is alluded to in yours now before me having been received.—I would therefore suggest, that you furnish a copy if you can, so that I may place it in brother Campbell's hands on his return. Respectfully yours.

W. F. M. ARNY.

Three full months brought to Bethany a copy of this suppressed letter; and on my return home it was put into my hands, and read only a few days ago.—A formidable document truly!! I wonder why Dr. Thomas had not published it in his "Investigator" six months before I received it, inasmuch as he had it on hands, and thought it so very important to him. The reason why he did not, it is presumable, was because he thought he could, by insinuations and ungentlemanly imputations, effect more by holding it back than by publishing it. It was politically held back. Notwithstanding, that Dr. Thomas may publish Dejarnette's history of the matter against Dr. May's opinions, and that the public may see what kind of a little man I have to do with, I will lay it before my readers. Here it comes—

Lunenburg, June, 1843.

Brother Campbell,

Dear Sir—I saw, a few days since, in the 'Millennial Harbinger,' your 'Narrative of your last interview with Doctor John Thomas,' in which you state your understanding of certain things that transpired in Amelia. As a member of the committee referred to in that article, I may presume to know something of those matters; and being, to say the least, as disinterested an observer as yourself, I hope you will, in justice to "the Doctor and his friends," give equal publicity to my version as to your own.

You say, "On perusing it" ('the large pamphlet from the pen of Dr. Thomas,') "I immediately visited Paineville, Amelia, for the purpose of exposing its sophistry in the presence of the Doctor and his friends. I left it to them to choose the way. They preferred a public discussion. We met in their meeting-house, and occupied some ten hours in examining some of its representations. Before we commenced I distinctly stated my objection to the publication of the conference, on account of the scandal to the cause of reformation, which I apprehended from the publication of the Doctor's views and arguments. The brethren, desirous of saving the Doctor, (as I understood the matter,) being fully satisfied with the discussion, interposed and proposed to settle the difference some other way. They proposed reconciliation on the broad principles of Christian forbearance and forgiveness. Believing, as I most certainly did, that they were fully satisfied with the developments made, and that Dr. Thomas was truly humbled and desirous of a restoration of Christian harmony and co-operation, I responded to the brethren that I was ready to hear such proposition as they might deem expedient to offer, &c. &c."

Now, I would ask, What idea is conveyed in this paragraph, and indeed throughout the narrative? Why—that the Doctor acknowledged himself beaten; that "the Doctor's friends" acknowledged him beaten in argument; and that "the Doctor and his friends" had given in their adherence to the popular dogma, the "immortality of the soul;" and that these admissions constituted the basis of the "reconciliation." This I conscientiously believe to be a just inference from the above extract from the narrative as a whole. If this be indeed the impression made on your mind, I must, with all due deference to your talent and age, say, that I am extremely surprised that a man of Alexander Campbell's acuteness of intellect should be so much at fault.

I mixed with the Doctor and his friends freely at Paineville, both in public and private, and can testify (to a negative it is true) that I never heard any one of them express any wavering in his belief in the main point at issue—the mortality of man and the consequent doctrine, the conditionality of eternal life.

To the best of my knowledge—and I am personally acquainted with all the members of that committee, with many of them intimately—about sixteen out of the twenty-three have rejected the "immortality of the soul" as a doctrine diametrically opposed to the teaching of the Holy Spirit.

So the "reconciliation" was not effected in consequence of brother Campbell's convincing the "Doctor and his friends" of holding erroneous views. Besides, what says the Resolution? It states that to remove the cause of "offence to many brethren," and to "avoid a division amongst us, we recommend to brother Thomas to discontinue the discussion of the same, *unless in his defence and when misrepresented* "

Here we see with what Christian forbearance "the Doctor and his friends" acted in order to remove every cause of offence and to avoid schism in the body of Christ; and this, too. after brother Thomas had, in their estimation, ably and successfully defended what they esteem scriptural doctrine, against the attack of the renowned polemic Alexander Campbell.

You speak of the Doctor's being "duly tamed and humbled," "much dejected and humbled;" but if we were to judge from the circumstances of the case we shall be compelled to fasten, if any where, the being duly tamed and humbled to another person—seeing that you, unless I greatly mistake, non-fellowshipped Dr. Thomas for holding sentiments which after your discussion, as the Resolution shows, you allowed him to hold, giving him the right hand of fellowsdip simply on the understanding that he should discontinue the discussion of the same.

How the "covenant could be broken" in the very annunciation of it by brother Thomas' re-affirming his unshaken confidence of the truth of his own views of those litigated opinions, is, I most freely confess, beyond the reach of my mental vision.

We in this part of the country can appreciate the charges issued at your instance from Philadelphia and Richmond, for they and their refutation have been before us; and, moreover, the fact that you received brother Thomas into fellowship after the accusations referred to were made, and without, at least so far as I know, any expression of contrition on his part, plainly evinces what estimate you yourself placed on them.

If you know any thing against the Doctor's moral or religious character whilst in Amelia, I have no doubt "the Doctor and his friends' would prefer to know the charges to hearing insinuations. As to brother Thomas' moral deportment whilst in Amelia, allow me to say that I never heard any thing against him, even as coming from his enemies, the sectaries, and I resided in that county ten months of the year subsequent to that in which you visited Paineville. And as regards his religious character, he was at the time of his removal in fellowship with all the congregations, so far as I know or have ever heard. His standing cannot be just so barren in Illinois as your anonymous correspondent would imply, seeing his fellow-citizens, clergymen too among them, have unanimously elected him President of Franklin College.

Thus I have given the Paineville matter, as I understood it, and as I have very little doubt the great majority of the twenty-three understood it, and as it appears to me every one must understand it who will consult the Resolution as it is on page 226 Millennial Harbinger, for May, 1843. "*Fiat Justitia ruat Cœlum.*"

Yours truly,

CHARLES MAY.

Now what shall we say in self-defence against this much threatened letter? If any one can see any thing in it other than the partiality of Dr. May for Dr. Thomas and his materialism, and his desire to show what the Doctor is not, rather than what he is, I must envy him his remarkable perspicacity. Dr. May never heard any thing against Dr. Thomas' morality, although he lived *ten months* in the county subsequent to the church covenant! The Doctor, too, was in fellowship with all the congregations. After the covenant, I presume!! *Is he now a member of any particular church* in our connexion? And if so, where is it? At St. Charles!! And he was elected President of Franklin College!! Where is this Franklin College!!!—But, as my readers have the document now, I shall leave it with them to their own comments, and proceed to lay before them another document, which, I predict, will not soon appear in the columns of the Investigator in the form of a circular!

September 15th, 1843.

Dear Sir,

I have seated myself to perform no very pleasant duty; but one which I ought to have performed, and indeed *prepared* to do, some three years ago; but was dissuaded from doing by certain brethren and my own feelings of commiseration. And indeed your own course also contributed not a little to *mine;* seeing that you, though the party injured, yet chose to practise forbearance. I allude to Dr. Thomas' narrative of the Paineville debate and reconciliation. I certainly expected both complaint and appeal; and hope that your silence did not proceed from any fears of our impartiality and justice. For, though my own course might have measureably escaped your observation; yet if remembered and reflected upon at all, you must have seen that I was acting not as a partizan, but as a peace-maker. And such was my course throughout the controversy. And so, too, I acted in the conference. Indeed, though from the first I had demurred to the "no-soul system," and protested against its connexion with the reformation; and on this account also had refused to aid in setting up the Amelia press, yet in conference I earnestly opposed the resolution adopted, simply on the ground of its *one-sidedness;* but, approving its merits, finally yielded to the argument that the Doctor alone needed *restriction,* while you stood already pledged against speculation and schism, and had indeed come to Paineville in the spirit of this pledge.

As further indicative of my course, and that I wear no man's collar, I must beg to remind you of the address of the Liberty congregation to yourself and Thomas, handed by William Doswell, wherein you both were appealed to for peace, and also warned that if not speedily reconciled, an appeal would be made to your respective congregations. But fortunately the debate and reference eventuated in peace; the Doctor and his friends agreeing to give up the matters in debate as "oppressive, schismatic, and of no practical benefit;" and also "admitting that their truth or otherwise did not affect the faith or hope of the Christian." ☞ See the resolution and narrative.

But, alas! instead of being, as we had fondly hoped, a treaty of amnesty and peace, this reconciliation would now seem to have been only an armistice in disguise. For, besides the very unfavorable spirit and indications of the narrative itself, we see the Doctor, even on his last visit to Lunenburg, before removal to Illinois, bringing with him and introducing as a *brother* and an *evangelist,* the notorious S. E. Hubbell—an old subscriber and correspondent of his—a full blooded "no-soul" as well as no-devil advocate—quite enough anti-Campbell—altogether Socinian—and far more worthy of the whipping-post than of the pulpit. But, most unfortunately for both, this Canadian substitute began in farce, and soon ended in tragedy—being arrested, unmasked, and published by the Liberty brethren, who have just done themselves further honor by refusing to even admit the Doctor himself to their co-operation. Now, the law adjudges that whatever we do by another, we ourselves are responsible for. And from the above fact it would also seem that the Doctor has no little confidence in the simplicity and credulity of the Lunenburg brethren. Again we see him, after reaching far and remote Illinois, boldly laying aside the old sign of "Advocate," and assuming the more independent title of "Investigator;" and we need not go out of the Prospectus to hunt after the germs of things subsequent; such as his "passing the Rubicon"—repudiation of his Paineville bond—re-avowal of materialism—entire separation from "post facto unclean Baptists and reformers"—his new church of "non post facto" disciples at St. Charles—and re-array against all religious headship or supervisorship, except that, which, as he himself publishes for his Lunenburg correspondent, "more clear and scriptural than any other man now living," ought of course to be looked up to as the great oracle of light and reform. And now, without any other bidding than that of one or two petty subscribers, we have him again among us, large as life—with his "no-soul" flag again flying—his battery re-opened upon yourself, Coleman, and Henshall, and indeed his unchristian arrows standing out like a mad porcupine's feathers. I witnessed a part of his first expose, but was obliged in the midst to retire from disgust with his perfidy, ambition, and sophistry. Talents he certainly has for speaking, but not for the pulpit—playing, as he does, forever around the head, without ever reaching the heart. If not altogether a cynic in feeling and temper, he is at least greatly wanting in common sense and sympathy, and especially in the moral and social requisites to a successful preacher; and is therefore entirely *misplaced.* Possessing undue causality and ideality, he seems unable to get along without speculating and theorizing, and being the slave of pride and selfishness, he excessively fondles every new conceit, and idolizes all his mental peculiarities. Hence his bigotry and dogmatism: and though he has considerable passion and tact for logic, yet is he withal a most remarkable sophist: and if his learning and discretion were only equal to his logical and theoretic propensity, he might do a vast deal of mischief; but as it is, he must soon wear out every where with sensible and prudent people. In his "no-soul" system, he makes a perfect jumblement of even fundamental terms—such as man, person, soul, and body, and hence deceives himself and others into the conclusion that whatever is proved of the one is necessarily true of the other. He alike confounds *life* and *existence;* and has still to learn that *life,* whether vegetable or animal, is only one *mode* of existence—the result of physical organization acted upon by appropriate stimuli—and is therefore peculiar to organized bodies; and that as mortality and immortality are only attributes of *life*—mere words to denote its limited or endless continuance; so, of course, literally speaking, there can be neither *life,* nor mortality, nor immortality, here or hereafter, unconnected with body or physical organization. Hence the promised inheritors of life immortal ought to expect a new body as an indispensable basis for life immortal; and accordingly they claim the promise not only of a new body, but also of a new earth and new heavens; while the wicked, having no promise of new life, have therefore no promise of a new body; and indeed as these are not to inhabit the new earth, they will have no need or use for new life or a new body. Wherefore, as by the divine decree, both parties must rise and come to judgment, it follows that the non-inheritors of life immortal must rise without bodies; and as both scripture and nature doom the body to entire decomposition, the conclusion is irresistible that the resurrection cannot be *corporeal;* and if man be all body and no soul, that then there can be no resurrection at all. For, if man be made up of body altogether, and if the body by death and decomposition must cease to exist, then, or in that case, there can be nothing left of the man or person for resurrection. True, there might be a new creation of bodies, co-equal and exactly similar, if the scripture did not say otherwise; but there could not possibly be any resurrection unless the *persona propria* or person himself were left and preserved for resurrection and judgment. For persons are the only accountables; and therefore whatever destroys personality, destroys accountability. But the supposition that man is altogether *corporeal*, with the certainty of death and decomposition, does thereby destroy his personality, and therefore of necessity precludes his future judgment as well as his resurrection and future existence. For if man have no soul or spirit, then his body must of necessity be the sole basis of his personality; and as soon therefore as this basis is decomposed or destroyed, his personality of course ceases, and with it his accountability also. But again, we see that *personality* is not at all an attribute of matter or of body; for the *human* is the only body with which it is found connected, and man the only accountable animal; whereas it is an inseparable attribute of spirit from God down to man. Now, as spirits alone are possessed of personality, and as persons are the only accountables; and as by the scripture man is made both personal and accountable, it follows that he must necessarily have a soul or spirit: and the scripture declares accordingly. Such, then, are the follies of this no-soul system—beginning in false assumptions and a confusion of terms, and ending in ridiculous *non-sequiturs*, with the grossest contradictions to reason and scripture. Wherefore a scriptural definition of man's future body or life, whether conditional or not, does not destroy the perpetuity of his person, or negative the existence of his soul, either present, intermediate, or future. For no such conclusion is to be found any where in the premises.

But to return to the Doctor's narrative. From your last notice of him, I saw that your silence had not been the result of contentment, but that you had regarded it with disgust and contempt. Such also have been my own feelings; and soon as I saw it, I so expressed myself, and forthwith prepared a *corrective*, as before intimated. And I now judge that your silence was dictated by delicacy and prudence, and that you thought the corrective ought rather to come from the referees, and myself in particular. And this doubtless was the right view; and hence I am the more regretful of my own silenee. But though much too tardy, I have not forgotten either truth or justice; but will now make the needful amends.

Passing over other exceptionable portions, I shall bring to view only his account of the third day's debate and proceedings. If you and your readers will refer to it, you will find mention of *two proposals* being made to you—one by the *brethren*, freeing you from your polemic difficulty—and the other by *himself*, freeing you from your personal; and that both the order and the authorship are so managed as to work altogether for himself. Now, both proposals were certainly made and accepted; but neither was made by *him*, nor was either made in the order, or manner, or connexion, or for the reasons stated by him, nor sought for in any way by you.

In the fourth paragraph he says, "Till that time (2 o'clock) we were still upon the first proposition, with but little prospect of agreement on either side;" and in the next, more emphatically, "We were as *unshaken* as at the beginning, and no *nearer* agreed than when we began." Now, if this be true, your prospect of shaking him or his system,—the very object professedly aimed at, must have been gloomy and desperate in the extreme; and in this great polemic strait, you must have been quite eager to make your escape, and no doubt ready for any proposition that would serve this purpose—and "accordingly,', he says, "we were requested, and consented to close that evening." Was ever a proposition so opportune and providential for a poor, foiled, straitened polemic? Surely, you thanked your stars and the brethren too! But if these things be as he states, how then did it happen that very evening that while you give up just nothing at all, that he made a total surrender of his whole system, retaining only the right of self-defence? For so declares the recorded and unanimous resolution of the referees. Wherefore the fourth and fifth paragraphs are only tissues of perversion, boasting, and injustice. Again he says, "During the recess and *after* we had agreed to close, brother Campbell inquired of me through certain brethren, what I had to propose, by which our difficulties might be settled. In reply, I observed, that I had already made proposals by letter to brother C.; but as they appeared to have failed, I was willing to leave it to the brethren to say *what we ought to do*, at the same time reserving to ourselves the right of accepting, rejecting, or modifying the proposals as we should think fit.—They thought this was 'noble, and that nothing could be fairer.' It was submitted to brother C., who forthwith gave it his assent."

Now I pronounce this entire paragraph to be a sheer fabrication, so framed as to degrade you and exalt himself. You see how careful he is to make "the agreement to close" precede the "agreement to open;" and after thus disposing of all polemic difficulty, he then further degrades you and exalts himself by making you seek "of him through certain brethren" for "a settlement of difficulties." But pray what manner of difficulties does he mean? For most assuredly, the matters in debate were the only difficulties *referred*; and these being disposed of by the referrence, was the very and the only reason of the debaters ceasing.

Now, if this statement be true, he can very easily sustain it by the "certain brethren" through whom you sought him, as he says, "for a settlement of difficulties," and by whom he sent back his answer, or proposal for the brethren to say "what ought to be done." Who then are these "certain brethren," thus deputed of you to seek peace of him? Did they ever exist? And if now living, will they refuse their testimony in such a case?

Wherefore, I deny that there was any agreement to close, except by the reference; or that any thing was referred, except the matters in debate, or that you were so straitened in debate as on that account to give over before you got through the "first proposition." For the record shows that you triumphed to the fullest extent of your expressed wishes. And if you used any body as your deputy to sue him for peace, you certainly did not so use me; and it was, as you know, *by me alone, in my own name and responsibility*, that the reference was begun, carried on, and consummated; and therefore it cannot be any part of the truth that "you inquired of him through certain brethren" for a settlement of difficulties, or that he returned any answer to such inquiry, or that the brethren praised either him or his proposal as "noble and nothing fairer." For the record shows that instead of praising, they unanimously *condemned* him to silence except in self-defence; and that he also agreed to obey their sentence. Albeit, he has since broken the covenant, and is now engaged in a new career of speculation and schism.

Then be it known to all whom it may concern, that the facts are as follows:—During the recess on the third day, and while we were eating, Dr. Thomas with one mess just before the west door of the church, and you with another mess near the public gate, I touched and walked you aside; and after reminding you of your promises not to push the debate unnecessarily so as to injure the Doctor or drive him from the reformation, and declaring my conviction that your professed object was sufficiently accomplished, and that every thing was ripe for adjustment, I myself then made to you the proposal to refer the matters in debate to the brethren present; to which, after some pause and conversation, you expressed your consent, reserving the right of vetoing, if necessary. I then left you, and went, not as a deputy, but my own agent, to Dr. Thomas, and made to him the same proposal, with the same results. Whereupon I then announced the fact of the reference to the brethren—adding, that we then had you both in our hands, and would make peace between you before we let you go. It was this annunciation that drew forth the general shout with some exclamations—such as "noble," "good," "nothing fairer." The debate and the debaters being thus disposed of by the reference, it remained then to dispose of the audience; and it being deemed not right to dismiss them abruptly, it was therefore agreed that each of you might make one short speech by way of conclusion. Here, then, is the plain simple truth, without favor or partiality. And now, as your readers are already familiar with this man's doctrines, so they can also judge of his statements and pledges, and morals, and thus be better able to determine whether he be a fit and proper person to *purify*, *new-model*, and *lead* a Christian community. I have done, except to add a series of such unfortunate and immoral things have so disgusted as to drive me not from the reformation, but from all congregational connexion; and to predict that without more attention to discipline, the reformation will soon lapse into all the looseness of mere partyism.

May many years of health and prosperity, with the final plaudit of "Good and faithful!" be yours, is the prayer of your old unworthy brother,

REUBEN H. DEJARNETTE.

After the careful perusal, I do not say candid, but *careful* perusal of these documents, whatever may be the prejudices of the reader, I cannot but think that he will be rather disposed to complain of my tameness or forbearance, than to censure my severity towards any one capable of such unbecoming conduct; who, till he commenced a speculative and sceptical career, had, himself being judge and recorder, received from my hands nothing but Christian kindness and brotherly love.—

The comments on the whole Amelia affair, from the pen of Dr. Dejarnette, are not those of a partizan, nor those of one soured by prejudice against Dr. Thomas; but of one whose conduct towards him, in my presence, and, as I learned from Dr. Thomas himself, in my absence, was that of personal friendship and respect, down to the close of that interview. And can any one say that they are exaggerated? Are they not amply sustained, and more than sustained by the statement of facts on which they are founded. He has by no means exhausted the text. My forbearance in this case, not in my judgment only, but in that of others, needs an apology. I have been silent until some have imagined that there was really something of point and importance in the billingsgate with which I have been assailed—something very seriously wanton or overbearing in my conduct towards this man. On this account I must therefore make a few remarks, once for all, upon a very unworthy subject.

1. In the first place, then—No one could feel more sensibly the great injustice done me in the notice taken by John Thomas of the whole interview at Amelia, than I felt when I read it; but hoping that silence and kind treatment would effect a cure, I passed it by without one condemnatory remark; judging thus:—That if allowing the Doctor to tell the whole story in his own favor would not satisfy him, and if my leniency and forbearance would not soften him, he would be emboldened to commit still greater outrages both against himself, against religion, and morality, and thus manifest himself—I am truly sorry that the experiment has eventuated not as I hoped, but as I feared. It now appears to all the community—I may say all, for the exceptions are exceedingly few, that the author of such injustice is wholly unworthy of the countenance and confidence of those who love the faith, the piety, and the morality of the gospel. Philadelphia, Fredericksburg, Richmond, Amelia, and even St. Charles, as well as Louisville, all give testimony of the Doctor's powers of aggregation. A few unstaid fickle-minded persons, always tired of every thing after the novelty is over, and; like the Athenians, addicted to something new, can be found every where; and I am informed that the Doctor, who can make himself obsequious from necessity, has recently become so popular as to have actually found some eight admirers in the city and suburbs of Louisville—a greater number it seems than he even found even in St. Charles after a long residence.

But, in the next place, not to prove how fond of exaggeration, nor how desirous to impose on me and the public this correspondent and his friend Dr. Thomas are, with regard to the views and feelings of the twenty-three committee-men towards them and their views; but, to show how much Dr. May is mistaken, as well as his friend Dr. Thomas, I will here copy a resolution, already signed by eleven of them. Others to whom it has been sent have not yet been heard from.—

"We, whose names are hereto signed, having been members of the committee which met at Paineville, Amelia, in the fall of 1838, feel called upon, by a recent letter addressed to A. Campbell by Dr. Thomas, to state what we know concerning the covenant agreed to by Dr. T. The point of fact at issue between Dr. T. and A. C. relates solely to the parties connected with the contract. We do certify that said covenant was between Dr. T. and the brethren who signed it, and not between Dr T. and A. C. ALONE. We further state, *that the only obligation imposed was* that which required Dr. T. to cease the agitation of certain speculations therein referred to. We affirm, then, from a full knowledge of this matter, that the Dr.'s effort to make the impression that the covenant was between him and A. C. ALONE, and not between him and the brethren signing said covenant, *is in positive violation of the facts of the case.*

SILAS SHELBURN.	R. L. COLEMAN.	J. W. GOSS.
J. C. BROOKE.	T. J. HORNE.	J. T. PRICE.
J. M. WORLEN.	R. H. DEJARNETTE.	LANGSTON ARVIN.
WILLIAM A. STONE.	JAMES A. WATSON."	

Such are Dr. May's *sixteen* out of *twenty-three* concurring with Dr. Thomas!! If, then, our friend May is so easily deceived in this matter, how much credit is due to his mere opinions, which are not susceptible of this sort of matter-of-fact demonstration!!

Upon the most impartial view that I can take, both of the principles advocated by Dr. T. and his bewildered partizans, and the accompanying morality, which seems to indicate how impotent the *no soul system* is to reform mankind, I cannot wonder at the little success which has in former times, as well as in the present instance, attended the promulgation of them. Regarding, as I do, the peculiar scheme of Dr. Thomas as peculiarly sceptical, as tending to absolute scepticism in a spiritual system; and, contemplating his moral character through the light he has been throwing upon it ever since the Amelia conference, if I had not become too well acquainted with human imbecility and versatility, I should wonder still more that even so many as eight persons in Louisville, or in any city professing veneration for the Bible, could have been allured from the faith and purity, the righteousness and holiness, of the Christian institution, into the soul-withering speculations and paralizing dreams of no-soulism, or of soul-sleeping, or of no resurrection of the great majority of the human race.

And still the wonder grows why he should be solicitous of a place amongst us. Why not build a no-soul party, and form a new bond of union on the darling hobbies of modern Sadduceeism? Perhaps, indeed, he has already learned that he never can form a party that could long preserve its identity; and, destitute by nature of the powers of aggregation and conservation, he only seeks the fame of sowing discord among brethren, and retarding our cause by way of retaliation for the exposition of his factional and schismatical schemes and designs.

The expositions of brother Dejarnette have left me nothing to do. They are, both in the history of his course and in the development of his leading principles, so clear, and just, and striking, and so impartial too, that I am willing to leave the whole case in his hands, and in those of the brethren whose names either are, or are about to be, added to the declaration and testimony above written. I am, therefore, discharged from any farther notice of this unhappy man. That he has broken the covenant often and in various ways, is now in evidence before the community. I am sorry that he has called forth into the light these documents. I have, (and I appeal to the fact in proof of my forbearance,) held back Dr. Dejarnette's expose for more than six months. I have, indeed, imposed upon him and other friends who have conscientiously tendered their services; nor have I yet disclosed all, nor published all the documents on hand.

I have understood, from some authentic source, that the Doctor wishes to fight himself into notice by opposing us in a paper really devoted to that object, but to be published under some other more popular title; such as, the "Herald of a better Age; or of a New Dispensation," under the guidance of John Thomas, M. D.!! A war of extermination is, no doubt, machinated. Having learned this to be his object; nay, that he believes it would be doing God service to break every church to pieces that opposes his no-soul system, I feel disposed, for my part, to let him try it. "The Lord reigneth, let the earth be glad." We are therefore free from fear of harm.

I am, indeed, under no necessity to notice any thing hereafter the Doctor may say of me. His reprobation of me is no dishonor. I have no need farther to defend myself from his feeble missiles. The brethren and the public will do me justice. I am a law-abiding disciple of the great Teacher. My unfeigned desire and prayer to God for Dr. Thomas is, that God may grant him repentance to the acknowledgment of the truth. I forgive all his wrongs; I commiserate his errors; and to learn that he has truly humbled himself before the Lord for his sins against me, will afford me an occasion of thanksgivings to God.

A. C.

A BURMAN'S VIEWS OF BAPTISM.

I LATELY had my attention called to some passages in the "Memoir of Mrs. Judson," which strikingly illustrates the conclusions to which the mind will come when unprejudiced and unbiassed by party and sectarian views, and when simply taught the word of God in its original purity.

They contain a notice of a Burman, whose name was Moung Nau. He was the first convert, in the history of the mission; and is described as follows, by Mr. Judson, in his Journal. At his first visit, he was "silent and reserved, and excited little attention or hope. But on the next day, and several succeeding days, he repeated his visit. He expresses sentiments of repentance for his sins, and faith in the Saviour. The substance of his profession is, that from all the darkness, and uncleanness, and sins of his whole life, he has found no other Saviour but Jesus Christ; no where else can he look for salvation; and therefore he proposes to adhere to Christ, and worship him all his life long. He appears to be slowly growing in religious knowledge, and manifests a teachable, humble spirit, ready to believe all that Christ has said, and obey all that he has commanded. He is thirty-five years old, no family, middling abilities, quite poor, obliged to work for his living, and therefore his coming day after day to hear the truth, affords stronger evidence that it has taken hold of his mind."—The following is the translation of a letter from this Burman, demanding *baptism* of the Missionaries:—

"I, Moung Nau, the constant recipient of your excellent favor, approach your feet Whereas my lords three have come to the country of Burmah, not for the purpose of trade, but to preach the religion of Jesus Christ, the Son of the eternal God, I, having heard and understood, am with a joyful mind filled with love. I believe that the Divine Son, Jesus Christ, suffered death in the place of men, to atone for their sins. Like a heavy-laden man, I feel my sins are very many. The punishment of my sins I deserve to suffer. Since it is so, do you, sirs, consider that I, taking refuge in the merits of the Lord Jesus Christ, and *receiving* BAPTISM *in order to become his* DISCIPLE, shall dwell *one* with yourselves, a *band of* BROTHERS, in the happiness of heaven, and therefore *grant me the ordinance of baptism.* It is through the grace of Jesus Christ that you, sirs, have come up by ship from one country and continent to another, and that we have met together. I pray my lords three, that a suitable day may be appointed, and that I may *receive the ordinance of baptism.*"

This shows very plainly to what conclusions, on the subject of baptism, all such minds, under the same circumstances, will arrive. Mr. Judson observes, in reference to this letter—"At the time of writing this, not having heard much of *baptism*, he seems to have ascribed an *undue efficacy* to the ordinance." Now it seems that all that he had heard about this ordinance was from the teaching of these Missionaries, in instructing him in God's word! They, of course, in order to make him understand the Christian religion, would simply teach him the word of God without their glosses, commentaries, and explanations; and if he attached an "*undue efficacy*" to *baptism*, he, of course, was led to do so from the *Bible!* It was an "undue efficacy"—not according to that Book,—but the minds of these men, trained and educated in an erroneous system of theology, and led to regard baptism as a "non-essential," and merely as a "door into the church." Though this Burman expressed *no evidence of pardon*, he was, according to Mr.

Judson's own showing, a proper subject for baptism, as he expressed "sentiments of REPENTANCE for his *sins*, and FAITH in the *Saviour*, "and was "ready to BELIEVE *all* that Jesus Christ has SAID, and OBEY *all* that he has COMMANDED." IOTA.

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TYRANNY OF OPINIONISM—*No. IV.*

CONTINUED FROM PAGE 167.

[Present—*Bishop Omicron*, *Doctor Virtuoso*, *Doctor Biblicus*, *Doctor Doubty; Deacons Mutans and Equitas*, with a crowded house.]

Dr. Doubty. I MUST still argue with Elder Storrs, that if the spirits of saints immediately after death enter heaven, and are in the immediate presence of God, their having, as the scriptures say, "*fulness of joy*," the resurrection of their bodies and their re-union could be of no advantage, inasmuch as that which is full can receive nothing more. Now as 'fulness of joy' intimates perfect and complete happiness, the saints, if so be they return to God, or are after death received into the immediate presence, are completely happy; then I ask, of what use the raising of their bodies? Can any one present answer this question? I desire a direct and explicit answer.

Biblicus. The difficulty is in the philosophy and the hypercriticism of brother Doubty, and not in the subject before us. The play upon "fulness of joy" would preclude any progression to all eternity.—Fulness has respect to capacity. Now an enlargement of capacity will always enlarge blessedness. Hence spirits on earth in their bodies are said to have 'fulness of joy,' and so Jesus prayed for his Apostles. "These things," said he, "I speak in the world"—in their hearing—"that their joy may be full." Now as he spoke of his followers having full joy in him even while on earth, might not brother Doubty or Elder Storrs ask, Why ascend to heaven, then, if men on earth may have complete joy, or the fulness of joy! Think not that this is a solitary case. Jesus often spoke of "the fulness of joy" willed to his followers in this world. John xvi. 11. I have spoken to you, that "your joy may be full." The same phrase occurs John xvi. 24. It is a phrase common to the Apostles: Acts xiii. 52. "Then *the disciples were filled with joy*, and with the Holy Spirit:" 1 John i. 4: 2 John, 12th ver. Why, then, enter heaven at all on Elder Storrs' logic, if the disciples in the body "were filled with joy." That which is full can receive nothing more, brother Doubty!

You must not trust in critics who thus sport with the figures of speech. They are perfect meteors: they dazzle for a moment, but do not enlighten. The capacity of the soul, and of the body too, for enjoyment, is an increasing capacity: and hence what would be the fulness of joy to a child, would not be the fulness of joy to a sage. I presume that the butterfly, while in the chrysalis state of existence, has a fulness of pleasure, and that it has no more when furnished with wings dipt in gold and purple, and drinks nectar from the bloom of Eden. I believe, then, that saints sometimes have a fulness of joy while in the body now, and may have a fulness of joy when out of the body, and again a more enlarged and sublime fulness of joy after the resurrection and glorification of the justified. So much, then, for one of the Elder's palpable contradictions.

Dr. Doubty. But how could Paul say, "If the dead rise not, then they that have fallen asleep in Christ have perished," if the saints go into a conscious state of blessedness after they die? Will brother Biblicus take this along with him too?

Biblicus. Paul no where uses these words. I know, indeed, that Elder Storrs so quotes Paul, and in this loose and adventurous style I know not what use might not be made of Paul's words, or of mine! Paul says, "If the dead rise not, *then is Christ not raised.*" But does not say, 'If the dead rise not, then they that have fallen asleep in Christ are perished.' But he does say, "If Christ be not risen, then they ALSO who have fallen asleep in Christ are perished. A very different proposition truly! Elder Storrs' proposition is, that if the dead saints do not rise from the dead, then their souls are perished. But Paul's proposition is, 'If Christ himself be not risen, then those saints who for his sake laid down their lives, threw them away;' a mode of reasoning very familiar and intelligible. But the word *perish,* thrown into a philosophic crucible, is melted down into *annihilation,* or into *absolute* and not *relative* destruction. There are a hundred good preachers for one sound and safe critic in language. The word here translated *perish,* is found no less than ninety-two times in the New Testament, and is in the common version rendered by five words. It is rendered *perish.* 34 times; *lose* or *lost,* 31 times; *destroy,* 25 times; once by the word *die;* and once by the word *marred.* So much then depends upon the judgment or taste of a translator. Nay, the same translators translate the same word very differently even in reference to the same subject. For example, *bottles,* in Matthew ix. 17, and in Luke v. 17, are said to *perish,* merely when they burst open; while the same bottles are in Mark ii. 22, said to be *marred.* The earth is said to have actually *perished,* when overflowed with water, 2 Peter iii. 6. Jesus came to save that which was lost, destroyed, perished! All that take the sword shall perish (be annihilated or die?) by the sword.

Good men are said to have perished when killed. Thus Zacharias *perished* between the porch and the altar, because he was killed there. Just so those who in Christ or in the Christian profession had been killed, had perished. This is, indeed, frequently the use in reference to martyrdom. Thus Jesus said, 'It cannot be that a Prophet *perish*,' i. e. be killed, or put to martyrdom out of Jerusalem. 'It is better that one man die,' *perish*, or be killed, 'than that the whole nation perish,'—or be killed. They that have fallen asleep, then, for Christ's sake, or died in the Christian profession, have sacrificed their lives for nothing,—or were killed for nothing; as before said, they have foolishly thrown themselves away, if Christ be not risen from the dead, for whose sake they thus sacrificed themselves.

I am the more redundant on this word because it is a hiding-place, a sort of city of refuge for all the materialists, ancient and modern.—They assume it to mean, in this special place, absolute destruction—annihilation in fact: for absolute nihility as to personal existence or identity, it most certainly is on their showing. A volume would not suffice to expose the miserable frauds committed on men's faith by those would-be-critics upon words and phrases—by those dogmatists who will not think or who cannot learn. Great Bible truths and facts are not, indeed, made to rest upon such flimsy speculations. They are so often, so variously, and with so much circumstance propounded, that all reflecting persons, of sound, that is, of candid and unbiassed judgment, can find the way of the Lord, and learn the great lessons of faith and hope promulged from heaven. I hope to show that the words *destroy*, *perish*, and *die*, have both an *absolute* and *relative* sense in all languages, and of course in the Bible. The earth *perished* relatively, but not absolutely under the deluge. Man *perishes* when he dies, relatively, but not absolutely. Leather bottles relatively *perished* when rent by new wine; but not absolutely, for they were of use for other purposes, &c. &c. But I discover I am becoming tedious, and shall give place.

Dr. Virtuoso. I am pleased, brother Omicron, with the discussion, because various scintillations of knowledge are being elicited in the conflicts of mind. I never hear it thunder in the heavens but I see some new spark has been elicited. There, indeed, it is light first, and thunder afterwards; while amongst us little batteries it is sometimes thunder first, and light last, and sometimes it is all thunder, and no light, first or last. Still I think we have at present some light and a little thunder.

I am, indeed, one of those who would like to comprehend every thing; yet I am constrained to believe some things that I cannot fully comprehend. Still I hesitate to acquiesce in some of the arguments which I hear, because they appear to be more speculative, ingenious, and, indeed, philosophical, than literally scriptural and evident. I see so much *Platonism* in these theories of "immortal souls," and abstract genii or disembodied spirits, that I fear it is all air built and imaginative. Show me some analogy, some resemblance in nature, something in the Bible that clearly asserts spirits—disembodied, living, thinking, talking spirits—and then I will believe! Like Thomas, I want to see something. I have a great desire to know something certain about the dead—what it is they are, and what it is I must soon be. I find the old Bible silent on spirits altogether. The world was four thousand years without ghosts and departed spirits. But after Plato's time they came into Palestine, and seem to have spread rapidly. Do let us have some account of the origin, the first origin of this doctrine. Whence came it? Who first taught it? This might dispel our doubts could we find a place of beginning. I am far from being convinced, and so are some sitting round me here. I do hope, then, that if relief can be obtained for our doubts, it will be forthcoming soon.

Deacon Mutans. I concur with our brother who has just sat down. I am one of those inquisitive spirits that can never rest satisfied in doubt. I am never happy while in doubt. I desire light if it can be had. I read a book on the immortality of the soul, and the only one I ever read on that subject; and instead of settling my mind, it only shook it from its ancient moorings. It drew on Socrates and Plato more than on Christ or the Apostles. I am therefore constrained to sympathize with brethren Doubty and Virtuoso. Their difficulties are like mine. I think a spirit in man is a sort of abstract idea. And all the ideas of that class are evidently of the speculative and abstract character. I cannot it trace beyond Plato. I call for light, and I am thankful for it. Withhold it not then, brethren, if you can communicate it.

Biblicus. I have much sympathy for my brethren, and am sorry that they should have been so misdirected and imposed on by some pretenders to biblical and scientific attainments. These brethren are sceptical because of philosophy. *Philosophy doubts a spiritual system, but never originated it.* Open your Bibles, brethren, and travel with me to the land of Uz. Uz you must know was the name of Abraham's nephew, the son of Nahor, and settled in Idumea, and Job was a prince in that country. He flourished about the year 1520 before Christ, a thousand years and more before Socrates, and almost twelve hundred before Plato; and therefore full ten centuries before the age of philosophy and speculation began. One passage from Job will then suffice to explode all the assumptions of all those philosophers and sceptics, ancient and modern, Pagan and Christian:—"Then Eliphas the Temanite answered and said, A thing was secretly brought to me, and mine ear received a whisper thereof: In thoughts from the visions of the night, when deep sleep falleth on men, dread came upon me, and trembling which made all my bones shake. Then a spirit passed before my face: the hair of my flesh stood up. It stood still, but I could not discern the shape thereof: a *form* was before mine eyes. There was silence, and I heard a voice saying, Shall mortal man be more just than God? Shall a man be more pure than his Maker? Behold, he putteth no trust in his saints, and his angels he charges with folly. How much less in those who dwell in houses of clay, whose foundation is in the dust; who are crushed before the moth." Job iv. 12–20.

Now I ask, whence came this spirit? Certainly not from the brains of Plato, Socrates, Pythagoras, Epicurus, or any of the Greeks or Romans. It is not the offspring of Egyptian, Chaldean, or Grecian speculation. It was, at least, as many years older than Plato as Job or Noah was older than Rome or Greece. I will not argue a point so manifest as this is. A spiritual system is then older than all human records. It was taught from the beginning of time. And hence Moses and Job were both in possession of the fact, that disembodied spirits there were who could hold some intercommunication with man. Again, the law of Moses, given by divine wisdom and authority, enacted against necromancy, familiar spirits, and all manner of devotion to such a class of agents as these. Did God legislate against ideal phantoms—nonentities? Certainly not. And what were all the ancient divinations and necromancies but systems of imposition and fraud, based on the revelations of spiritual existences, and the belief in the separate state? Necromancy, true or false, feigned or unfeigned, is a monumental evidence of the ancient belief of disembodied spirits, and of intercourse between men in the body and the spirits of men out of the body. I shall, therefore, henceforth regard it as a settled and incontrovertible fact, that the belief of human spirits existing out of the body came not into the world by philosophy, but by revelation. Indeed, no one well read in the true archeology of the world, has ever either propagated such an opinion, or assented to it.

Dr. Doubty. May we not suppose that men imagined something of this sort? Has not imagination created a centaur, and a sphynx; and why should it not also create a ghost, a demon, and a devil! Besides, amongst the Asiatics, the figure personification was always a favorite; and, by an easy transition from the seen to the unseen, the essences of all things received a local habitation and a name. Hence the polytheism of the old world;—the shades of heroes, the guardian demons of illustrious men, angelic nuncios,—with all the theories of familiar spirits, and spirits of divination, down to the necromancer, the sorceress, and the witch. Came they not all from the bold imagination of eastern poets? Who can prove they did not! For who of us has ever seen any of these infernals, or supernals?

Bishop Omicron. I perceive, for some time past, a tendency to leave the proper premises, and to introduce a class of questions and subjects that months of discussion could neither develope nor settle. I must, therefore, request the speakers to confine themselves to what is in the book itself, and to such portions of it as directly appertain to the point now in discussion. I must also admonish brother Doubty of the seeming impiety and disrespect of the Bible evinced in his assigning to imagination the power of creating "a ghost, a demon, and a devil." This is disrespectful of the church and the Bible. For who that reveres the character of the Messiah, who had so much to do with exorcising demonaics, and who was not only tempted by Satan, but so often spake of him, could treat the subject with even the appearance of levity, or of scepticism. I trust brother Doubty did not intend to wound the feelings of any Christian in so unceremoniously, and with so much apparent scepticism, alluding to the arch-apostate and prime adversary of God and man! This is too grand and too awful a subject to be even adverted to with any other spirit than that of profound seriousness and gravity. As we cannot think that he intended any disrespect either to the faith, the good taste, or conscientiousness of the audience, it would be desirable that he avoid the appearance of it.

Deacon Equitas. I concur with the remarks from the bishop, and would desire that there be less allusions to philosophy and to mythology, and more to the sacred writings.

Biblicus. So far as arguments from the scriptures are to be derived, I am of opinion that there are solid and substantial arguments against Sadduceeism, or materialism, to be deduced from demons, from Satan, and from all that is said of familiar spirits, soothsayers, and diviners. What stronger evidence of a spiritual system than the fact, that the Bible, Old Testament and New, so often speaks of familiar spirits, unclean spirits, wicked spirits, spirits of divination, demons, angels; and of those spirits as entering human bodies, and human hearts, and as being driven out, dispossessed, and compelled to speak and act as independent of man as man is independent of them. Every demoniac mentioned in the New Testament, furnishes an argument for the separate state of spirits. Angels, indeed, are never said to enter into a man. They appear to men, stand before men, converse with men; but never enter into them. Not so demons and evil spirits. They do not appear to them; they do not stand before them, nor speak to them, but enter into them, and operate by their faculties and members. Nor do they appear only to enter into their bodies, but into their intellectual and moral nature. They take away reason, and sometimes communicate supernatural powers and capacities. We might, as it seems to me, as well deny there is any Satan, any personal devil, any angel, any order of incorporeal intellects, as deny the possibility or reality of demon spirits, familiar spirits, python spirits. To revive the recollections of some present, I will read one case, Acts xvi. 16: "As we were going to prayer, a certain damsel having a spirit of divination met us, who brought her masters much gain by soothsaying. She followed Paul and us, and cried, saying, These men are servants of the most high God, that show unto us the way of salvation. And this she did many days. But Paul, being grieved, turned and said to the *spirit*, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour." And so the gain of the masters, or the wages of her divination, departed. Can any thing be more evident from this case, than that there were real possessions of spirits, having more intelligence than men, and that they were under the control of the apostles of Christ. One case of this kind, well authenticated, proves the system, and establishes in all sane minds the fact of such classes of agents. May we not, then, build upon the recorded facts of demons and various spirits, neither embodied nor angelic, so often spoken of in the inspired writings, an argument as strong as any of those already offered; nay, as a "*Thus saith the Lord*," in proof of a world of disembodied spirits moving continually around us?

That demons and familiar spirits are the departed spirits of wicked persons, of dead men, is the most plausible hypothesis. This may be argued from various biblical statement and facts, such as:—

1. Familiar spirits were regarded as the spirits of dead men, and those who consulted them as consulters of the dead. Deut. xviii. 10, 11: There shall not be found among you, "*One who consulteth the dead.*"

2. The practice of *necromancy* is as old as Egypt, and is denounced in the law. This was a system of prophecy supposed to be based upon free communications with the spirits of dead men. Exodus xxii. Lev. xix.

3. Demons were always attached to sepulchres, tombs, and the graves of the dead, as the New Testament fully indicates, and for no assignable reason, but because their bodies were there.

4. Places devoted to destruction are said to be made "habitations of demons, or of the spirits of the dead. Rev. xviii. 2. The demons are there, because their bodies are there.

5. Hence arises their attachment to human bodies, to any sort of body in preference to absolute nudity,—"Master, suffer us to enter into the swine," if you dispossess us.

6. Angels have no desire for bodies. Now, as there are no other spirits than the angels, and human, revealed to us, we have all reason to think that demons, never being called angels, are the spirits of dead men.

Hence I argue, that we have the strongest evidence of a separate state from the fact that we find in the Bible so many allusions to an intercourse with the dead, and such solemn prohibitions of the practice.

Deacon Equitas. This must certainly be added (for I think it is an unanswerable one,) to the list of arguments against those speculations, which make a man's soul a mere gaseous vapor,—a puff of breath, dwelling in his lungs. Whether soul-sleeping or gaseous spirits are the greater departure from reason and revelation, I shall not pause to inquire; but that neither have any countenance from religion or philosophy is most evident.

Dr. Doubty. I do not think that demons, ghosts, and Pythonic spirits, are any arguments at all. Prove that demons are spirits, evil spirits, spirits of dead men, prove that necromancy is prophecy dictated by familiar spirits. Prove that there are spirits at all, before you make an argument out of a legion of them! I do not wish to have a creed made out of ghost stories. I have too much philosophy in my constitution to admit of any such stuff. I believe that demons are diseases—physical maladies, lunacies. I could not believe that one spirit could enter another spirit, or a human body, and sport with its machinery,—its hands, its feet, its tongue, &c. &c. I could as easily believe in Salem witchcraft, Papal miracles, and Mormon humbugs, as such dicta as I have heard on the present occasion. I would leave this church sooner than subscribe to such dogmas. I would not believe any pretended prophet, or even an apostle, if he told me he had seen a familiar spirit, or had experienced a demon. I would ask my letter, and leave the church, rather than degrade myself by such a superstition. If we must have these opinions palmed upon us, *nolens volens*, I say, give me my letter and let me be off!!

Order! order!! resounded from both sides of the house.

Bishop Omicron, arising, said—Brethren, I am sorry to hear such words fall from any member of this church as we have just heard from our too excitable brother Doubty. He is not now prepared to speak here; he is too much excited. It is out of order to say that he would not believe an apostle, should he oppose his views of spirits, demons, &c. Is not this setting up his opinions above all human, above all divine authority! I never heard a pious and discreet man say that he would not believe the word of an apostle, or the Bible, if it contradicted his innate or acquired notions of right and wrong, of truth and error. Such oratory is radically sceptical and indecorous in a Christian assembly. It is also as much out of order to ask for a letter from the church, as it would be for the church to grant one to any member speaking so disrespectfully of the Apostle Paul or any of the Apostles. And to use such language or to make such a demand to intimidate us, is of the essence of tyranny, and not to be endured by any community possessed of a reasonable measure of self-respect.

[At this moment Dr. Doubty left the house, accompanied by seven others, and with as disdainful and supercilious an air as could easily be conceived.]

Deacon Mutans arose to move an adjournment; but was overruled.

Bishop Omicron said there was yet half an hour on hand before the usual time of adjournment, and the assembly might use it as seemed good.

Deacon Equitas said he hoped the meeting would not adjourn under any excitement; and that as there were one or two persons present who sympathized in views and feelings with Dr. Doubty, he hoped that some brother would reply to so much of the objections of Dr. Doubty as were yet unnoticed.

Biblicus. The objections offered by our friend who has just absented himself, were not arguments against our views, but against the language of scripture. We have used Bible terms. 'Demons,' 'evil spirits,' 'unclean spirits,' 'consulters of the dead,' 'divination,' 'spirit of divination,' or 'pythonic spirit,' are of apostolic sanction and use. And as to demons being diseases, physical maladies, lunacies, &c. it is so fanciful and unfeasible as scarcely to be worthy of reply. Did a legion of lunacies or maladies enter the swine, or beg not to be tormented before the time? Or did the dumb lunacy speak and utter divinations? &c. &c. I could not consent to reason with any one on such phantastic assumptions. There must be some ingenuity, some plausibility, or some human authority attached to any proposition or assumption to merit a reply. I must, on hearing one of Dr. Doubty's philosophy, reason or declaim so illogically, and on seeing him act with so much passion and feeling, conclude that our arguments are truly irrefragable and convincing. But I would not be regarded as having at all exhausted my evidence, or even stated all my arguments: but it would seem that the present occasion calls for no more, and unless on special request I do not intend to occupy much more of your attention on the present occasion. A. C.

[TO BE CONTINUED.]

ELDER MARCHER'S REASONS FOR LEAVING THE BAPTISTS.

Elder Marcher has been laboring among the Baptists for twenty-six years. He has preached in eighteen States of the Union, and is known to many of the most distinguished Baptist ministers in the country, from a number of whom he has very flattering testimonials of his piety, moral excellence, and labors in the gospel. He has had his share of persecutions too, both in the Canadas and in the States, as a minister, from some of the Baptists; while sustained and commended by many of their most influential men, whose various notices I have seen under their own hands, and in print. I consider him an acquisition to the cause of reform. His didactic talents,—his age, his experience, his piety, his great interest in the elevation of the standard of piety, of righteousness and holiness in the church—qualify him for usefulness, great usefulness in many places. He is well read in the sacred scriptures. He has been a diligent and successful student of God's book; and can bring out of his treasury things new and old. His plain and unaffected piety, and general demeanor, make him very acceptable to me, and, I doubt not, will make him acceptable to many others. We have had the pleasure of hearing him speak twice to the congregation at Bethany, and therefore testify of what we have ourselves heard and seen, as well as from what we have learned from others.

Having suffered much from organized opposition in years past, he seems to look upon ecclesiastic organizations with the dread of fire and burning before his eyes. But he does not make the abuse of power of any sort an argument against it. Fathers have killed their children, and masters have tyrannized over all sorts of servants, free and bond; and shall we for this repudiate both paternal and magisterial authority!

My views of church organization, of its importance and necessity, are corroborated by every day's experience and observation. We have a good theory of church organization. We have placed the fountain of authority in the people. But no community ever did or ever can accomplish any thing by latent authority. Men will as soon set the ocean on fire by its latent caloric, as govern themselves by latent authority. This latent authority must be disengaged, and concentrated in deacons, evangelists, pastors, overseers. But authority in Christ's kingdom is derived not from the Pope, nor the council, nor the synod, nor the Presbytery, nor the diocesan prelate, but from the Lord, through his people. But when constitutionally communicated, it must be submitted to. It cannot both be communicated and retained.

The best means of co-operative organization between congregations is a desideratum, to which, as a community, we have not attained. In the want of it, we are suffering much; and as some there are in all communities disposed to oppose every thing that may be introduced which they happen neither to comprehend nor to like, it is expedient that efforts be made to enlighten the dissidents, that our action on this great and most important point may be intelligent, scriptural, and harmonious. All feel the need of it. And can we not ascertain what ought to be done to preserve union, harmony, and co-operation throughout all the churches, so far as such union and co-operation are necessary and desirable for the purposes of promoting the best interests of our Lord's kingdom in the world.

But I am straying off from my object. I desire to introduce this venerable and worthy minister of Christ to the acquaintance and special attention of the brethren. He is well qualified to render essential service in many congregations, and to build up the brethren in the knowledge and faith of Christ. After several years acquaintance with our brethren, and their views of divine truth, he is willing to co-operate with them in building up primitive Christianity, in letter and spirit, in principle and practice. He will go heartily with them into the work of personal, family, and congregational reformation, according to the scriptures. His love of that book, and his zeal for its being the only confession of faith, form of discipline, of sound words, and good government, cannot but commend him to all the holy brethren. May the Lord make him a still greater blessing to the cause of truth; and may the brethren receive him with all kindness, and hold him in esteem for his work's sake. A. C.

BROTHER CAMPBELL:

As I know your columns are open to promote the interests of the Bible, and the cause of free discussion, please give the following an insertion in the Harbinger.

Green Town, Columbiana county, Ohio, 5th April, 1844.

DEAR BRETHREN,

"Grace unto you, and peace from God our Father, and the Lord Jesus Christ." I have long lamented that both church and individual improvement in divine things should be hindered, and the interests of truth oppressed, by the burdensome influence of church honors and standing, in the Baptist denomination. If I may contribute to the correction of this evil, I make an offering of mine (poor as it is) upon the altar of truth. This is one design of the present epistle. But I have a higher motive—I desire to be useful to all lovers of the Bible, as opportunities offer, and submit to you, brethren, the reason for this my opposition to the systems of men.

First, then, I have deeply regretted that this evil (among us) should have more dominion over our faith than the Bible; and having observed that such influences grow in their claims, you will not, I hope, censure me, as a lover of God's word, to assist in correcting this great and growing evil, by *identifying myself with the Bible, and the Bible only*, as sufficient for the perfection of saints and the salvation of sinners;—for these purposes, it is denominated perfect. To unite, then, upon the Bible, and "with all in every place who follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart," is my present desire. And I would, moreover say, that having long labored and suffered in a discipline that cannot be improved; (for in this Jesus, though a son, "yet learned obedience by the things that he suffered;") I have received instruction, that, however needful in the estimation of good men they may be, large and powerful organizations to further the interests of the church, are liable (even under the eye of a wakeful jealousy) to be perverted by the antichristian spirit into a secret and hidden depository of power, and thus to usurp the authority of the Great Head of the Church. To come out of this evil, brethren, I have long been anxious, and thus to obey the commandments of the Lord. This needs no apology when we remember who has said, "If ye love me, ye will keep my commandments."

I might further state for *your benefit*, not that I should indulge in complaint either in dwelling upon my troubles or the cause or causes which produced them; for any man who purposes to follow the Bible, and the Bible only, where it leads, must expect opposition in such a world as this; for the Lord himself was oppressed, afflicted, despised, and rejected of men. The Bible has produced in my own mind convictions, which, when followed, have led me from my own people; to strangers, and into congregations which but a few years ago I should have felt reluctant to mingle with in the services of religion. But allow me further to observe, the Baptist denomination has been to me a school, in which I have learned that unscriptural bonds of union, large organizations of power, councils, enactments, opinions, authorities of men, talents, reputation, ministers, associations, churches, offices in the church, sectarian feeling, denominational pride, titles of distinction, high places, unscriptural governments, covetousness, worldly-mindedness, secular measures by which flesh is made the arm of the church; "covered with a covering, but not of God's spirit;" perverted public opinion, power of the press; may all be skilfully concentrated to build up a party. I say, all this may be combined in one great denominational power, and made available to *arm* decayed churches, *factions* and, *numbers*, with the power of the whole. I sicken when I know the effects they produce, to *raise* the price of reputation, to *lower* the standard of godliness, and to produce a perilous influence to intimidate and make hypocritical the ministry of truth.—Fearing the Lord, adhering to the Bible, exiled from the patronage of the church, years of privation and suffering in myself and family, I have fled from ecclesiastical domination, sought the labors of the ministry as by stealth, and as exiled to new countries and states from the operations of power, and to seek employment in the service of the truth. Praised be the Lord, and grateful thanks to that unassociated goodness which I have enjoyed from ministers, churches and individuals in the Baptist denomination, who have sustained and often raised my sinking spirit by their humanity and mercy, when organizations would show none.

Alliances of power feed the spirit which says, "I sit a queen, and am no widow, and shall see no sorrow!" To signify my wish, then, that whilst I love and respect my Brethren, I may not be blamed for fearing a power hostile to the meek and lowly nature of the religion of Jesus; it may also serve to abate a spirit of opposition, I having a standing in a church, and through that connected with the Huron association, to say, I resign it; and to signify this is another object of my letter.

I now appeal to the Bible, and its friends, as heaven's appointed remedy for strifes, emulations, and the contentions of Zion, as the moral light and centre of the church of the Lord Jesus; for while it is at variance with itself, the word of God in all its parts is harmonious, and substantially the same, I may not do wrong to regard it as the best source of authority, and to labor in its service. When I need protection, it reveals the "shadow of the Almighty." It gives power when weak in human favor; if I have faith, I may be "strong in the Lord." Must I contend for the faith? The Bible furnishes me with "the sword of the Spirit," and "the ministration of the Spirit." Do I need for its service the quickening of the divine Spirit as a sanctifier?—"Sanctify them through thy truth." Am I in sorrows? It reveals the Comforter. Our heavenly Father gives his Holy Spirit to them that ask him. Do I need efficiency in my labors? I have promised in the word the washings of regeneration and renewings of the Holy Spirit. Have I opposers? "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Am I ignorant? The Saviour says, "Learn of me." Do I wish to win souls? The Bible has its lessons—"Be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves." Am I poor? "The earth is the Lord's, and the fulness thereof." Am I oppressed? "The Lord will deliver the poor from him that is too strong for him." Am I exiled from the favor of the church, unrighteously? "The Lord will take me up." Am I a homeless wanderer? The Lord commanded Moab to favor his outcasts. Am I deprived of domestic comforts? It can be made up in "brethren, sisters, and mothers," in Christ. Am I walking 'in darkness?" "The Lord is my light and my salvation."

How full of the treasures of knowledge, of comfort, yea, of "all things pertaining to life and godliness," is the Bible! O may I understand it better; love it more; for it is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. O to be armed with its pureness, its knowledge, its long-suffering, its kindness, its holy influence, its love unfeigned, its word of truth, its power of God, its armor of righteousness on the right hand and on the left.

And now, dear brethren, I thank you for the standing I have had among you. The thought of parting I feel in the affections. Let me find an apology in your Christian minds, in that the believer "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season," the fruits of liberality. I have long outgrown sectarianism; and now I relinquish the form. I have long concentrated my anxieties upon the excellency of the authority of the Lord. I ought, then, to grow by "holding the head, from which all the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God.

And now, dear brethren, as I believe you are not conscious of religiously living under an influence unlike the mild and gentle reign of heaven, I desired to turn your attention to the subject as I view it. You will also excuse my addressing you through the periodical of another denomination. I do so because it favors free discussion, and comes into most of your neighborhoods. Be friendly with the Disciples, and I doubt not you may have it to read by your own fire sides.

Respectfully and gratefully yours.

GEO. H. MARCHER.

"If an offence come of the truth, better is it that the offence come, than the truth be concealed."—Jerome.

To the Towns End Baptist Church,
Towns End, Huron county, Ohio.

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THE BIBLE IN COLLEGES.—A GREAT DESIDERATUM.

I believe that in all, or at least in most, of the colleges and universities of the United States of America, and, indeed, in Europe, the Latin and Greek languages, as contained in the ancient classics of Greece and Rome, are made an indispensable part of the course of study, without which no student can graduate. But the Bible—the blessed Bible—does not, I believe, occupy, in the *original* languages, or those in which it was written, as a classic, any part of the collegiate course! What a great and lamentable defect is this! Why exclude this, incomparably the best of all the ancient classics? Are not the *originals*, in which are contained *all the revelations* of the Creator of the universe to the inhabitants of our globe, most worthy of all attention? How poor by their side, are all the riches of Latin and Grecian lore! How *incomplete* should that education be considered, of which the Bible does not form a prominent part! How dark must that mind be, unilluminated by the rays of the sun of righteousness, beaming forth from the pages of this, the *only* volume dictated by the Spirit of God!

"Most wondrous book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely; the only star which rose on Time,
And, on its dark and troubled billows, still,
As generation drifting swiftly by
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye."

The whole Bible, in the *original* languages in which it was written, or which we now have it, the Hebrew of the Old Testament and the Greek of the New, should form a part of the course of study in *all* colleges and universities, without which *no* student should be permitted to graduate. The beneficial effects of this would soon be apparent. Graduates and students, instead of leaving college with their heads stored with perhaps little more than Pagan lore, would leave it with their minds imbued, more or less, with the divine science of heaven—the glorious revelations of the Almighty Father of the universe. And instead of leaving with a *moral* character no better, perhaps worse, as is too often the case, than when they entered, they would probably go away with the seeds of religious truth deeply sown in the rich soil of the heart, or already springing up and producing the precious fruits of righteousness and holiness. Our colleges would then become what they should be,—schools of training for the immortal mind; not for *time* only, but for a vast and endless ETERNITY.

Another advantage from the thorough reading and study of the Bible, in the original, in colleges: It would have a great tendency to neutralize and correct the errors and vices—often fatal to the moral and religious character—into which the student of the Greek and Roman classics too frequently falls. It would also exalt the Bible more to the rank of a *classic* in the mind of the student, by reading it in the originals. It would create more of that veneration, and excite more of that reverence, for it, which belongs to it, and with which the mind regards the ancient classics. And, what is not the least, the reading of the Bible in the originals, would enable the student to judge better of the true meaning and design of its contents, and aid in bringing about Christian union. The Hebrew language, too, the language of the Old Testament, is most worthy of attention. It is the most ancient in the world of which we have any account, and the language, most probably, of the progenitors of the human race. It is the language, too, of the long list of prophets, who for so many ages foretold the coming of the Messiah and the glories of his reign, which is to result in the righteousness, redemption, and salvation, of a lost and dying world.

HETA.

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AMERICAN AND FOREIGN BIBLE SOCIETY.

BROTHER TUCKER, agent for the American and Foreign Bible Society, recently paid us a visit at Bethany. The church has resolved itself into a Bible society, auxiliary to the aforesaid A. & F. B. Society, and formed a list of subscribers. This greatest and best of works—the sending the Bible, fairly translated, into all lands and languages, is a most sublime and philanthropic affair. It is hard to conceive of a Christian man looking coldly upon such a humane and exalted enterprize. I do hope our brethren in all places will stand foremost in this great and good work. Our Baptist brethren and we can very conscientiously and religiously co-operate in this excellent scheme of blessings. We and they harmonize in all our views of translation and distribution of the scriptures without note or comment. They are making great exertions. Since 1837, they have distributed $125.000 worth of translations and Bibles at home and abroad. More good is done since the division than before. I am not only a life member, but a life director, in both the old and the new Bible Societies. I pray God to bless and prosper them both, and to bless and prosper every man that supports them as a Christian ought, till God's word is read, and preached, and heard in every land and language under heaven.

A. C.

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DEBATE IN OHIO.

In the month of October last, a very interesting debate on the subject of Baptism, of several days continuance, took place in a Presbyterian meeting-house, in Harrison county, between the Reverend Mr. Nevins, President of New Athens College, in the same county, and Elder J. Hartzell, of Trumbull county, Ohio. The former, a Presbyterian minister; the latter, a Disciple of Christ. A large audience was in attendance; and the conviction was very general *among all parties* that Mr. Nevins was not adequate to the task he had undertaken. The Presbyterians attributed the failure, not to the cause, but to the man. I have understood since my return home, that brother Hartzell has been induced by the solicitation of several persons, to have printed a synopsis of his arguments which he read from his manuscript, of something less than an hour's reading. I have learned from those present, that to the matters collected in this synopsis no reply was made. It is thought it will make a very useful tract on the subject; and as it is to be sold for 6¼ cents, and, of course, for less by the quantity, I have no doubt, from the enlightened understanding and sententious style of brother Hartzell, this tract will be read with much interest and profit by many. I am sorry that the discussion and tract were not noticed at an earlier date. But to-day, April 23d, is the first time that I have seen any communication on the subject.

A. C.

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PROPOSITION TO THE BRETHREN IN KENTUCKY, OHIO AND MISSOURI.

The New Hymn-Book, in its present form, having been more freely circulated in Kentucky, Ohio and Missouri, than in the other States, though freely circulated in all;—we propose that, if, in the yearly meetings of the three States above mentioned, a young man be selected in each State, in whose natural gifts and piety the brethren have full confidence, and who is willing to devote his life to the ministry of the word and the great work of religious reformation now in progress, and send him to Bethany College; they shall receive their board and education out of the nett proceeds of the sale of the said Hymn Book at this institution, from and after the commencement of the next session, until they are severally qualified with the necessary education to give them a free and equal chance of competition in these respects with the educated ministry of the country. A few such men are wanting every where, as all the brethren know; and we desire, as far as our means will enable us, to increase the number of such men amongst us. It is our intention to extend similar opportunities to other States, as far as our ability and their liberality to this institution will authorize us. If this College were endowed with the means of extending education to as many persons as are calling for it all over the land, there is no calculation of the advantages that might accrue to the best interests of society, to the furtherance of the cause of reformation all over the land. Will the brethren think of this timeously, and suffer us not to lose years which we would now cheerfully devote to this great and benevolent enterprize. They may have reasons to regret lost time, and lost advantages, when regret will be unavailing.

A. C.

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REMINISCENCES OF TOURS IN 1843.

MY BELOVED BROTHER:

IT is now about a year since I commenced an agency for Bethany College and the Millennial Harbinger. Having now a respite, and enjoying the society of my little family, I feel inclined to take a retrospect of the scenes through which I passed, and cull a few of the impressions received during my tours. I left Bethany in February of 1843, took a boat at Wheeling, and in a few days was landed at Louisville, from whence I proceeded to a few points in Indiana, much refreshed in my interviews with the brethren.—The second advent views of Mr. Miller were promulged and advocated, but there did not appear to be much excitement relative to them. Returning to Louisville, I proceeded through the middle and upper counties of Kentucky. Many lovely exhibitions of Christian character are to be met with throughout Kentucky; and, among them, are none more conspicuous than hospitality. You are reminded constantly of the exhortations of the apostles to cultivate this grace, by witnessing the hearty exercise of it. Our brethren, at many of the places I visited, had erected very comfortable meeting houses, and the erection of many others was contemplated. This, certainly, is a most pleasing state of things, and is one proof, among others, of a real interest in the cause of the Lord. To see professing Christians dwelling in houses fitted up in the most splendid manner, and when they assemble to worship the Lord, meeting in a house deserted as unfit to reside in, or in a house erected as a place of worship, but left in an unfinished state for years, destitute of windows, comfortable seats, stoves, or fire places, is calculated to produce the painful reflection, that they honor themselves more than they honor the Lord.

Such should ponder on the exhortations of the prophet Haggai, given in his days, when the people neglected the house of the Lord, saying, "The time is not come, that the Lord's house should be built. Is it time for you, O ye! to dwell in your ceiled houses, and this house lie waste?" The prophet desired them to reflect on the consequences of their neglect: They had sown much, but brought in little; they ate, but had not enough; they drank, but were not satisfied; they clothed, but were not warmed; they earned wages, but it was to put them in bags full of holes. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. *Therefore* heaven imparts not dew, nor the earth fruit; rain is withheld from the land; its productions suffer. Such were the consequences in the days of Haggai for neglecting the Lord's house, and it is written for our admonition, upon whom the ends of the world are come.

The brethren in Kentucky are impressed with the importance of sustaining their evangelists; and the consequence is, that they have devout, talented, and energetic men in the field of labor,—men whose energies are not divided, so much as in many other places, by entanglements with the affairs of this world. The powers of their minds are concentrated upon the Living Oracles, disciplined in acquiring as well as in imparting their contents. The result is, that there are few places where the truth is more ably or successfully advocated. It is true, that there, as well as in many other places, rather more attention has been given to proselyting than to teaching; and perhaps the earnest desire to proselyte has superinduced the use of means, at times, the legitimacy of which might well be questioned. But as a general rule, from what I could see and learn, the glorious facts of the gospel of our blessed Lord are proclaimed, and appeals made whose tendency is to produce an energy of feeling corresponding with the convictions of the facts.

There are many who are strenuous advocates of the principles of the reformation, intelligent respecting its characteristic features, but who need appeals to rouse them up to action, to prompt them not only to believe but to obey; and our evangelists find it necessary, following the example of Peter, not only to testify, but exhort such to save themselves from destruction. This is done, and done, too, with great power and effect in numbers of instances. It is pleasing to behold what general intelligence prevails amidst the brethren, (though its prevalence might be greater;) and to me it appeared to be illustrative of a remark I once heard from the pulpit, viz. that wherever you found a reader of the Bible, there you would find a thinking person. As all truth is related, does not the mind acquire the power of discriminating truth of every kind by its familiarity with the great, grand, and glorious truths presented on the pages of the sacred oracles?

Let us here introduce what we find recorded in the 119th Psalm: "Thou, through thy commandments, hast made me wiser than mine enemies: I have more understanding than all my teachers; for thy testimonies are my meditation: I understand more than the ancients, be-

cause I keep thy precepts. Through thy precepts, I get understanding; therefore I hate every false way. Thy testimonies are most excellent; therefore doth my soul keep them. The entrance of thy word giveth light; it giveth understanding unto the simple." Such was the experience of him who penned this psalm: and such will be that of all who love the word of the Lord as he loved it. Blessed is the man whose delight is in the law of the Lord, and who meditates on it day and night: whatsoever he doth shall prosper.

Kentucky is quite an agricultural state. The soil being of the most fertile and enduring character, and the Kentuckians talented, enterprising, and persevering, agriculture is in a thriving and prosperous condition. How beautiful are many portions of the state! The tendency of most of all the associations is to excite in the mind a fondness for rural life. Their woodland pastures, full of the noblest kind of stock, and their well arranged fields, yielding all the necessaries of life, recall to the mind continually the bountiful benefactor of these blessings, and the soul swells with constant emotions of love and gratitude to him. Considerable attention is given to education throughout Kentucky, in a private way. Teachers are very liberally sustained, and many talented men, whose only wealth consists in their talents, are drawn thither, to distribute the imperishable wealth of their intellects in exchange for that which enables them to supply their ordinary wants, elevate their conditions, and be fitted for extensive fields of usefulness. Is not this an honor to any community? For, in the emphatic language of a certain writer, *How can* learned men *live* without patronage? Can they, while they are engaged night and day in laborious studies for the benefit of the public—can they, like the camelion, live on air? Could Fulton have lived on air while, in the solitude of his closet, he invented a machine by which the powerful agent of steam could be applied to the purposes of navigation? Could Christopher Columbus have lived on air while he was planning, investigating, and maturing his theory of a new world? Examine learned men; handle them. You perceive they are not mere spirits; they have flesh and bones as well as other men. They need to eat, and drink, and sleep, and have comfortable apparel, and houses to shelter them, as much as other men. Away, then, with that doctrine, which prevails to some considerable extent, that learned men can support themselves *without* patronage, though they spend their *whole* time, and wear out their lives in the service of the public.—Away, I say, with such a doctrine. It is an *abominable* doctrine. It is *cruel* as the grave. It bears on its front the remorseless and unpitying image of Algerine barbarity, and the man who would adopt it into his creed must be as hard hearted as a hyena. If the services of students are worth anything, they are worth money—they are worth a livelihood. If a community value education at all,—unless they are willing that schools and colleges should crumble into dust, that books should be burned up, that the light of science should go out in the everlasting darkness of ignorance and barbarism,—they WILL patronize—liberally patronize learned men. A people that will NOT do it, are near to heathenism. If any community on earth can see a class of men among them growing pale and emaciated over the midnight lamp, and wearing themselves out in the public service, and if that community shall feel that they are bound by no *imperative obligations to patronize* *and support* that class of men, the blackest ingratitude is stamped upon their character; they are near to heathenism. I care not how enlightened they may think themselves, they are near to barbarism and—to RUIN.

Great interest prevails throughout Kentucky and Tennessee in reference to Bethany College. It is thought by many to be the commencement of an entire reformation in the literary institutions of our land, and destined to exert a powerful influence in moulding and forming character qualified to fill the most important posts in society. The pressure of the times has hitherto prevented many from sending pupils or giving pecuniary aid to this institution who purpose doing so.

It is pleasing to behold how many are desirous of being identified with the institution. The respect that is paid to the Bible, basing the moral culture on the facts, precepts, and promises of the holy book, is a feature that gives it such a pre-eminence in the minds of so many persons. Youths have their minds filled with all the illustrious examples, together with all the glorious maxims and precepts, presented in the word of God. The impress of these things exerts a formative influence of the most happy character. The mind imbibes a love for every thing praiseworthy, and a hatred for every thing not truly so.—Hence every principle of science, instead of being perverted, will be applied to good and useful purposes, that have for their object the improvement and happiness of mankind.

There is great necessity throughout the middle, but especially throughout the western district of Tennessee, for sound minded men—men who love their Bible, understand its contents, and who are able to communicate, fully and clearly, what they do understand. There are a few such now in the field; but, it being extensive, many more might be employed, reaping a rich harvest of souls for eternal life.

In some portions of Kentucky, as well as Tennessee, the brethren need to be reminded of the admonition of Paul, not to neglect the assembling of themselves together, as the manner of some is; for they are not careful to meet every Lord's day, to break the loaf and attend to the ordinances. Many are, however, awaking up to the importance of doing so, and it is to be hoped that, wherever this state of things exists, an entire reformation will take place. How can Christians deprive themselves of a privilege so great!

I never witnessed a greater desire than I saw manifested to see and possess the debate which occurred at Lexington. It would be difficult to estimate the amount of good that may be accomplished through its instrumentality. May our good and gracious Father, in his good providence, speed its way to every community whose minds have been distracted and disturbed by the various questions discussed. But, as brevity was my intention, I will here close, abiding

Yours in the Lord.

C. D. H.

* * *

SELF-MADE MEN.

COLUMBUS was a weaver; Franklin, a journeyman printer; Masillon, as well as Fletcher, arose amidst the humblest vocations; Niebuhr was a peasant; Sextus V. was employed in keeping swine; Rollin was the son of a cutler; Ferguson and Burns, Scottish poets, were shepherds; Æsop was a slave; Homer was a beggar; Daniel Defoe was apprentice to a hosier; Demosthenes was the son of a cutler; Hogarth, an engraver of pewter pots; Virgil was the son of a baker; Gay was an apprentice to a silk mercer; Ben Johnson was a bricklayer; Porson was son of a parish clerk; Prideaux was employed to sweep Exeter College; Akenside was the son of a butcher; Pope was the son of a merchant; Cervantes was a common soldier; Gifford and Bloomfield were shoemakers; Howard was apprentice to a grocer; Halley was the son of a scapboiler; Richard Arkwright was a barber for a number of years.

ANTIQUITIES OF EGYPT.

The ruins of Egypt demonstrate at this hour its ancient greatness. It seems, on entering one of its temples, as if the labors of the builders had been suddenly interrupted, and they would speedily return to resume their toils. Fragments of edifices brought down to desolation nearly three thousand years ago, have the freshness of recent completion. Paintings, covering the walls of buildings which have been roofless for ages, still remain undefaced. In them are depicted the various processes of the mechanical arts practised by the people. Books, household utensils, the tools of the artificer, the colors and reeds of sacred scribes, models of dwellings, granaries, boats, with various articles of luxury, all indicative of high civilization, have been taken from the tombs. It is manifest that manufactures had advanced to the production of open linen, embroidered with a dark-threaded worsted; tastefully inlaying of wood; the making of glass, and the counterfeiting of amethysts and other precious stones. Who then can deny to the country in which these various objects appear, the claim to an early and distinguished elevation? Nor was it attained for self alone; its advancement secured the progress of multitudes within the range of its widely extended influence. If Egypt appeared as the mistress of knowledge and arts, Greece, of whom so many nations have borrowed intelligence, from whose stores Rome derived its eruditions; Greece was content to sit down at the feet af Egypt in the character of a disciple.

INFLUENCE OF WOMEN.

If men hold the political power of society, women have mainly in their hands the more important moral power. There cannot be a moral community where they are licentious; there cannot be a refined society where they are neglected and ignorant. Upon them depend the earliest education and first impressions of their children. They regulate or materially influence the principles, opinions, and manners of their husbands and their sons. Thus the sound and healthful state of society depend on them. It is a remarkable historical fact, that the wife of

Oliver Cromwell endeavored to recall the exile king; and all his children, save one, were loyal. We must believe they derived their feelings from their mother. Alfred, one of the most extraordinary men of his age, who rescued his country from her enemies by his courage, and by his wisdom and energy raised her from extreme barbarism to a high degree of civilization, in his youth was given to idleness and dissipation. His mother roused in him the ambition and virtue that made him the admiration of the world for a thousand years. Napoleon said that to the manner in which his mother formed him at an early age, he principally owed his subsequent elevation. It was his opinion that the future good or bad conduct of a child depends upon the mother.

Mothers, while you are proud of this distinction, remember the responsibility it imposes on you. Be worthy of it.—*Judge Hopkinton.*

NOTICE TO CORRESPONDENTS.

SILAS, and other correspodents are necessarily deferred. Numerous letters which arrived here during my absence, of a sentimental character, doctrinal, and polemical, are on hand, not yet disposed of. The public know not the number of my correspondents, nor the variety and number of my duties and avocations. Two clerks are in constant attendance upon the business part of my correspondence; but the other parts are piled up, waiting for their turn. The mill is full, and the waters are low, and the time of discharge is yet in the future. I now despair of two things:—of being able to please half of my correspondents; and of finding time to adjudicate matters referred to me. In the latter case, I claim the benefit of the bankrupt laws, in a figurative sense. I cannot pay one cent in the dollar, and therefore I inform all my readers that I will not, because I cannot, arbitrate any difficulties whatever. I may write opinions; but will decide no cases.

By the way, Judge Banks, of Pennsylvania, has confirmed, in the main, my Review of Judge Lewis' Decision, by deciding a similar case in direct contravention of the opinion of Judge Lewis.

A. C.

BETHANY COLLEGE.

THE resignation of the Steward of this institution was announced in the last number of the Millennial Harbinger. The PATRON of the Primary Department having also resigned, proposals will be received for both offices. Testimonials of high moral excellence and capacity will be essential to a successful application.

A. C.

NEWS FROM THE CHURCHES.

Hannibal, Missouri, March 21, 1844.

One year ago, this month, our congregation was organized with eight members We now number 50 May the good Lord enable us all to "love the principles of the doctrine of Christ, and go on to perfection," is my ardent prayer.

D. T. MORTON.

Houston, Illinois, March 16, 1844

There have been very recently four or five additions to the church at Columbus, and five or six to the church near Ursa, Adams county. We hope for better times here

H. A. CYRUS.

OBITUARY.

Little Muddy, Illinois, January, 1844.

ELDER PHILIP MULKEY fell asleep in Jesus, at his residence in Franklin county, Illinois, on the evening of the 26th of the present month, in the 69th year of his age, having spent his life since early youth in the service of the Redeemer. Father Mulkey is supposed to have been the first who taught the ancient gospel in Tennessee. He was also the father of the restoration in the south of Illinois. Many churches in both those states were planted by him, and many followers of Christ regard him as their spiritual father. He suffered a long illness with patience, looking forward with joyous anticipation of that redemption which was drawing nigh 'Blessed are the dead who die in the Lord, for they rest from their labors and their works follow them!' L. A. H.

MISS SARAH LOUISA PENDLETON.

'Often has the messenger of mortality given painful proof that the human family is doomed to death—that there is 'one event unto all'—and that exalted virtue, polished by personal accomplishments, and crowned with piety, must yield to the common lot."

The death of our beloved sister, whose name stands at the head of this article, is but additional evidence of this melancholy truth But we have cause to praise the Lord for his goodness and mercy. We are still spared and permitted with pious emotions to contemplate the circumstances attending her death, and to rejoice that God was there.

Miss PENDLETON, at the age of 18, nearly four years ago, though blessed with all that this world affords, discovered the vanity of all temporal things, turned her thoughts to those that are eternal; and after a prayerful examination of God's good Book, was brought to see that she was "lost, ruined, and undone," but that Jesus had died to save her. An opportunity soon offered—she confessed the name of her Saviour, and was buried in the liquid grave. From that time till her death she was indeed an ornament to the church, useful in the circle in which she lived, and dearly beloved by all who knew her.

Throughout a long and painful illness, she was not only resigned, but cheerful; and though she was perfectly conscious of the rapid approach of death, which relieved her from all her sufferings on the morning of the 4th inst. at Cuckooville, in the county of Louisa, Va , calm and composed, with the full assurance of happiness beyond the grave, she fell asleep in the arms of Jesus.

A few of her expressions in prospect of this solemn event, will best serve to represent her state of mind. To a religious friend standing by, she said, 'Tell my dear mother I am willing to die and go to my heavenly Father. I know that I have been a great sinner, but my trust is in Jesus. I had hoped to outlive my mother to comfort her in old age; but God's will, not mine, be done. She exhorted the domestics that stood round, and all present, to prepare to meet her To the writer of the obituary, who approached her bed a short time before she expired, she said, 'I am dying—tell my uncle J—— and the children farewell—tell him I die in the hope of my Saviour.' A pause ensued. She turned her eyes swimming in death, and said, 'I want to hear one more prayer before I die.' A short prayer was offered at the throne of grace, during which she listened with profound attention; and in a little while her spirit, that seemed lingering between earth and heaven, ascended to God who gave it.

She has left a widowed mother, five brothers, and many near relations and friends to lament her untimely end.

Pause, reader, whoever you may be, and conclude not too hastily that the object of the writer of this humble tribute is to eulogize the dead No—'tis in part to show the power of the gospel of Christ to prepare the soul for heaven, to destroy the fear of death, and smooth the rough pathway that leads to immortal bliss. Truly may the Christian say with her example before him—

'Jesus can make the dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there '

April 8th, 1844. W. J. P.

I cannot but inscribe upon the melancholy page that records the departure from our world of our truly amiable and excellent sister, my condolence with her aged and bereaved mother, and with a large circle of deeply afflicted relatives Mourn, indeed, they cannot as those who have not the well grounded hope. That bright and joyful day on which I had the pleasure, in the presence of many, of immersing her and several others into the Saviour's death, is engraved upon my memory in the midst of many pleasing associations. Her Christian race, though indeed short, was truly brilliant. Her great attachment to the Bible and its ordinances—her successful cultivation of the excellencies of a Christian spirit—her pious and sanctifying conversations with her associates, partially known to myself and reported to me by several of her intimates, will, I doubt not, give her a long life in the admiration, and, I trust, in the influence of her example upon her numerous acquaintance. The thought of meeting in the Paradise of God with so many of our beloved Christian acquaintances who have left us behind—to say nothing of all the excellent spirits of ancient renown, personally unknown to us, as it seems to me, greatly reconciles us to death, and sometimes almost constrains us to say, "Lord, suffer us to depart in peace, and to join the pure and happy spirits that have gone before us!" A.C.

PROPOSALS,

By D. S. Burnet, of Louisville, Ky., for publishing, in the month of May, the 5th edition, and the 3d stereotype edition of the

CHRISTIAN BAPTIST.

This was the first work of Alexander Campbell;—commenced the 4th July, 1823, and was continued monthly for seven years. Since that time it has been succeeded by the Millennial Harbinger, which has entered upon its fifteenth year, published by brother Campbell. More than twenty other periodicals have been occasioned by it. The Christian Baptist sketched the outline of principles and measures, upon the filling up of which the other periodicals have been since that time engaged. In the nature of the case, in unity of plan and completeness of form, it must be without a rival among its successors. This appears the more obvious when it is recollected that upon its pages were concentrated the intellectual rays now diffused over so many contemporaneous publications. All our gifted writers of that period were contributors to the Christian Baptist, and its editor consecrated his whole genius to its claims. The serial articles on the 'ancient order of things,' and the 'ancient gospel,' with some few similar ones, confer upon it incalculable value, and are, alone, worth the price charged for this edition. Such essays will never be re-written, and he who would feel the full force of those reasons which operated the reformation of this age, would do well to consult the originals.

In the preface of the *Christian System* it is said, "The Christian Baptist, in seven volumes, being the first of these publications, and affording such a *gradual* development of all these principles, is, in the judgment of many of our brethren who have expressed themselves on the subject, better adapted to the whole community, as it now exists, than our other writings. In this judgment I must concur."

In the formation of a Christian library, the Christian Baptist would make a valuable basis; and the terms upon which this edition is sold, puts it into the power of every family to procure it.

TERMS.

The *Christian Baptist*, which was first published in seven unbound volumes, at one dollar each, will be printed on good paper, and substantially bound in one royal octavo volume, in sheep, and sold at $2 50 retail. But to further its circulation, five copies will be given for ten dollars, and but two dollars per copy will be charged for lots of more than five copies. Besides this, the following *premiums* will be given:—

To those who pay cash for 20 copies, one copy.
To those who pay cash for 40 copies, two copies.
To those who pay cash for 50 copies, three copies.

Thus furnishing the fifty copies at the rate of about $1 90 per copy, after the cost of transportation is paid. These reduced prices are designed for those who buy to sell again; but churches and companies, in any number above five, might profit by the arrangement, and secure the book at a low price.

☞ In all cases, except where special contracts are made, the money must accompany the order, or be paid at the time the books are forwarded. And as the price is so much reduced, (the former stereotype edition sold for four dollars,) it is hoped that no one will expect the work upon credit. Preachers will be charged only two dollars for a single copy.

☞ It is hoped that Evangelists, Elders, and Post-Masters, generally, will become interested in the circulation of the Christian Baptist, which now, in cheapness, will vie with the cheapest re-publications that issue from the press in these days of steam. Orders should be sent in as soon as possible.

Address the subscriber, post-paid, at Louisville, Kentucky.

D. S BURNET, *Publisher.*

April 2, 1844.

THE

MILLENNIAL HARBINGER.

THIRD SERIES.

VOL. I. BETHANY, VA., *JUNE*, 1844. No. VI.

ASPECTS OF METHODISM FROM THE INNER TEMPLE.

No. II.

CLASS-MEETING.

IN my last the origin and the authority of the Methodist Class-Meeting were considered at some length. Upon the whole, its origin was ascertained to be of the last age; and its authority, John Wesley. There is no obscurity on the one or the other of these facts. They are, so far as known to me, incontroverted and incontrovertible. The origin and the authority are, therefore, alike *human*, and alike modern. The *wisdom* of the institution, or its adaptation to the genius of human nature, was propounded as the burthen of our present essay.

Christianity, in its conception, nature, and design—in all that constitutes it a divine institution, is the work of one "excellent in counsel and wonderful in working"—of one perfectly acquainted with the human constitution, physical, intellectual, and moral; and of adequate wisdom, power, and benevolence, to give to it absolute perfection, or a perfect adaptation to a being whom he himself had fashioned and made. It is no more susceptible of improvement at the hand or by the wisdom of man, than is the sun, the moon, or the stars of heaven.

It contemplates man as fallen and depraved—as dead and perishing and it sets on foot a system of grace—means of salvation, perfectly suited to such a being. Now of these means a *class of seekers of religion* is none. It is, indeed, an institution founded upon an entire misconception of the whole Christian institution and the present condition of man. I shall, therefore, be at pains to illustrate and sustain this view of the subject. In the first place, then, we must endeavor to ascertain the current signification of the phrase "seeking and getting religion;" a phrase, I am sorry to say, not now confined to the Methodist community.

Religion is a word not often found in the scriptures. Indeed, it occurs in all, but five times. Three of these times it is applied to the

Jews' religion, objectively considered, merely as an institution. It is never applied to the gospel or the Christian institution. It is only twice used subjectively—as in James i. 26, 27—"This man's religion is vain;" and "Pure and undefiled religion before God, even the Father, is to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." This is equivalent to righteousness and humanity. It is, then, never used in the Bible at all in the sense of the Methodist society—as when their getting of religion is the subject in question. To get humanity and mercy is not what they mean; neither to get the Christian institution.

"To seek religion," or "to get religion," is, then, a language wholly alien to Christianity. To seek *faith*, or to seek *moral or pious feelings*, are, indeed, intelligible phrases; but who can unfold the meaning of seeking or getting religion, when neither a new institution or a new order of worship is intended? "To get religion" must, then, mean to get a new heart, or to be converted, or something equivalent. But, then, a new heart or conversion, though essential to salvation, are not what the scriptures or good sense call *religion*. To get the remission of sins, or some assurance of it, seems to be all that is meant by some of those who use this phrase. But what man of Christian knowledge would say that an act of God, conferring remission of sins, is religion!

We are, then, thrown upon the general statements found in the Methodist Discipline to ascertain the meaning of the phrase, as well as the philosophy of a Class-Meeting. The views of the Christian doctrine propounded in their "2d Article of Religion," (Discipline, page 9,) will give us a key to the opening of this mystery. They teach that the Son of God was "*crucified, dead, and buried*, to RECONCILE *his Father to us*." This is the basis of the whole Methodistic system of religion objectively considered. To reconcile the Father Almighty to the human family, was, according to their religion, the end and design of the Messiah's death: therefore, to reconcile God to any particular sinner, is to bring religion to that individual. To effect this reconciliation, is the object of all that seeking, and struggling, and praying, inculcated from the pulpit, upon the seekers, practised in their altars, on their anxious seats, and in their classes, during the six months apprenticeship of the candidates for getting religion.

It requires, indeed, but little attention to the prayers and the ejaculations offered by the leaders, and their exhortations to the seekers, to discover that all the effort is to reconcile God to the party seeking. Their plea seems to be, that they are more willing to be saved than God is to save them; and that he is to be moved to regard them favorably, rather than they to submit to his gracious requisitions. This is a very serious mistake. It is, in my humble opinion, the radical error of the whole system, and pervades not only the class-room operations, but all the movements of their ministry of reconciliation.

Any one of moderate observation and discrimination, methinks, might perceive that a ministry who seek to reconcile God to sinners, and a ministry who seek to reconcile sinners to God, essentially differ in all their conceptions, operations, and designs. The objects towards which all their movements are directed do not more essentially differ, than do the measures and the movements by which they expect to effect a change. Hence originated so much of the Class-Meeting institution as has respect to the conversion of the candidates for church membership. They labor to make God propitious. They believe not the gospel which affirms that "God is in Christ reconciling the world to himself by not imputing to them their trespasses;" but a gospel, if such it may be called, that represents Christ as reconciling God to sinners, and as prescribing to sinners certain means to be by them adopted to secure a reconciliation to them in particular.

The tendency of the two theories is as antipodal as the theories themselves. The one tends to pride and self-congratulation, while the other tends to humility and a grateful acquiescence. The one contemplates God as austere and misanthropic, exacting from his Son the uttermost farthing before he can extend to man a salutary token of his love; while the other admires God as love, and as philanthropically accepting of the offered mediation of his Son to make it compatible with all his excellencies to receive into his favor every sinner that will accept of pardon at his hands in the way of mercy and compassion.—In one sentence, the Methodistic theory beseeches God to be reconciled to us; while the Apostolic beseeches us to be reconciled to him; because he has made his Son a sin-offering for us that we might be justified through him.

To illustrate what we mean, let us suppose a nation in rebellion and revolt whose sovereign is desirous of reconciling them to his government. Regarding their alienation as the work of a wicked traitor machinating their ruin for his own malignant gratification and aggrandizement, by whom they have been led into actual rebellion and to the perpetration of crimes against their constitutional king; he, while reprobating their conduct as injurious to his own dignity and degrading and injurious to themselves, nevertheless, in his exuberant benevolence, commiserates rather than resents their defection, and desires to employ a mediator to reconcile them to himself and restore them to their former amity and allegiance. Meanwhile, his own son, knowing his father's generosity and benignity, kindly proposes himself to effect a reconciliation, and consents to such privations and sufferings as may be necessary either to honor his father's government or to secure the confidence of his disaffected subjects. He appears among them in this office and capacity, and enters upon the work with the greatest good nature and devotion to the interests and honors of both parties—expatiating, indeed, upon the right of the crown, and developing the enormities of their treasonable intentions and acts of disloyalty. Meantime, one class of the rebels take it into their heads that the king is a tyrant and exacting from them terms of submission to which they cannot honorably yield; yet fearing his power, and aware of their own evil deeds, and fearful of the issue, are desirous of making some concession could they only gain a favorable audience—but just as little as would barely suffice to avert the impending indignation. Aware of their own evil intentions and numerous acts of rebellion, they cannot imagine that he, knowing all they have done, can do less than will and seek their utter overthrow and ruin. Thus contemplating the sovereign and themselves, they come to the conclusion that he is their enemy; but imagining his son to be more benevolent and compassionate than his father, they use him and their own best efforts to effect a change in the feelings of their offended sovereign. To placate his indignation, to appease his wrath, and overcome his enmity, is at the bottom of all their efforts, prompted, as they are, not by any kind of affection for him, but through the fear of his just indignation and deserved punishment. Meantime he remonstrates with them on their behaviour, points them to his son as the demonstration of his benevolence, declares him to be his plenipotentiary and representative, and assures them upon his truth and faithfulness that if they will submit to his precepts he will forgive and restore them to their former good standing.

One class of his subjects understanding the proclamation, and acquiescing in it, give in their submission to his overtures of mercy, and are reconciled to him. Another class, misconceiving it, and jaundiced in their feelings towards him by reason of their suspicions, are determined to escape from his displeasure by their own overtures and efforts, and enter into covenant with one another for the purpose of making proposals to him, hoping from some vague conceptions of his mercy, to constrain him into their measures by the force of their arguments and the importunities with which they urge them upon his attention.

Is it not, then, most obvious that these two classes of subjects will have very different views and feelings in all their efforts; and that should the latter imagine themselves to have succeeded in their efforts, they will ever after have very different views of their sovereign and themselves from those entertained by the former? Nay, can the latter, acting under this delusion, be supposed to have the same thorough reconciliation to their sovereign or affection for him, as their more intelligent and confiding companions of the former class? Certainly they cannot. Neither can those class-meeting Methodistic candidates for justification and sanctification be reconciled to God as their fellow-sinners who are properly taught the character of the Lord and the covenant of his mercy. What views and feelings can be more distinguishable than those of A, whose movements towards God commence from a conviction that God is seeking to reconcile him, and those of B, whose movements commence from a conviction that he has to reconcile God to himself?

Jesus said, "God so loved the world that he gave his only begotten Son, that whosoever believes on him might not perish, but have everlasting life." The Messiah is, then, himself the gift and demonstration of the love of God to man. "God," indeed, adored be his name! "is LOVE." Hence says Paul, "*God was in Christ reconciling the world to himself*, not imputing to them their trespasses." How diverse, then, from the aforesaid article of the Methodistic faith—"One Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to *reconcile his Father to us*, and to be a sacrifice not only for original guilt, but for actual sins of men." "To reconcile his Father to us"!—while says Paul, "God was by Christ reconciling us to himself."

This grand mistake is a fundamental one in the system of John Wesley, and has imposed various ceremonies and observances—such as classes and their chiefs; band societies and their covenants; the altar ceremonies and anxious seat; prayers and ejaculations; shouts and screams of artificial agonies; conflicts with the devil, and all manner of corporeal penances, rolling the body, dishevelling the hair, dismantling the person and covering it with dust. These are parts of the process of *getting religion* or of *reconciling God to us*.

But did the subjects of these penances apprehend that God was beseeching them to accept of pardon, beseeching them to submit to the justification which he presented through his Son—that he only desired them to accept of his favor, not willing any of them should perish, but to come to him and live—could they submit to such scenes and transactions? All those prayers offered in these classes for the pardon of the seekers of religion and for the reconciliation of God to them, are not only without precedent in the scriptures of truth, but are also of a most deceptious and injurious tendency. Many rely much upon such prayers, because, as they suppose, "the effectual fervent prayer of a righteous man availeth much;"—ignorant of the fact, that God did not promise to forgive sins without the faith und penitence of the transgressor himself. The most earnest prayer of the most righteous man avails nothing when that prayer is not authorized by the testimony or promise of God. Now God has never promised to forgive any one without faith and repentance, and therefore to pray for such a remission is in the highest degree presumptuous.

Indeed, the custom of calling up persons to be prayed for in order to obtain remission, or justification, or religion, is not only destitute of the authority and expressed approbation of Prophet, or Apostle, but is in direct contravention of all their teachings. We are authorized to offer up prayers, supplications, deprecations, and thanksgivings for *all men*—for kings and all authorities, that we may lead a quiet and peaceable life, in all godliness and honesty. We may pray that they may be enlightened, converted, and saved; but to call persons to a particular seat, or into a class or class-room, to be prayed for, is giving to a change of position and to a human invention an emphasis and importance as unreasonable as it is unchristian. "Without faith it is impossible to please God" in any thing: for every one that approaches God "must believe that he is, and that he is a rewarder of them who diligently seek him."

Moreover, to call upon persons to declare in a class, in the presence of some dozen of auditors, once every week or two, what the exercises of their minds have been during the interval, is not adapted to promote either godly sincerity, Christian experience, or the love of telling the truth. No one likes to tell the same story concerning himself once a week for six months. Very few, indeed, are pleased to report themselves to twelve persons just as they know they are, without equivocation or disguise; and still more inacceptable to tell a worse story of themselves than they hear from their class-mates. Now as the scriptures are seldom or ever read in a class-room—seldom read by many of the members, they can have little good to say of themselves if all the truth be told. How numerous and strong, then, the temptations to equivocation, hypocrisy, and even to falsification!

Besides, the romantic and exaggerated visions, impulses, and experiences reported by some, admired and even envied by the too credulous listeners, present a false and deceitful model of Christian character and experience. To seek after such frames and feelings, or to desire and labor for them, is often but to impose upon oneself a fatal delusion, and to cherish errors of a soul-ruinous tendency. Stories so often and so feelingly and gravely told, in almost the same words, and with the same gestures, however baseless and imaginative, gain credit and are greedily devoured by the hungry appetites that feast upon the marvellous. On these accounts, as well as others which may occur to the observant and reflecting Christian, this primary school of Methodism is to be reprobated as much for its inadaptation to the genius of human nature as for its want of divine authority.

Let no one, however, conclude that we are at all opposed either in theory or practice, to social meetings among Christians, (*not indeed with closed doors, as is now the general fashion in class-meetings,*) for Bible reading, conversation, and social prayers and praises. Such meetings, when properly conducted, are truly edifying and refreshing. But these are very different from meetings got up to drill recruits in a silly round of unmeaning forms and ceremonies, more in the monkish style of auricular confession and ascetic penances, than after the model of any of the laws or customs of the church founded on Apostles and Prophets, the Great Lawgiver himself being the chief corner stone.

A. C.

LATE "RELIGIOUS" DOINGS EASTWARD.

"RELIGIOUS" GAMBLING, FEASTING, &c.

[OMINOUS SIGNS OF THE TIMES—Ed.]

I AM every day becoming more and more convinced of the great necessity of a thorough reformation in religion,—a dissolution of the corrupt sectarian systems of the day, and a restoration of pure, primitive, apostolic Christianity. The different sects and parties, while opposing the progress of the ancient gospel with all their might and means, are themselves filled with gross corruptions! Practices, most palpably anti-Christian, are openly tolerated and sanctioned by both priest and laity! Some eastern papers have just fallen into my hands, containing notices of "doings," revolting to the mind of every humble and devoted disciple of Christ, forbidden by the letter and spirit of the Christian system, and growing out of the corruption of sectarianism. I will give a few extracts.

"The donation parties which were commenced a few years since, in love and kindness to those who have the spiritual charge of the churches, are now greatly deteriorated in many places, and perverted from their original objects. The annual visits are often, now, looked forward to as *scences of enjoyment*, where large numbers of the parishioners in the respective congregations, the converted and the unconverted, will meet together, not to study the word of God, or inquire more perfectly the way of salvation, but to have a *social chat*, indulge their *pride* in the *munificence* of their *gifts*, and *feast* together on the good things provided. Those most able are emulous to give the greater gift; while those the least able are mortified at the scantiness of theirs. Then follows a *card of thanks* in the various *religious* papers, from the various *pastors* who have been thus honored, which stimulates *others* to like acts of *charity!*

"Even the *children* in the Sabbath schools are *feasted*, and are indulged in their sleigh rides in the winter, and excursions in the summer. Here the *table is spread*, and more of the *dainties* of the season, than spiritual food is given them. These things are temptations to the ungodly who desire to enter, that they may partake of the loaves and fishes, like the Jews, who cared more for those things than for the miracles which the Lord did. John vi. 26.

"These things, however, are small evils in comparison, and would not have been noticed at this time, but for the more gross and disgusting scenes of feasting and revelry which have *grown out* of them, and of which *they* were the *germ*,—Church *feasts*, and church *tea-parties*, and church *fairs*, where all the *luxuries* of the day that can please the eye, or administer to the *gratification* of the *appetite*, have taken the place of the old fashioned church fasts. At these fairs, they have their LOTTERIES; sustaining under the holy *garb of religion*, the very system of GAMBLING which Cesar, in many of the States, has prohibited as *too immoral*, even for him. *Gold rings* are inserted in loaf cake, which is sold at exhorbitant prices, on account of the treasure it contains, which will be the portion of him who is so *lucky* as to obtain the piece in which it was inserted. Here congregate the pious (?) and the impious: those that fear God (?) and those that fear him not; the righteous (?) and the unrighteous; the holy (?) and the profane; none are excluded who can *pay* the *fee* of admittance.

"In all our principal cities, these tea-parties are being held. Several have come off at the late Tremont Theatre, Boston, where the society of Mr. Colver, (Free-will Baptist,) meet; and where a *different* system of *theatricals* are in vogue, but which some believe are none the less dangerous to souls, than those formerly there exhibited. A number of the other professed churches have followed the example, so that even the school children have boasted of the good things and fine times they have at their respective churches. At Lowell, after a round of this festivity, one member remarked, in *sober earnest*, that this would be a *grand way* to bring about the *Millennium!*" "The last Zion's Herald (Methodist paper) has an editorial headed, in large letters, 'TEA MEETING AT LYNN,' given by the ladies of the South-street Methodist church, in the Town-Hall, which the editor says, 'was filled with a most interesting assembly,' including *six clergymen*, and 'its sociability was untrammeled.' Again, he says: 'One of the speakers, who had been acquainted with the sainted founders of Methodism in Lynn, remarked emphatically, that he believed their spirits were hovering with delight over this scene of Christian(?) intercourse among their children. The tables were spread bountifully and elegantly. The hall was decorated with evergreens, and portraits of our bishops and distinguished preachers.' The best of it, however, was, they made *seventy-five dollars* clear of all expenses."

The following advertisement appeared in a New York paper:

"Grand Festival, by the Ladies of the 16th street Baptist church, Wednesday evening, January 25th, at the Trivoli Saloon, (the proceeds to go for liquidating the church debt.) *Tickets* to be had at"—

I add another:

"☞ Unprecedented Entertainment at the *United States Hotel*, corner of Pearl and Fulton streets, on Thursday evening, Jan. 25, 1844.

"1. The Ladies of the Nassau street congregation will commence their Annual Festival in the spacious saloons of the United States Hotel, on Thursday evening, the 25th inst., precisely at 7 o'clock. The festival will close at 11 o'clock. The windows on Pearl and Water streets will be brilliantly illuminated.

"2. Professor Bronson, who, by a happy combination of extensive science, with commanding powers of oratory, is attracting multitudes in other parts of the city, has generously tendered his services for the evening. At suitable intervals he will deliver several of his most entertaining and instructive recitations. He will also give an exposition and exemplification of *ventriloquism.*

"3. Professor Nash, whose vocal powers will bear comparison with any musical performer in the United States, has also consented to be present. Several *duets*, *solos*, and other pieces, may be expected during the evening. The Professor will be accompanied by Miss Dobson, on one of Atnill's grand pianos. The sweet and unaffected vocal and musical performances of Miss Dobson would alone enrich any entertainment. *Tickets*, 50 cents for a gentleman, and 25 cents for a lady, may be obtained"——

"This last," it is justly remarked in a comment by a paper on it, "seems to be but the commencement of a *series of feasts* to be held by this Baptist church, where *ventriloquism*, and not religion, will contribute to the entertainments; and the tickets of which are sold at the *bars* of all the principal *hotels.*"

The following is the advertisement of a fair in Rochester, N. Y.

"LADIES FAIR.—ST. JOHN'S CHURCH.—A *rare supper*, at 8 o'clock this (Wednesday) evening. *A splendid Young Deer, fresh from the Alleghanies*, ROASTED WHOLE, will be served up, with *other delicacies.* Tickets for supper, 50 cents."——

"This feast," it is remarked on this, "was held in the church in charge of Mr. Hubbard, and in which Dr. Lucky of Rochester, preached last year: its ostensible object being to raise money to purchase curtains for the pulpit, and other extravagancies for the church. To raise money for such useless extravagancies, more in accordance with the teachings of HER on the *scarlet colored Beast*, than with the example of primitive Christianity, it was necessary to appeal to the carnal appetites of the wicked, to tempt them with feasting and revelry, to contribute to the pride of the church!"

The following is extracted from a published letter of Mr. Miller, the father of the "Second Advent" doctrine:

"One of the D. D.'s in Rochester, Mr. Lucky, of the Methodist church, wrote a pamphlet against Millerism, called his lords and ladies in the house of the Lord, (?) made a great feast of oysters, and other pic-nics, Belshazzar like, drank their coffee and tea, and ate their costly delicacies, and *sold* their ice cream and sweet meats, and his *pamphlet* against the second advent of the dear Saviour. The night before I left, another of the reverend gentlemen had his pic-nic feast, at a public house or hall, and sold as above his tickets, ice cream, and sweet meats."

But enough of such scenes! They illustrate the great and gross corruptions of the sectarian systems now existing; and show, in language too plain to be mistaken, their rapid approximation to the sensuality, carnality, worldly pomp and parade, and lifeless form of Romanism! The spirit of genuine Christianity is fast leaving them; and in proportion as it dies away, will it be supplanted by that of the 'Man of Sin!' This, with the rapid spread of Puseyism in Great Britain and this country; the revival of the powers of the Inquisition in Roman Catholic countries; the intolerant and proscriptive measures in religion adopted by the monarchs of Europe, and the courting of Roman Catholic favor and power by them, shows most conclusively that there will soon be but TWO great parties in the religious world: the advocates and holders of pure and unadulterated Christianity on the one hand, and Romanists on the other!

The time has come when the cry must be loudly uttered, and reiterated:—"COME OUT of her, my people, that ye be *not partakers* of her sins, and that ye *receive not* of her plagues."

A time of trial is coming to the Disciples of Christ, when their faith and courage will be put to the test! For this great crisis, let the "teachers and holders of the true faith prepare themselves by the cultivation of their powers, by a vigilant purity, by a generous and hallowed courage, for that high service of God and man in which they may so soon be called on to ACT, and perhaps to SUFFER; and proclaim to all men alike the infinite urgency of redeeming the time before the arrival of a period, that, to the whole world of idolatry, shall come with a civil ruin, of which the subversion of Jerusalem was but a type; and with a physical destruction that can find no parrallel but in the inevitable fury of the Deluge." RHO.

Let all our brethren that fear the Lord, and understand the spirit of this present age, avoid luxurious living, both at home and abroad, gay and fantastic apparel, costly furniture, and every species of sensual indulgence. Let them take in their sails; for a storm is coming upon this land, more to be dreaded than the Siroco or Levanter of more eastern climes. Alas for the times! when Methodism, and every form of Protestantism, of ancient Puritanism, have so soon run down to the dead level of all manner of conformity to the world.—Splendid churches, rich saloons, well crimsoned pulpits, superb curtains, sublime organs, 'elegant preachers,' well read sermons, well feasted hearers, and polite audiences, have gained the day, and triumphed over reason, conscience, the law, and the gospel.

A. C.

LOCKE ON TOLERATION.

[CONTINUED FROM PAGE 158.]

LET us now consider ARTICLES OF FAITH.

The articles of religion are some of them *practical*, and some *speculative*. Now, though both sorts consist in the knowledge of truth, yet these terminate simply in the understanding; those influence the will and manners. Speculative opinions, therefore, and articles of faith (as they are called) which are required only to be believed, cannot be imposed on any church by the law of the land. For it is absurd that things should be enjoined by laws, which are not in men's power to perform. And to believe this or that to be true does not depend upon our will. But of this enough has been said already. But (will some say) let men at least profess that they believe. A sweet religion indeed, that obliges men to dissemble, and tell lies both to God and man, for the salvation of their souls! If the magistrate thinks to save men thus, he seems to understand little of the way of salvation. And if he does it not in order to save them, why is he so solicitous about the articles of faith as to enact them by a law?

Further: the magistrate ought not to forbid the preaching or professing of any speculative opinions in any church; because they have no manner of relation to the civil rights of the subjects. If a Roman Catholic believes that to be really the body of Christ which another man calls bread, he does no injury thereby to his neighbor. If a Jew does not believe the New Testament to be the word of God, he does not thereby alter any thing in men's civil rights. If a heathen doubt of both Testaments, he is not therefore to be punished as a pernicious citizen. The power of the magistrate, and the estates of the people, may be equally secure, whether any man believe these things or no. I readily grant, that these opinions are false and absurd. But the business of laws is not to provide for truth of opinions, but for the safety and security of the commonwealth, and of every particular man's goods and person. And so it ought to be. For truth, certainly, would do well enough, if she were once left to shift for herself. She seldom has received, and I fear never will receive, much assistance from the power of great men; to whom she is but rarely known, and more rarely welcome. She is not taught by laws, nor has she any need of force to procure her entrance into the minds of men. Errors, indeed, prevail by the assistance of foreign and borrowed succors; but if truth makes not her way into the understanding by her own light, she will be but the weaker for any borrowed force violence can add to her. Thus much for speculative opinions. Let us now proceed to practical ones.

A good life, in which consists not the least part of religion and true piety, concerns also the civil government; and in it lies the safety both of men's souls and of the commonwealth. *Moral actions* belong therefore to the jurisdiction both of the outward and inward court; both of the civil and domestic governor; I mean, both of the magistrate and conscience. Here, therefore, is great danger lest one of these jurisdictions intrench upon the other, and discord arise between the keeper of the public peace and the overseers of souls. But if what has been already said concerning the limits of both these governments be rightly considered, it will easily remove all difficulty in this matter.

Every man has an immortal soul, capable of eternal happiness or misery; whose happiness depending upon his believing and doing those things in this life, which are necessary to the obtaining of God's favor, and are prescribed by God to that end; it follows from thence, 1st. That the observance of these things is the highest obligation that lies upon mankind, and that our utmost care, application, and diligence, ought to be exercised in the search and performance of them; because there is nothing in this world that is of any consideration in comparison with eternity. 2dly. That seeing one man does not violate the right of another, by his erroneous opinions, and undue manner of worship, nor is his perdition any prejudice to another man's affairs; therefore the care of each man's salvation belongs only to himself. But I would not have this understood, as if I meant hereby to condemn all charitable admonitions, and affectionate endeavors to reduce men from errors; which are, indeed, the greatest duty of a Christian. Any one may employ as many exhortations and arguments as he pleases towards the promoting of another man's salvation. But all force and compulsion are to be forborn. Nothing is to be done imperiously. Nobody is obliged in that matter to yield obedience unto the admonitions or injunctions of another, further than he himself is persuaded. Every man, in that, has the supreme and absolute authority of judging for himself. And the reason is, because no body else is concerned in it, nor can receive any prejudice from his conduct therein.

But besides their souls, which are immortal, men have also their temporal lives here upon earth; the state whereof being frail and fleeting, and the duration uncertain, they have need of several outward conveniences to the support thereof, which are to be procured or preserved by pains and industry. For those things that are necessary to the comfortable support of our lives are not the spontaneous products of nature, nor do offer themselves fit and prepared for our use. This part, therefore, draws on another care, and necessarily gives another employment. But the pravity of mankind being such, that they had rather injuriously prey upon the fruits of another man's labors than take pains to provide for themselves; the necessity of preserving men in the possession of what honest industry has acquired, and also of preserving their liberty and strength, whereby they may acquire what they further want, obliges men to enter into society with one another; that by mutual assistance and joint force they may secure unto each other their properties in the things that contribute to the comfort and happiness of this life;—leaving, in the mean while, to every man the care of his own eternal happiness, the attainment whereof can neither be facilitated by another man's industry, nor can the loss of it turn to another man's prejudice, nor the hope of it be forced from him by any external violence. But forasmuch as men thus entering into societies, grounded upon their mutual compacts of assistance, for the defence of their temporal goods, may nevertheless be deprived of them, either by the rapine and fraud of their fellow citizens, or by the hostile violence of foreigners; the remedy of this evil consists in arms, riches, and multitude of citizens; the remedy of the other in laws; and the care of all things relating both to the one and the other, is committed by the society to the civil magistrate. This is the origin, this is the use, and these are the bounds of the legislative (which is the supreme power in every commonwealth). I mean, that provision may be made for the security of each man's private possessions; for the peace, riches, and public commodities of the whole people; and, as much as possible, for the increase of their inward strength against foreign invasions.

These things being thus explained, it is easy to understand to what end the legislative power ought to be directed, and by what measures regulated; and that is the temporal good and outward prosperity of the society; which is the sole reason of men's entering into society, and the only thing they seek and aim at in it. And it is also evident what liberty remains to men in reference to their eternal salvation; and that is, that every one should do what he is in conscience persuaded to be acceptable to the Almighty, on whose good pleasure and acceptance depends his eternal happiness. For obedience is due in the first place to God, and afterwards to the laws.

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ALLEGORICAL PREACHING.

By Samuel Stennett, D. D. Baptist Tract, No. 110. *Philadelphia General Tract Society.*

Dr. Stennett was a very distinguished Baptist preacher of the past century. He died in 1795, aged 68. He succeeded his father, whose pulpit in London he occupied for upwards of 40 years. His father, grand-father, and great-grand-father were dissenting ministers, and suffered much for the truth. Samuel early professed religion, and made great proficiency in the classical and oriental tongues. He was doubtless a worthy servant of God. But we will let this discourse speak for him at present:—

ALLEGORICAL PREACHING.

The pulpit is too often degraded with a kind of language, action, and manner of address, better suited to the familiarity of the market or fire-side, and in some instances to the drollery of the stage, than to the gravity of a Christian assembly. Sermons are made vehicles, not only of trifling puerilities, quaint conceits, and fantastic allusions, but even of idle stories. Figures are applied to that to which they bear no resemblance, or at most but a very obscure and imperfect one. The doctrine of types is treated as if no bounds were to be affixed to a wild imagination, and the preacher were at liberty to impose his own conceits on all the circumstances of the Jewish ritual. The very outlines of a shadow are made the foundation of some important doctrine. Scripture histories are converted into allegories, and an air of mystery is given to the common intercourse and actions of the patriarchs; and even the geography of the Old Testament has a spiritual meaning given to it. And thus the Bible is made to say, in a great variety of forms, what no man of common sense can believe it ever meant to say. At every step the preacher advances, some image is held up to view, taken from common life, dressed in antic form, and adapted rather to disturb than to excite devotion. Or if this is not his aim, but on the contrary his object is to make some truth or duty familiar to his hearers, yet the means defeat the end: for the substance is lost amidst the people's attention to the shadow, and so much time is taken up about the images of things that little is left to investigate the real nature of the things themselves.

Now, one cannot help wondering what should induce men who have any pretensions to sense or seriousness, to adopt a mode of preaching so trifling, indecent, and pernicious. Charity forbids our supposing that they mean to burlesque religion: if, however, they did, they could not take more effectual measures to that end. But we will rather impute the evil to less offensive causes—such as indolence, a fondness for popularity, or a wild conceit that by these means they shall be likely to allure people to the consideration of divine things.

That this is an easy mode of preaching, and requires no great labor or ingenuity, is not to be doubted. A man of slender capacity, with a little natural elocution and a good deal of courage, may easily enough descant for a while upon this or that metaphor, making its several qualities stand for something he has no clear idea of, and knows not how to express in plain language; especially if he has the talent of digressing when occasion requires, and of mingling with his discourse a variety of tales, some ludicrous and others serious. And thus possessed of the art of preaching, pray why should he throw away his time in laborious researches into nature, the word of God, and his own heart? Why should he spend his days and nights in close thought, diligent reading, severe inquiry, and a constant succession of painful exertions? Truly, if this mode of preaching were agreeable either to common sense or scripture, he would be justified in forbearing such labor. But as this is not the case, it would surely be more for his own and the people's advantage, if he was less solicitous about his ease, and applied himself with greater anxiety to his duty. It is the plain language of the Bible—"Give attendance to reading, to exhortation, to doctrine:" 1 Tim. iv. 13. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth:" 2 Tim. ii 15. Labor to get the grounds and reasons of things; to explore their nature, uses, and effects; to state clearly the difference between good and evil; and thus to lead men step by step to the knowledge of God, of Christ, themselves, their interest, duty, and final state.

But it will be said, 'An allegorical declamatory kind of preaching is most pleasing to the common people; and what harm is there in a man's wishing to be popular?' It is indeed to be feared that too many hearers are more pleased with sound than sense, with the shadow than the substance, the false glare of a bold image, than the striking energy of truth. They are more disposed to take things for granted, on the bold assertion of the preacher, than to inquire into the grounds upon which they stand. They feel no weariness in hearing a loose, unconnected, unmeaning harangue; but their spirits are quickly jaded by an attention to close reasoning. In short, if their fancy is pleased and their passions moved, they care not what becomes of their understanding and judgment. This, I say, is the character of too many hearers. But must we accommodate ourselves to such a depraved taste, in order to draw the multitude after us? Is this manly? Is this honest? Is this treating either them or ourselves as we ought? Should we not rather take pains to correct their taste, and to convince them that religion is not a matter of amusement, but of the most serious consideration?

"But," you will say, "we mean to do them good, and what some consider as mere arts of persuasion, may yet, if well timed, have a good effect. The taking men in their own way, adopting their familiar language, surprising them now and then with a bold figure, a sudden turn of thought, a sally of wit, a pleasant tale, or a group of frightful images; all this may succeed and catch their attention, excite their passions, and so gain their good will." True, it may. But having gained your point, what good have you done them? If the business is to stop here, no time being left for the sober discussion of some important truth, and a serious address to the conscience, how is the great end of preaching answered? Your audience is neither wiser nor better. And the great mischief is, too many mistake the pleasurable or painful feelings, which are the mere mechanical effect of your thus practising on their ears and their imagination, for religious impressions. They have been amused and delighted, or surprised and set a wondering, and so instantly conclude they are converted. I am not objecting against an easy pleasant delivery, occasional sallies of imagination, or a temperate use of metaphors; nor am I pleading for a dull, scholastic, systematic treatment of divine truth. But the former extreme is, I think, far more dangerous than the latter, as we shall presently show.

"But," say you, "is not an allegorical mode of preaching scriptural? Did not the prophets, and our Lord Jesus Christ himself, deal much in parables?" True, they did. Nor are we forbidden the use of similitudes: they are on many occasions highly proper and useful. And if you manage them to advantage and in the manner the inspired writers did, you will find this mode of preaching to be of all others the most difficult. A sensible, judicious, profitable treatment of a parable or figure will cost you a great deal of previous thought and study. Nor do I know a better expedient to deter a wild allegorist from the extravagance against which we have been exclaiming, than to oblige him to spend a few hours in adjusting, if he can, all the circumstances of a parable so that it shall agree with itself, and carry clear conviction to the minds of plain hearers. The parables which occur in sacred writ, and particularly those of our Saviour, are most clear, beautiful, and striking. Their excellence consists in a happy union between wisdom and simplicity. Preach after this manner, and all wise and good men will wish you God speed. But I would here remind you that our Lord had particular reasons for speaking so frequently in parables, and that after his ascension, when the veil was taken off the peculiar doctrines of Christianity, another mode of instruction took place. The Apostles, wherever they came, held up the truth in its most plain and simple form, represented things as they were, entering into their nature, qualities, connexions, and evidence, with no other assistance from figure and allegory than was absolutely necessary. If this fact were duly weighed, I think it would check the luxuriance of some good men's imagination in this way, and bring them back to the standard of preaching exhibited in the New Testament.

With respect to those other liberties in preaching of which we have complained, you will be apt to say, "Did not the Prophets *cry aloud and not spare*, and *lift up their voice like a trumpet?* Isaiah lviii. 1. Did they not *smite with their hands and stamp with their feet?* Ezekiel vi. 11. and use many gestures and words adapted to express the violent emotions of their own minds, and to excite similar feelings in their hearers? Did not our Saviour in the last and great day of the feast *stand and cry?* John vii. 37. And was there not a remarkable vehemence in the Apostle Paul's manner of preaching?" All this is true.

But it does by no means warrant what is indecent and unnatural, or indeed the expressing of any earnestness at all when nothing worth hearing is spoken. But admitting that there was something allegorical in the tone, gesture, and actions of the ancient Prophets, as well as in their discourses themselves, and which might be justified by the peculiarity of the occasion and the extraordinary impulse they were under, it does not follow that their manner is to be imitated by us. And I am sure that there is not a single instance to be produced from the New Testament of any thing like those extravagancies against which we protest. Our Lord *stood and cried, If any man thirst, let him come unto me and drink.* There was nothing in his language and manner but was natural, and well agreed with the importance of his subject. And he was so far from being loud and vociferous, that is was prophesied of him, "He shall not strive, nor cry, neither shall any man hear his voice in the streets." Matth. xii. 19, compare with Isai. xlii. 2. And as to the Apostle Paul, let his history be soberly read, and you will be convinced that his zeal, which was very warm, never got the better of his reason, so as to transport him into any of those gross indecencies of which we complain.

And now there remains only one thing more to be noticed, which we hear sometimes urged by some people as an excuse for the indiscreet liberties we wish to correct; and that is, that "this eccentric mode of preaching has been owned for the awakening and converting of sinners." But before this argument can have any force, the fact itself should be fully established. Many have been supposed to be converted, whose subsequent conduct has furnished sad proof to the contrary. Convictions have been mistaken for conversion, and a fit of warm enthusiastic zeal, attended with a temporary external reformation, has been deemed sufficient evidence of a renovation of heart. And thus a supposed fact, or what is rather wished than proved to be a fact, is instantly considered as an incontestable proof of the divine approbation of such preaching. But even admitting the fact, the inference by no means follows. Very unworthy characters have been instruments of great good, and the unjustifiable extravagancies of weak and inconsiderate men have been overruled by divine providence, in some instances, to very salutary purposes. There were those in the Apostle's time who preached the gospel through strife and envy, and to add affliction to his bonds. And so disinterested was that great and good man that he tells us, he nevertheless rejoiced and would rejoice: thereby clearly intimating, that bad as these men's motives were, and improper as their manner might be of preaching the gospel, yet good might arise out of it. But surely the Apostle did not mean to commend either their principles or mode of proceeding. Philip. i. 15–18. The truth is, having made up our mind upon the question what is right; or, in other words, what is agreeable to sound sense and the word of God, it is our duty with all decency and steadiness to oppose the contrary, be the possible censequences thereof what they may. It is not the saying that foolish and extravagant preaching has been the occasion of real good to this or that man, that will justify such preaching. A few possible instances of this sort may indeed console our minds under the evil we are lamenting, but they will not, if we are wise and good men, reconcile us to it.

Having thus seen how it is that men fall into this very improper and unnatural mode of discoursing of the great things of God, it is time to proceed to the chief design of this tract, which is to point out the pernicious tendency of this kind of preaching. Here let me first speak of the allegorical, and then of declamatory preaching.

As to the former, permit me again to observe that I do not mean to lay figures, comparisons, and similitudes under an interdict: they have their use if managed with discretion and moderation. But a failure here is an occasion of many great evils. An intemperate use of figures tends to sensualize the mind and deprave the taste—the misapplication of them gives a false idea of the objects they are meant to represent—and reasoning injudiciously from them begets a kind of faith that is precarious and ineffectual.

[TO BE CONTINUED.]

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TYRANNY OF OPINIONISM—*No. V.*

CONTINUED FROM PAGE 227.

[Present—*Bishop Omicron*, *Doctor Virtuoso*, *Doctor Biblicus*, *Deacons Mutans and Equitas*, with a crowded house.]

DEACON EQUITAS.

I AGAIN rise, brother Bishop, to recommend the enrolment of the argument deduced from "demoniacal possession, consulters of the dead, divination," &c. &c. amongst the number of those which have already been honored by the great majority present with the rank of sound scriptural and logical arguments. We have already had seven such, besides allusions to other facts and topics. I discover that in all discussions much is gained both to truth and the edification of the community from a proper enumeration and arrangement of arguments. The memory is, indeed, greatly aided by such a method; but, better still, the judgment is greatly convinced. I own, indeed, that one logical argument can never be refuted, and is enough to him that comprehends it to prove any proposition. Still many men have many minds, and while one argument is more intelligible to A than B, because better understood, another is better understood by B than A for the same reason. Hence the wisdom of large pluralities of arguments on all disputed points of importance. Having, then, without a division of the house or a formal vote hitherto moved in this way, I shall call the argument from demons and evil spirits the *eighth* argument in proof of a spiritual system, and that souls do not sleep from death to the resurrection.

Bishop Omicron. I think it would conduce to edification if arguments are thus to be enrolled in numerical order, that they be fully canvassed, and if not formally agreed upon, at least debated until no new light can be thrown upon the subject.

Biblicus. And would it not also be of some advantage to enumerate the arguments refuted under the head of objections? For example, the arguments in favor of soul-sleeping, or no separate state, or the annihilation of the wicked, might also be disposed of numerically—each one shown to be a fallacy, or a false argument—such as, "They which are fallen asleep for Christ are perished"—"God *breathed* into his nostrils the breath of life, and he became a living soul"—or "if a part of a man only dies, there can be no resurrection of man," &c. &c.

Bishop Omicron. Such arrangements as these are all in good order and are useful; but as there was no agreement of this sort at the commencement, and as the hour of adjournment has nearly arrived, I would advise to go on with the discussion; and should the matter be prolonged, it might be expedient to agree upon some such method.

Biblicus. At the importunity of some brethren present, expressed to me in various forms—letters, notes, and whispers—I shall ask the indulgence of stating two other arguments against these unphilosophic speculations. The first is deduced from the parable of the Rich Man and Lazarus. I need not read it, as almost every Christian has committed it to memory. Some have argued that it is a true story rather than a parable, because it begins unlike most other parables, viz.—'There *was* a certain rich man." I think it is highly probable that our Lord had some well known case in his eye: hence the five brethren mentioned and the poor beggar that sat asking alms of the visitants resorting to his palace. But as all our Lord's parables are founded on things natural and true in fact, if not in the specific instance, it makes neither for nor against this case whether it is the history of a well known person embellished by an animated imagery, or whether it be a fable founded on the actual state of things—as the parable of the Sower, the Tares, the Rich Merchant, the Drag Net, &c. &c. These all are founded on realities, and not on fiction. No wise teacher presumes to illustrate facts by imaginations or idealities—scenes in real life, by nonentities; things obscure and unfamiliar by things more obscure and unfamiliar. Every parable in the New Testament is founded upon things known, admitted, believed; not one on things unknown, unadmitted, disbelieved. Hence there was as certainly a separate state of existence called *Hades* and *Abraham's bosom*, or *Paradise*, as there were a sower, seed, and a field. These are the basis and the material of the comparison; the rest is the drapery or ornament. In the parable (if it be a parable rather than the narrative of a particular occurrence,) of the rich man and Lazarus, the attending angels, the death and burial of both, their both entering into the separate state called HADES, the comfort of the one and the torment of the other—are just as true in the materials as the parable of the Rich Farmer who pulled down his barns, store-houses, and cellars, and erected new and larger ones to contain the abundant and rich harvests of his fertile fields and gardens, and the requirement of his soul at a given period; or as the parable of another rich man, who had a steward who was accused of wasting his estate—for an unjust steward, debtors, leases, bills, accounts, time of settlement, prodigality, deficits, &c. are true facts in the constitution and business of the world. Each of these cases has also embellishments natural and consentaneous with the nature or point of illustration. So in the parable of the Rich Man and Lazarus—there are the purple, fine linen, and splendid fare of the rich man; the few crumbs which fed the wretch, with his sores, squalid poverty, and compassionate dog. In the other world there are the heavenly comforts found in the bosom of Abraham by the one, and there are also the drops of water and the cooling of the tongue of the tormented voluptuary sought by the other in another department of *hades.* Such are the facts or the true materials, and such their embellishments in the parable.

Dr. Virtuoso. Allow me, brother Biblicus, with the leave of our Bishop, to ask, With what kind of congruity could flame and spirit be associated—the tongue and water with the spirit of a dead man? or does not this punishment contemplate a risen body? Can spirits be heated or cooled, pained or comforted by any of earth's materials and gross agents? A little light, if you please, as you proceed.

Biblicus. When brother Virtuoso or any one else can explain to me how the soul can "hunger and thirst after righteousness"—how David could "*eat* the word of the Lord"—how the Jews could "eat the flesh and drink the blood" of the living Lord, I will show the congruity of such images. These are all metaphorical or figurative expressions. They are all subject to the same laws of interpretation. But why call heaven a *garden* or *paradise?*—why talk of a *tree of life*, with *leaves* healing all nations, and *bearing fruit* every month? or of *drinking water of life* out of a crystal fountain *issuing from the throne of God and of the Lamb!!* There is no incongruity in such imagery.

But I have a strong argument in this case. It was while the body was in the *grave* that Dives was tormented and Lazarus comforted. It *was* BEFORE THE RESURRECTION. I have said Dives had five brothers yet in the flesh while he was in torment. Warn them, said he, father

Abraham, lest dying Sadducees, sceptics, infidels, they come to this place of torment! Where now the doctrine of soul-sleeping!! Where now the unconsciousness of the dead!! Or did the Messiah pass off a cheat upon society, upon all ages! Did he not teach that immediately after death the spirit returned to God, and was either in Tartarus with other evil spirits, or with the angels in Abraham's bosom. If these be not fairly told in the parable, then there is nothing else taught in it. Nay, let me ask in turn, What does it teach? What is the point of it, unless the explosion of Sadduceeism and absurdity of soul-sleeping and a state of soul-unconsciousness!

Deacon Mutans. Allow me to read a passage from Elder Storrs in explanation of these difficulties:—

"There appear to have been several points intended to be impressed upon the people, by our Saviour, in the text now under consideration; and the instruction is the same whether it be considered a parable or a history of facts. We will to bring out some of the principal points that appear in this text—and

"1st. It seems designed to show the folly and danger of *trusting in riches.* The changeableness of the affairs of this life had been shown in the first part of this chapter; they had also been cautioned to make a right use of things of this world, and told that they could 'not serve God and Mammon.' The Pharisees, who were covetous, derided him, i. e. laughed at him, mocked him, and turned what he said to ridicule. Our Saviour, after rebuking them, enforces what he had said by introducing two persons, viz.—a Rich Man and a Poor Man.

"I consider this to be the main point to be illustrated—the folly and danger of seeking our good in this life. There are other points, viz.—

"2. To expose the deception common among the Jews, that they should be saved because they were the children of Abraham.

"3. That this life is the only time to secure salvation—and the certainty of perishing, without hope, if this period is neglected.

"4. The sufficiency of the means now employed to turn men to God; and hence the folly of supposing that some other means would be more effectual. Men would not be 'persuaded though one rose from the dead.'

"It does by no means follow, if we admit that that discourse is not a parable, that the rich man or Lazarus were conscious *immediately* after death; nor at all till the resurrection. The Apostle Paul tells us, Rom. iv. 17, that 'God calls those things that are *not* as though they were.' That is, things not yet in actual existence are seen by him, and spoken of as though they now existed, or were already passed. I might give many examples of this. Isaiah says of Christ, 'He *was* wounded—he *was* bruised—the chastisement of our peace *was* upon him—he *was* despised,' &c.; and yet those things were not *actually* done for more than seven hundred years afterwards. Daniel *saw* the little horn making war with the saints—and he *saw* the judgment set; and yet those things were hundreds or thousands of years in the future at the very time when the representation of them was presented to the mind.

"To me it seems clear that the rich man is spoken of in his resurrection state. First, because the scriptures declare, 'The dead *know not any thing*.' Eccles. ix. 5. And they also declare, that in the day of their death '*their thoughts* '*perish*.' Ps. cxlvi. 4. If it be said that these texts only mean their thoughts of the things of this world perish, and that they know nothing about the things of this world; I reply, My opponents will have at least as much difficulty to reconcile that interpretation with the case of the rich man, as I have my views; for Abraham tells him expressly to '*remember* that thou in thy life time receivedst thy good things.' Now he could not *remember* without having *thoughts* about the things of the world; and besides, he did *think* about brethren he left behind. This last circumstance is taken by some as proof that it must have been before the resurrection. But, I suppose, we are not to attempt to make every expression in an allusion to have a literal application: if we were to do so, I am satisfied we should find a plenty of difficulties in any theory of interpretation. I conceive that that part of the discourse was designed to illustrate the folly of fault-finding Pharisees, who were continually crying amidst the miracles the Saviour wrought, 'What sign showest thou? What dost thou work?' By a discourse in which he shows the folly of trusting in riches, and the folly of trusting in being *sons* of Abraham, he also preaches to them that such was their hardness of heart, and obstinacy, that if one rose from the dead they would not believe. Our Saviour told them on another occasion, John v. 46, 47, 'Had ye believed Moses, ye would have believed me. But if ye believe not his writings, how shall ye believe my words?' In his discourse on the rich man, he tells those Pharisees, 'If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.' Let it be remembered that it was the Pharisees that our Lord was addressing in the discourse on the rich man. See the 14th and 15th verses of the 16th chapter of Luke. 'And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God.' "—*Bible Examiner*, *No*. 9, pp. 14–7.

Biblicus. This, if Elder Storrs, had never written another passage, is all-sufficient to admonish us not to confide in him as an expositor of scripture, so far as exegetical or literary development is regarded. He may preach the gospel and teach Christian duties; but he ought to leave this species of criticism to others whose minds have undergone another sort of discipline. Let us glance at its bold assumptions:—

1st. "It is designed to show the folly of trusting in riches." Where is the proof?! It is an assumption. It cannot be shown that such was its design.

2. To expose the deception—of trusting in father Abraham!—This is a mere incident. No intimation of any such design—neither,

3. That this life is the only time to secure salvation—nor,

4. That God's means are sufficient. All these things may indeed

be inferred from it; but no man, as a critic or expositor, has any literary or logical right to assume any one or all of these conjointly to be the design, the point of the parable.

Again, it is assumed without one vestige of proof, that it was addressed to Pharisees—merely because Pharisees are named in the same chapter, with a reference to a parable that affected them no little.—Between that and the parable before us there are two new subjects introduced;—one concerning the Law and the Prophets, and one concerning divorces. Then come the Rich Man and Lazarus. How much more rational and consistent to regard it as delivered with special respect to the Sadducees, as he had just finished an address to the Pharisees? This is more according to his manner. Besides, the doctrine of the Sadducees is directly assailed in the parable. They fared most sumptuously every day, being the aristocracy of Judea. They denied a spiritual system, the resurrection, and a future state of rewards and punishments. They had no spirit, no resurrection of the body, no eternal life. Their tenets and manner of life gave this discourse a direction to them which was peculiar. In the absence of any explicit statement, it is a hundred to one more probably addressed to Sadducees than to Pharisees, and designed to explode their system and to expose their morals. Could any one imagine a more apposite parable, as addressed to the Sadducees? For certain it is, that it explodes their theory. The rich man died and left five brothers living, and for them he is solicitous. The attempt to say that the Lord has the after resurrection state in his view, is not only destitute of all contextual evidence, but directly contradicted by the fact that the solicitude of the dead Sadducee is wholly engrossed about the salvation of those brethren. How easy to escape all the laws of language by assuming that the Lord sometimes in prophecy speaks of the things that be not as though they were. He does so just as often as suits our convenience! This is a genuine begging of the question: and not only so, but fatal to the parabolic character of the composition. He is describing what is actually past. "There *was* a rich man," he died, *was* buried, and *was tormented while his brothers yet lived.* This is the very material and substantive fact of the parable. To convert this into the case of God's speaking of Abraham's future offspring, and calling things that yet exist not as though they did, may indeed suit the bold genius of an Adventist when ascertaining the year the Lord will come; but certainly it will suit no other theorist in Christendom.—Rom. iv. 17. and Isai. liii have no reference to the torments of Dives.

But stranger still, "it seems clear that the rich man is spoken of in his resurrection state! "The Lord said, "The rich man died and was *buried;*" but ought to have said, to suit Elder Storrs, 'He died and had *revived* again'!! What commentators we have in the 19th century! But the proof is, "The dead know not any thing." Eccles. ix. 5. "That day their thoughts *perish.*" Ps. cxlvi. 4.—two favorite texts with all the materialists of ancient time. "The living know that they shall die;" but "the dead know not any thing." "Their love, and their hatred, and their envy is now perished; and their thoughts (purposes) are *perished.* Strange that any one could extend what is said concerning a man's purposes, or thoughts of future effort, perishing, to his spirit's annihilation or unconsciousness! And who of us, believers in the intermediate state, would not say of the dead,—that they know nothing of our world and its concerns—and that all their thoughts, purposes, and enterprizes perished at their death? I have often said so; yet never dreaming of such a state of things as that contemplated by Elder Storrs.

When, however, I consider the scope and bearing of the parable, and the doctrine of those times concerning the state of the dead; when I reflect upon the Jewish theory of *hades*, and the yet pending controversy whether there was either angel or spirit; and remember that the author of this parable merely as a man, acquainted with the opinions and controversies of the day, must have fully comprehended the bearing his words and this comparison must have upon both parties and all the neutrals; and especially regarding him as a divine person and possessed with all the gifts of the Spirit without any limitation either as respected wisdom or eloquence, his words most indubitably go to show his belief in the continued consciousness of the dead, and of their entrance upon happiness or torment immediately on the dissolution of the present state; and so plainly is this the scope of the parable, that not one person in a myriad, unsophisticated by a false philosophy, ever comes to any other conclusion on reading it. This parable, probably more than any other single portion of scripture, has impressed the human mind in all ages with the belief of a state of conscious happiness or misery immediately after death.

Having already occupied so much time in stating this argument and setting forth some of my reasons for giving it prominence, I will connect with it another of the same class. I deduce it from the visions of John. "On opening the fifth seal," said he, "I saw under the altar the souls of those who had been slain on account of the word of God and the testimony which they held. And they cried with a loud voice, How long, O sovereign Lord, holy and true, before thou dost judge and avenge our blood upon those who dwell on the earth. And to each of them were given white robes; and it was said to them that they should rest yet a little while till the number of their fellow-servants and brethren who should be killed as they had been, should be completed." The facts of the vision are:—Under the fifth seal in the progress of the battle between the two great parties, Belial's and Christ's—a multitude of *souls* of dead men were seen under the Christian altar—martyrs to the faith of the crucified Messiah—in the attitude of prayer, importuning a decision of the controversy by the destruction of their enemies on earth. Now this being a symbolic representation of a certain portion—an act in the great drama of the Christian conflicts—the souls of martyrs deceased being introduced as a portion of the *dramatis personæ*, is treating the matter with so much gravity and with so much conformity to the prevailing sentiments and views of the age, that if the souls of the dead existed not in perfect consciousness in a separate state, it was fixing the falsehood upon the human mind in a way of all others best calculated to give it currency and durability. Can any one seriously think that if there were no such state of existence, we should have had so many allusions to the subject by the Messiah and the holy Apostles in the form of parables and symbols, as well as in plain, literal, and unfigurative representations? Such, then, are the ninth and tenth arguments in proof of the proposition that soon as we die, or when absent from the body, we Christians shall be at home with the Lord.

Dr. Virtuoso. I rise, brother Moderator, to move for a continuation of the discussion, at least for one night.

[After some discussion it was agreed to spend the next Wednesday evening, from 6 to 9 o'clock, in farther development of the matter.]

Deacon Mutans. I rise to ask a letter for brother Doubty, and for those brethren that withdrew with him.

Dr. Virtuoso. I second the motion.

Deacon Equitas. I object to granting a letter to brother Doubty or any brother demanding it in the spirit and for the reasons displayed by him making the request. It was not solicited in a courteous manner nor in a Christian spirit. Any one seeking a letter of commendation from a church sought to be awed into acquiescence with his views, by the threat of such a demand, is unworthy of a letter recommendatory. I must, till better enlightened on the subject, regard him as deserving expulsion from a community rather than a favorable introduction to any other, who threatens a church with asking a letter. I ask, brother President, what sort of commendation could a church give to one who offers as an alternative the admission of his opinions, or the dismission of his person from the church. Could you say of such a one he was a brother of good standing, of a Christian spirit and character, and worthy of a cordial reception into a sister church? No, sir, you could not, and I am sure you would not, say it.

Dr. Virtuoso. In this free country a man has a right to change his membership, and to call for his letter when he pleases; nay, this is a part of Christian liberty. Christians are all free, indeed. What think you, brother Bishop?

Bishop Omicron. Political rights we have; but Christian rights we have not to violate the laws of the Christian kingdom. No one has a right to receive a letter who does not deserve it. It is morally wrong to recommend any one as worthy of Christian fellowship who is not worthy of it. He that seeks to coerce brethren into his views in any way other than conviction and persuasion, is a tyrant. It matters not whether the tyranny assume this form or that, he is a tyrant in principle and in practice. Some, indeed, seek a letter for the sake of having their own way. They seek an honorable dismission; and having obtained a letter, they carry it like a passport. I have known some good old-fashioned wayward Baptists, and some others, to carry their letter for years, and thus keep themselves from any responsibility to the church. They are their own masters; and submit to no government, and use their letter as a license to commune occasionally any where; but are amenable to no jurisdiction any where. My judgment is, that a letter of commendation ought never to be given when sought in an unbecoming spirit, or for an unwarrantable reason. In the present instance, I could not consent to recommend any one of those who left this evening, were his views ever so correct. The tone, gait, and spirit of the individuals who left, were wholly unworthy of this house, this profession, and this occasion; and therefore I cannot regard any one of them as deserving from us a letter of recommendation. Meanwhile, I desire the brethren to canvass this matter fully.

Deacon Mutans. I move an adjournment.

Deacon Equitas. I second the motion.

[The meeting was, upon a general concurrence, hereupon adjourned till the following Wednesday.] A. C.

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MR. ADAMS ON THE BIBLE.

At the recent convention of the American Bible Society in Washington, Mr. Adams was chosen to preside; on taking the chair, the first day of the session, (February 27,) he made a short address, which imparted high gratification to those who heard it. A pious friend of good taste requests us to give the following report of this address, from a correspondent of the "New York Express," a place in our paper:—

Fellow-citizens and members of the Bible Society—In taking the chair awarded to me by your kindness, I deem myself fortunate in having the opportunity, at a stage of a long life drawing rapidly to its close, to bear at this place, the Capitol of our National Union, in the Hall of Representation of the North American people, in the chair of the presiding officer of the Assembly representing the whole people, the personification of this great and mighty nation, to bear my solemn testimonial of reverence and gratitude to that Book of Books—the Holy Bible. Thirty-five years have passed away since, in the State House at Boston, the Capitol of my native Commonwealth, I became a member of this Society; and though I have followed with a deep interest their continual exertions, and the various fortune of their success in distributing this book, I think I have never been able to attend another meeting of that Society from that time to this. Since that time one generation of man has passed away, and another has arisen. In the midst of the painful and perilous conflicts inseparable from public life, and at the eve of that moment when the grave shall close over them forever, I may be permitted to indulge the pleasing reflection, that having been taught in childhood the unparalleled blessing of the Christian Gospel, in the maturity of manhood I associated with my brethren of that age, for spreading the light of that gospel over the face of the earth, by the simple and silent process of placing in the hand of every human being who needed, and could not otherwise procure it, the book which contains the duties, the admonitions, the promises, and the rewards of the Christian Gospel. It is a soothing consolation to my last hours, that having so long since been associated in this cause with the fathers, I still find myself associated in it with the sons; that it has in the interval been perseveringly and unceasingly prosecuted with intense ardor, with untiring assiduity, and with animating and eminent success. In contemplating what may be the life and adventures of one whole generation of the race of man, the only members of the animal creation susceptible of the perception of good and evil, of virtue and vice, of right and wrong, there are in this, as there have been in all former ages, observing and reflecting men, especially in the decline of life, prone to depreciate the moral and physical character of the present age and to glorify the past. Far more pleasing, and, I believe, more correct is the conclusion, that the race of man in his fallen state is placed by successive generations on the earth to improve his own condition and that of his kind; and that this book has been furnished him by the special providence of his Maker to enable him, by faith in his Redeemer, and by works conformable to that faith, to secure the salvation in a future world, and to promote his well-being in the present If this be true, the improvement of successive generations of men in their condition upon the earth and preparation for eternity, depends in no small degree on the diffusion and inculcation of this volume among all the tribes of men throughout the habitable globe. This is the great and exclusive object for which, in the last generation, this society was instituted. The whole book had then existed upwards of eighteen hundred years, and wherever it had penetrated and been received, it had purified and exalted the character of man. Reposing upon three fundamental pillars,—the Unity and Omnipotence of God, and Governor of all the worlds—the Immortality of the

Human Soul, and its responsibility to that Creator in a perfect system of morals, embracing in one precept the whole duty of man upon the earth—"Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength, and thy neighbor as thyself."

The Bible carries with it the history of the creation, the fall and the redemption of man, and discloses to him in the infant hour at Bethlehem, the Legislator and Saviour of the world. The faith in him and in his divine mission is inseparably connected with the performance of his will, and that will is all comprised in the song of the angel at his birth,—"Glory to God in the highest, and on earth peace, good will to man."

In whatever region of the earth, in whatever condition of the human being, this blissful sound first salutes his ears, the depravities of his nature fall before it. The selfish and rancorous passions which had absorbed his soul and ruined his conduct under the impulses of hatred and revenge, sink with him into impotence. He bathes in the water of Jordan, and rises cleansed from his leprosy, in the freshness and vigor of health, and the purity of benevolence and mercy.

Such has been the progress of the gospel wherever the Bible has been carried and suffered to be read. In the mysterious providence of God, its influence has been counteracted by the spirit of evil, in all its thousand forms, throughout a long succession of ages. Its advancement has been slow; its victories desperately contested; its triumphs subject to cruel vicissitudes; its war against the world, the flesh, and the serpent, a never-ceasing struggle. Yet its march has been uniform in purifying and ennobling the moral, intellectual, and physical condition and character of man. To circulate and distribute among great multitudes of men, in every quarter of the globe, this blessed volume, was the purpose for which this society was instituted. One generation of mankind has since passed away.

The Secretary of the Society is now present, and will give an account of its labors, its success, and its prospects. I trust it will be proved to the satisfaction of this assembly, that by its labors the human being of this age is, on the whole, wiser, better, and happier than the human being of the last; that by the success of these labors, it will be cheered and encouraged to persevere in them by the emulation of the present age, to contribute their aid to the progress of human wisdom, virtue, and happiness, from age to age, till that consummation of human felicity promised in this book, "when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them."

While pleased to hear so handsome an encomium on the Bible and the Bible Society, from a patriot, a statesman, and a sage so eminently and so deservedly distinguished as John Quincy Adams; whose mind is so well disciplined, so richly stored, and so fully ripened by the observation and experience of a long life spent in one of the brightest epochs in human history, I have to regret an omission in it, to notice one of the most distinguishing excellencies—nay, the chief and superlative excellence of the volumes of inspiration—*the development of a remedial system through the blood of an everlasting institution.*

It alludes very handsomely, indeed, to the waters of the Jordan—to the cleansing bath; but no notice is taken of the other two witnesses, the SPIRIT and the BLOOD. Had not the "old man eloquent" spoken of "the book reposing upon three fundamental pillars—the unity of God, the immortality of the soul, and a perfect system of morals," I should not have thought so strange of it. Has the Messiah done no more for us than to teach us the unity of God, the immortality of the soul, and a perfect system of morals!

> ——"Talk they of morals!
> O thou bleeding Love! the chief morality is love of thee!"

The glory of the Bible is its philanthropy, expressed, demonstrated, and proved by the gift of God's beloved Son to die for our sins, and to rise for our justification. Any encomium upon the Bible that pretermits this view of its supreme excellency, resembles, in my esteem, a eulogy upon the grandeur of the solar system, without any notice of the sun that illuminates, animates, and glorifies it. A. C.

* * *

OUR BRETHREN IN DANGER OF TURNING EVANGELICAL.

PHILADELPHIA, *April 4th*, 1844.

I HAVE sent you "Tholuck on the Romans," just reprinted in this city, and which you will observe is not quite so superficial as many of our modern scripture comments. Tholuck is held in high repute by Stewart. I have enclosed also "Baird's Religion in America" to show you that at last it is admitted you are *evangelical.* May I congratulate you on this vast accession of honor? Yes, our churches are admitted amongst the *evangelical denominations.* It was with fear and trembling, however, that Dr. Baird (a Presbyterian Minister) granted us a place in this goodly fellowship. "It is with much hesitation," he remarks, "that, by placing these in this book, I rank them among evangelical Christians." But you will refer to the notices at large on pages 251 and 265 of Part 2. Buer's work against Whately is considered an irrefutable production by the "High Church" party here.

I am happy to inform you that things wear a more encouraging aspect in our church in Fifth Street, (and I hope also in the Race Street Church) than formerly—indeed, our prospects for extension and usefulness were never as pleasing before. The congregations are large—an interest seems to be excited in our favor; and besides a number baptized lately, we hope soon to add a great many more.

I need not say how pleased we should be to have a visit from you *soon*—indeed I hope that your College interests will compel you to visit the East before long. Whenever you do come, I think you will find the church in a healthier condition, and the congregations larger than before."

THOMAS TAYLOR.

"DISCIPLES OF CHRIST, or REFORMERS, as they call themselves, or CAMPBELLITES, as they are most commonly called by others.—It is with much hesitation that, by placing these in this book, I rank them among evangelical Christians. I do so because their creed, taken as it stands in written terms, is not heterodox. Not only do they not deny, but in words their creed affirms the doctrine of the Trinity, of salvation by the merits of Christ, and the necessity of the regenerating and sanctifying influences of the Holy Spirit. Yet I understand that there is much about their preaching that seems to indicate that all that they consider necessary to salvation is little if any thing more than a speculative, philosophical faith, in connexion with immersion as the only proper mode of baptism; so that there is little, after all, of that 'repentance towards God,' and 'faith towards our Lord Jesus Christ,' which are the indispensable terms of the gospel.

The founder of this sect is a Mr. Alexander Campbell, a Scotchman, who, together with his father, left the Presbyterian Church in 1812, and became Baptists. Soon after this change he began to broach doctrines that can hardly be called new, for the Christians now, though not always, a heretical sect, had advanced them before his time. His views seem to be substantially as follows.—'All sects and parties of the Christian world have departed, in greater or less degrees, from the simplicity of faith and manners of the first Christians.'—'This defection' Mr. Campbell and his followers 'attribute to the great varieties of speculation, and metaphysical dogmatism of countless creeds, formularies, liturgies, and books of discipline, adopted and inculcated as bonds of union and platforms of communion in all the parties which have sprung from the Lutheran Reformation.' All this has led, as they suppose, to the displacing of the style of the living oracles, and the affixing to the sacred diction ideas wholly unknown to the Apostles.

And what does Mr. Campbell propose to do? Simply 'to ascertain from the Holy Scriptures, according to commonly received and well established rules of interpretation, the ideas attached to the leading terms and sentences found in the Holy Scriptures, and then use the words of the Holy Spirit in the apostolic acceptation of them!' But let us hear him farther:—'By thus expressing the ideas communicated by the Holy Spirit, in the terms and phrases learned from the Apostles, and by avoiding the artificial and technical language of scholastic theology, they propose to restore a pure speech to the household of faith.' And in this way they expect to put an end to all divisions and disputes, and promote the sanctification of the faithful. And all this is proposed by those who reject all creeds for churches; excepting, indeed, that which consists in making the Bible speak theirs! However plausible it may be to talk in this way, all church history has shown that there is no more certain way of introducing all manner of heresy than by dispensing with all written creeds and formularies of doctrine, and allowing all who profess to believe in the Bible, though attaching any meaning to it they please, to become members of the church. For a while, possibly, this scheme may seem to work well; but, before half a century has passed, all manner of error will be found to have entered and nestled in the house of God.

'Every one who believes what the Evangelists and Apostles have testified concerning Jesus of Nazareth, and who is willing to obey him, is a proper subject for immersion.' And this is the sum and substance of what Mr. Campbell says respecting the way in which a sinner is to attain salvation. This is all well enough if *faith* be truly explained, and the sinner really does come to Christ with that godly sorrow for sin from which saving faith is never dissevered. But if a mere general belief in what the Evangelists and Apostles have said, together with immersion, be all that is required, it is not difficult to see that churches may soon be gathered in which there will be but little true religion.

It is on this account that evangelical Christians in America, Baptists as well as Pedobaptists, have many fears about Mr. Campbell and his followers. It is believed, however, that, as yet, there are not a few sincerely pious people among his congregations, who have been led away by his plausible representations respecting the evil of creeds. Time only can show the issue. Two or three religious papers are published by ministers of this denomination, and are almost entirely devoted to the propagation of the peculiar tenets of the sect. The churches in its connexion are constituted purely on Independent principles. Its statistics are not well ascertained. Mr. Campbell says that it now embraces from 150,000 to 200,000 persons. As for the churches and ministers, I have never seen their number stated."

I am much indebted to brother Taylor for sundry valuable presents of this sort. He will please accept my thanks for those recently sent me. They are, indeed, very valuable at this crisis, especially Tholuck, whose learned labors on this sublime epistle are in the line of my immediate studies. A. C.

BAPTIST CHURCH.

"*A Sketch of the Inconsistencies of the Baptist Church.—By an Itinerant.*"

This is a small pamphlet of eight pages. By whom it was written or where published we know not. The only clue to these things is the date affixed to the tract.—"Dublin county, September 21, 1843." But there is no mistake in the object of the tract, as it bears in every part the proof of its title. Our readers may learn the character of the tract from the following questions, which are answered by facts and arguments:—

"1. If the Baptists are in the uncorrupted succession of the Apostles, how is it they are so divided in doctrine and discipline?

2. Why do the Baptists solicit Methodist preachers to preach in their pulpits, if Methodist preachers have no right to baptize?

3. Why do the Baptists solicit our official lay members to pray with them in their meetings, if they are not fit to receive the eucharist at their hands?

4. Why do the Baptists receive those who profess conversion at Methodist meetings, if they believe the Methodists are not the people of God?

5. If the Methodists have sprung from the Roman Catholics, as the Baptists contend, how is it they are so fond of adopting their customs, &c.?

6. If a man is not converted until he is baptized, why do the Baptists require or admit a religious experience before baptism?

7. If the word *baptize* does not mean to immerse, in every instance, why do the Baptists contend that immersion is the only right mode?

8. If Christ has said 'suffer *little* children to come unto me, and forbid them not, why do the Baptists forbid them?"

☞ The above is taken from the Richmond Christian Advocate, and shows what advantages many of the Baptists give to the advocates of Popery.

1. The division amongst Baptists does not originate amongst those who are successors of the Apostles. But who are successors to the Apostles? Can any man trace a regular succession of Bishops back to the Apostles, as the Catholics, Episcopalians, Methodists, and some Baptists imagine? No, it is impossible. Who, then, are successors of the Apostles? Those who take the word of God alone for their guide—contend that God means just what he says, and carry out their faith into practice. If a people were to rise in March, 1844, (whose history could not be traced a single day back,) who could believe and obey what the Apostles taught, they would be successors of the Apostles. Such, and such *alone* as follow the teachings of the Apostles, are their successors.

Many Baptists follow the errors of Pedobaptists, and others will not follow their notions, and so there is a division. It is Pedobaptist doctrine that divides Baptists.

2. No *consistent* Baptist will invite Methodists to preach in their pulpits, or any other man who will not believe and be baptized.

3 No *consistent* Baptist will thus act. It is as scriptural and proper to commune with Pedobaptists, as to preach and pray with them.

4. If a man hear enough of the word of God read by a Methodist, to become a believer, he loves God; and, loving him, he will obey; and as the Methodists will not let him obey in peace, he comes to the Baptists that he may be baptized, as well as believe.

5. Because, of the love of *popularity* and vain show, *some* Baptists are carried away with the Methodists and others.

6. Baptists do not baptize a man to convert him or change his mind and heart, and thus turn him unto God. A man receives a good heart or conscience by grace, through faith—the answer of a good conscience through baptism.

7. There is not a Greek scholar in the world who will pretend to say that *baptizo*, and consequently baptism, does not *always* mean *immerse*. It is, therefore, because the word *baptize* always means to immerse, that Baptists say so.

8. Baptists never forbid children to come to Christ. No, *never, never*. If Christ did not baptize *little* children, (which he did not, see John iv. 2.) why do Pedobaptists do it? Because they do not do as Christ did. If Christ never commanded the baptism of *little* children, why do Pedobaptists? Because they do not follow Christ, but Calvin, Luther, Wesley, &c. &c.—"teach for doctrine the commandments of men;" and thus, by the traditions of Elders, set at naught the word of God. [*Western Baptist.*]

THE CRISIS.—*No. IV.*

K——y, March 23, 1844.

Brother Campbell:

Dear Sir—Is not the health of any community essentially dependent on the wholesomeness as well as the quantity of its food? Is it not so spiritually as well as physically considered? How, then, can a Christian community enjoy spiritual health, if, instead of having "pastors that feed them with knowledge and understanding," with the wholesome doctrine that is "according to godliness," they have those who feed them with curious speculations, ingenious theories, amusing anecdotes, and partizan tenets?

The bill of fare last Lord's-day at Mount ———, was very unwholesome. First course, a tirade against text-preaching, highly seasoned. 2d. A disquisition on the extent of human depravity, with a few pickles from the jars of Calvin. 3d. The folly of human creeds, well spiced with frequent allusions to inquisitorial tribunals. 4th. The best method of interpreting the scriptures, and the evils of sectarianism. And 5th. a desert composed of the elements of faith and repentance, sweetened with a few strictures on those who inverted their order and mystified their meaning. A hymn, sung with much languor; and a prayer, as formal as a Quaker's coat, and as cold as December, closed the spiritual feast.

Now, sir, is there religion, morality, or gospel in such a repast? Can professors grow in grace through the knowledge of God, and of Jesus Christ our Lord, sitting under such weekly entertainments? And if so, what mean the apostolic teachings, exhortations, and consolations! I am tired with the dry and lean fare of nice distinctions, of curious and antique remarks, of censorious harangues, of handsome antitheses, of wise looks and sage motions of the head, and all the embellishments of a stiff and formal style. I hunger and thirst for the luxurious fare of the Bible facts, precepts, promises, hopes, joys, and social ecstacies. I sigh for a good doctrinal exposition of some portion of the Divine Book, for a warm, affectionate, heart-stirring exhortation, faithful admonitions, and the wine and oil of evangelical consolations. I rejoice to see a whole congregation sing, pray, and worship, as if with one swell of devotion—one symphonious thrill of joy vibrating from heart to heart, and beaming with a heavenly effulgence from eye to eye.

Brother B—— is a smart speaker, but a poor preacher. He is always on first principles. His sermons are full of sharp points, uttered with much vehemence, but little feeling. He may admire his Master, but never so much as to forget himself. He seeks the approbation of his hearers, and would sacrifice any thing rather than his reputation for being "a very smart man." When in a dilemma between wounding a friend or saying a witty or smart thing, he seldom fails to prefer the latter. He will occasionally introduce a whole paragraph for the sake of a witticism, and travel far out of his path to introduce a pretty thought. I have known him choose a text because he could preach better from it than from any other, without any apparent concern whether it would suit the audience or not. His object appeared rather to make a good sermon than to produce a good effect. As a preacher, one might say, he convinced some, provoked others, and persuaded very few.

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Brother W—— is a first-rate declaimer; but too often speaks, as it were, for the sake of speaking. He seems to feast on popular vices and errors. He descants upon the extravagancies of the times as though it afforded him a rich repast, and often offends against charity and good taste.

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Brother L—— is much addicted to the embellishment of his style. He delights in tropes and similies. He will never preach unless he has a good stock of the flowers of rhetoric on hand. He always makes a good sermon, and is edifying and pleasing; but the graces of his elocution are so studied and artificial, and so evidently engross so much of his attention as to cool the fervor of his devotion and to prevent the conviction, on the part of his hearers, of his cordial engagedness in the work. Hence he makes but few converts, and these are more intellectual than pious, more sentimental than practical in their profession.

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I confess, brother C., that our pulpit oratory, in numerous instances, appears to me radically defective. A reformation of the Pulpit and the Press—of Editors and Preachers, would be a desideratum. We have few good models in either department of Christian labor.

* *

I wait to hear from you on these subjects.

SILAS.

REMARKS.

In consequence of some allusions in the communication of Silas of rather too personal a character, at least liable to misapplication and perversion, I have felt it my duty to suppress certain portions of the letter before me. I neither doubt his sound judgment nor his good taste in the main, nor do I question his good nature, his candor, and Christian benevolence. I am obliged to be the more cautious in admitting such strictures and allusions, however good-natured and well intended, since the publication of his February letter. Being then from home, and much engaged in passing through the press our recent debate, I suffered some allusions to some of our editorial corps to be printed without imagining that, from the pleasant and good natured manner of those allusions to some points often remarked in my hearing, any offence would be taken. I have since been informed that some offence has been given. A rather acrimonious retort in a late *Christian Messenger*, over the signature of "*Timothy*," has appeared, exhibiting no little sensitiveness—apparently somewhat morbid, on the subject of the name *Christian* and the reputation of one of its earliest and most amiable and respectable advocates Had I thought that any such construction would have been put upon those remarks, or that they would at all have hurt the feelings of that amiable advocate of the Bible alone, I should certainly, as I have done, suppressed them from the communication of Silas. I would rather expunge the finest essay ever written by any correspondent, than wound the feelings of any one for whom I cherish so much respect, even although I might think the strictures most just, and even most opportune. It does, indeed, appear to me rather a hard destiny, that, as we all have to suffer from the indiscretions and frailties of some whose lives and labors have given them conspicuity and eminence in some particulars, we must not even allude in the most kind terms to the greatest or least of these frailties. Hereafter, then, I hope we shall learn to mention no names nor very direct allusions. We must personify frailties and errors under parabolic personages, and lay the scenes in far countries and in remote ages of the world. Meantime, we all may, I presume, say as much as we please, and as often as we please, in commendation of all men; but never allude to any frailty or imperfection whatever.

To return to our friend Silas: Believing as I do, and concurring with him in the main, that a crisis has arrived of much importance in our history, I think it important to direct the thoughts and the inquiries of all our brethren to the things that are either wanting or amiss in our management of the rich and invaluable deposite in our hands.

Before heaven and earth, I believe and confess the conviction that we have conjointly as a denomination, or church, or party, or what any one pleases to call us, elicited and obtained more just, clear, and comprehensive views of the Christian institution than have been enjoyed by any other people since the Papal Apostacy. On every comparison of our views of Christianity, and of the inspired writings, with those of other parties, I must say, that my convictions of this fact are deepened, and my assurance more and more confirmed. That we have the theory of a more rational, consistent, scriptural, and divine Christianity than elsewhere to be found, I no more doubt than I doubt the evidence of the Christian religion.

In saying this, I do not pretend to say that we have made any new or original discoveries. New, indeed, they were or may have been to us; but absolutely new they are not. While a few of us may have come to a clearer understanding of certain institutions, facts, precepts, and promises, and by our own efforts may have discovered the meaning of certain things in the Bible untaught us by our contemporaries or immediate predecessors, we have not the presumption to imagine that they are new and original discoveries unknown to any of our contemporaries or predecessors. Indeed, nothing new can be true in Christianity. Every thing is, of course, new to some one; but that any man now living can discover any thing new to the world, in the Christian Scriptures, is about as imaginative as the philosopher's stone, or a mechanical perpetual motion.

We may have been blessed with a clearer and more consistent views of what is revealed, and may have, in the eclectic style, been able to gather from all the Protestant communities into one system the more important truths; and have thus acquired a more thorough and comprehensive knowledge of the whole evangelical system than any other denomination, and still be only disciples of Christ, learners from his Spirit communicating to us through his Apostles and Prophets.

Light of all sorts is, in this age, peculiarly progressive. The stereotyped Protestant errors of the era of Protestantism are being exploded. The vigor and expansion of the mind, imbued with Protestant principles and enlarged by scientific improvements, will not rest short of clearer views and more scriptural demonstration than those which too easily satisfied our predecessors. The impulsive principles of the Protestant revolution, the prying intellect of this discriminating age, together with the conflicts of so many leaders arrayed in the antagonizing ranks of discordant faiths, must soon consume the wood, hay, and stubble incorporate with much of Christian faith and the Christian institution, found in the rubrics, articles, and creeds of this sectarian age.

Our banners are purely and clearly Protestant—"The Bible, the whole Bible, and the Bible only," is our motto. If on this the church of Christ cannot unite, who can present a more rational, authoritative, and promising foundation of union, communion, and co-operation! We challenge Christendom for a better basis. But I do not defend our theory. It stands already established; and after a conflict of near one quarter of a century, (better than a whole century, a hundred years ago!) stands erect and triumphant, so far as it has in any one vicinity been brought into conflict with rival systems. Other parties are strong by reason of the authority of years, political patronage, rights of prescription, and a freedom *from*, not *in*, religious discussion. There is not a religious community in America that can endure the fair, candid, and honorable investigation of our tenets, and their own—Paul being on the bench.

But we are not carrying them out in practice in some portions of this community. Some are turned aside to vain jangling; some neglect the assembling of themselves together every Lord's day; some preachers are too fond of recruiting, and then neglecting the cultivation and improvement of those brought in; and very many are sordidly covetous of wealth and earthly honors, and not suitably impressed with the necessity of Christian liberality, nor the mighty responsibilities of those possessed of wealth and authority with the people; education is not advanced; Bibles are not distributed amongst the destitute; the poor have not the gospel preached to them; children and servants are not brought up in the knowledge and fear of the Lord; they are not carefully taught the word of life. I do not mean to say that these things are universally, or even generally neglected. I only say that there are numerous instances of such neglects. The times demand a moral, a religious, a *spiritual* reformation. We have the *theory*, the best under the skies; but this demands the best practical exhibitions of the Christian character in all its divine beauty, excellency, and loveliness. "We must go on to perfection;" "we must forget the things that are behind, and press on to things that are before;" we must all reform—preachers, teachers, editors, and people; we must not be for ever learning, and never come to the acknowledgment of the truth. But first of all, the gospel should be preached and taught without any allusion to the things around us—God, the sinner, conscience, the Messiah, righteousness, holiness, judgment to come, eternal redemption, eternal life, everlasting punishment. These topics ought to be discussed without any allusion to any theory, party, or cause. To reconcile God to man is not our business, nor to reconcile the ways of God to man, so much as to reconcile man to God by demonstrating what both parties have done.

When persons believe, repent, and are baptized, they ought to be carefully taught and fed with knowledge and understanding; they should be taught their duties and induced to the performance of them; they should be subjected to all the Christian institution, its teaching, discipline, and ordinances; they should be induced to the most brotherly kindness, sociability, and tender affections for each other; they should be encouraged to the practice of all personal, domestic, and social virtues; and thus to "wage a good warfare" against the world, the flesh, and Satan. In this way, and in this way only, can we secure a glorious and mighty victory.

There is, indeed, one thing of essential importance in order to success in all business; and in no one sort of business more than in that of obtaining the full fruition of all the blessings of the Christian hope. It is simply what may be called *whole-heartedness.* We ask not for learning, talents, genius, wealth, authority; but for whole-heartedness. One whole-hearted man—one who makes the Christian hope first, last, midst of all his thoughts, schemes, plans, efforts, enterprizes—one whose eye is single, and whose whole heart is engaged in the Christian religion, will make sinners tremble, nominal Christians ashamed of themselves and sometimes angry at him, and radiate around his person and his path in life a brightness, a moral lustre that will convince, persuade, and convert more than the most learned prelate in Rome, or out of it, in the longest life. One such person is an epistle of Christ, written not with ink, nor upon paper; but a living, warm, glowing address inspired by the Holy Spirit, which may be read, understood, admired, and felt by all men. The crisis demands many such.

I have not finished the discussion of Christian liberality. Money is the sinews of war—of all sorts of war—that is, what is represented by money: for money is a representative government. It represents lands, tenements, goods, chattels, talents, learning, and sometimes even a man's religion. Temples, synagogues, as well as palaces and towers, are the constituents of cash. David's and Solomon's temple was the offering of the heart—the religion of the soul, embodied in gold and silver, and precious stones. So are meeting-houses, schools, colleges, poor-houses, hospitals, infirmaries, and all the eleemosynary institutions of the civilized world, but peculiar displays of benevolence and sympathy thus embodied in forms reared by money. Bibles, evangelists, pastors, and teachers, are also the creation of human labor and human kindness, which when drawn out and embodied in those forms are thus represented by money. Money, then, is as much the representative of all the social virtues—of benevolence, sympathy, and Christian charity, as any Congressman—nay, more than any Congressman in the union, is the representative of his constituents. Show me the Christian man whose religion is not represented by labor, expense, or, what is the same thing, by money; and I will show you a man who has but the name to live, while he is dead. Satan, I believe, will as soon become an angel of light, as any religious miser enter heaven. He that can spend tens, hundreds, thousands upon his lusts, and only tenths, hundredths, and thousandths upon his spirit and its interests, is in imminent peril of everlasting destruction.

Covetousness is, indeed, but the leprous speck upon the skin. It shows that the fluids, if not the solids of the system, are in danger of a rapid decomposition. Let us, then, examine even the appearance of this malady with sacerdotal care. The times call for liberality.—Means, extensive means of doing great moral good, are in our hands. We must, then, consecrate our substance to the work. One man has a tongue, but no money; another has money, but no tongue to speak Messiah's praises and to herald man's redemption. Let them enter into a holy partnership, and the work is done. A. C.

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ABERRATIONS OF PROFESSING CHRISTIANS.

PITTSBURG, May 11, 1844.

Dear brother Campbell—I HAVE often felt that I did not enjoy the same degree of *liberty*, when absent from home in other cities, as that taken by a good many of my Christian brethren; and have finally concluded to advise with you on the subject.

Dont you think that when one is removed from the restraints thrown around him by the society of his immediate brethren in the Lord, he may be allowed a little indulgence in forbidden things? For instance, when I go to Philadelphia on business, and can visit the theatres without it being known, except to a few worldly acquaintances, what harm is there in it? Or when I chance to be travelling on a steam-boat, where there is no one *who knows me to be a Christian*, can there be any impropriety in my indulging in a game at cards? Or if I can save a day by travelling on the Lord's day, does not the interest of my family justify me in so doing? I have had some scruples on these points, and some similar ones, I confess; and I write now to have them removed, so that I may have no unpleasant compunctions when going from home about leaving my Christian religion with my old clothes behind me, and assuming an easy, jovial, companionable character, like the men of the world. I do not mean that I should curse, and lie, and quarrel, and get drunk; but merely that I should forego religious society, religious conversation, the observance of the Lord's day and ordinances, and engage in playing cards, visiting theatres, eating fashionable dinners with fashionable men, &c.

Please to give me your views on this whole matter. Tell me too, if you please, how I shall best lay aside my preacher's coat: it interferes with me in all indulgences such as I have named.

Yours in the exercise of all Christian liberty,

S—— C——.

RESPONSE.

Few men have a better way of both asking and answering a question at the same time, than our correspondent. The fair statement of some cases disposes of them for ever. This is one of them. To state such a case as the above without the appearance of irony is impossible.—The case, if it were not for its fearful indications and tendencies, would be supremely ridiculous—Christians leaving their religion in the care of their neighbors when they leave home! It is in this our day a more melancholy portraiture of human folly, than for a Romanist a hundred years ago to make his conscience the ward of a priest. Among Pagans, anciently, when they went abroad, the custom was to invoke the gods to pay to them a more particular care, as they had left their friends and protectors behind them Hence they were more pious abroad than at home. They felt more dependence upon the gods, and less upon their friends; and, therefore, were more exact in the performance of their devoirs.

A Christian to be seen at the *Walnut Street Theatre*, Philadelphia! What a spectacle! An orthodox clergyman some years ago renounced his faith and turned Universalian. One week after he was seen in one of our eastern city theatres—the field of his former labors. An impious wag, sitting in the gallery, who had himself apostatized from his ministry, was so struck with the appearance of his quondam pastor at the theatre, that, on seeing him enter, he exclaimed aloud, "There comes the Reverend Mr. ———, who last Sabbath denied the Lord that bought him! O Lucifer, Son of the Morning, art thou become like one of us!" The effect was prodigious. The Parson never appeared there again. It was a severe, but a well timed compliment.

I heard some time ago that certain Merchants from the West, professors and pious at home, were in the habit of occasionally visiting theatres and other places of fashionable resort when in the eastern cities, to the no little annoyance of the brethren in the city, and to the gratification of men of the world who saw them there and upbraided these brethren with the fact. Accosting one of the brethren the other week, a sceptic said, "Well, Mr. R———, you have always been denouncing us people of the world for our love of vain and foolish amusements. I always thought you were too severely pious—too much of an ascetic; and you reformers in this city are all quite too abstemious. Your brethren of the West are not so. I had the pleasure last night of seeing two of your good brethren from K——— at the Walnut Street Theatre. They are right clever fellows too, good customers of ours, and seemed to enjoy both the comedy and the farce with entire satisfaction. I would have been a Christian long ago if you had not been so much opposed to a decent game of cards, a respectable ball, and an occasional visit to the theatre. True, I think these matters may be carried to excess. I grant that gambling and waltzing it all night, or paying weekly visits to such a theatre as Walnut, to which I happened to stray off last night, not of my own free choice, would not, I think myself, be allowable. But, my dear sir, a man must see a little of this great world once in a while; and what harm in looking at a good performance more than in reading some newspapers, any of our fashionable novels, or a Lady's Book!"

By this time brother R—— had recovered so far as to say, "Well, my dear sir, two wrongs or three wrongs will not make one right.—Besides, there are in all societies some who are not well educated in Christianity, and some false professors, as well as indiscreet persons who do not weigh their actions either as respects themselves or others. But, sir, while I regret to hear of such incidents, I must tell you I condemn them as much in a brother—nay, more than in any other man; and am truly sorry that your hands should have been strengthened and mine weakened by such an occurrence. And, if you will have the goodness to name them, I shall communicate the fact to the church to which they belong, and no doubt they will be admonished of this impropriety." "No, *sir*," responded the sceptic; "I have too much respect for my friends to subject them to any such ordeal—especially as I believe they are not very far wrong in this particular."

So the matter goes. Infidels rejoice and Christians mourn at the same development of the incongruities of the Christian profession.—The Messiah is crucified in his members and put to shame before a scoffing world. His name is blasphemed by the follies of his friends. Alas! when shall Christians understand their solemn vows, their holy covenant with the Lord? Have they not put on Christ? Do they not sing—

"The names of all his saints he bears
Deep graven on his heart;
Nor shall the meanest Christian say
That he has lost his part.

These characters shall fair abide,
Our everlasting trust,
When gems, and monuments, and crowns
Shall moulder down to dust.

So, gracious Saviour, on *my* breast
Shall thy blest name be worn,
A sacred *ornament* and *badge*,
To endless ages borne"?

No one can tell how much evil he does by one single indiscretion. Listen to Paul: "Take heed lest perchance this liberty of yours become a stumbling block to the weak: for if any one see thee, who hast knowledge, reclining at table in the idol's temple, will not the conscience of him who is weak be emboldened to eat of idol sacrifices; and through thy knowledge" (and liberty) "shall the weak brother perish for whom Christ died!"

From this form of reasoning and from these divine suggestions, with what tremendous consequences are our actions sometimes replete! If a brother *for whom Christ died* may be made to perish through our indiscretions, even in doing things abstractly lawful—things in themselves neither good nor evil—what may be said of the influence of our actions in keeping men out of the church and in hardening sceptics in the way of ruin? It may be that a Christian man might witness a tragedy without any mischief to himself; but if only one sinner present know his profession, and know not his views of the matter, he might be eternally injured by his example. So Paul reasons, and who can reason better than he? I would not, then, hazard my presence at any scene, construed by the common sense of mankind as evil, or unchristian, any more than I would violate the most clear and positive precept of the Lawgiver and Judge of the world. Paul *commended himself* to every man's conscience in the sight of God, and so taught all Christian men. Let us think of other men's conscience as well as our own, and we will always act as though the eye of God was upon us.

Balls, masquerades, routes, grand levees, sumptuous dinners, cards, wine, and theatres. are all (and most of them may justly be) regarded as "pleasures of sin for a season," by the great mass of sober thinkers and religious men. Christians had better look to it how they tamper with any one of them, even the most innocent. A sister in Tennessee, some fifty years ago, had like to ruin the pleasures of a ball by getting into a praying mood and devotionally retiring into another room. She saved her husband from his folly, and I know not how many others. I heard her tell the story in her husband's presence. But such guests at balls and theatres are as much out of place as a Christian in St. Peter's at Rome, or an angel at the feast of Belshazzar. So I reason, and if these premises will not support my conclusions, I can spring an arch of syllogisms wider than the King of Rivers, that would carry upon its summit the heaviest load of objections that could be gathered on all its tributary streams. A. C.

ELDER WILLIAM JONES OF LONDON.

AUGUSTA, GEORGIA, April, 1844.

Dear brother Campbell—HEALTH, peace, and prosperity!—A beloved brother in Kentucky has recently forwarded me No. I., Vol. VIII., of the "CHRISTIAN MESSENGER AND REFORMER," edited by our brother J. Wallis, of Nottingham, England. On page 50 I find the following notice of this venerable father, whose name is well known on both sides of the Atlantic:—

"ROYAL PATRONAGE AND BOUNTY TO DECAYED AUTHORS.—About two months since the Secretary of the Literary Fund Society received a letter from Mr. Anson, Equery to His Royal Highness Prince Albert, stating that he had called upon him the day before. 'My object,' said

Mr. Anson, 'in seeing you was to ask if in the literary world you knew any reduced to poverty, who have not brought it on by their misconduct, and whose exertions in the cause of literature might give them a claim to charitable provision for life. The qualifications for the charity are—that he must be single, either a bachelor or a widower, and above fifty years old."

Thirteen names were handed to Her Majesty and Prince Albert, with a brief history of each, one of which was Elder William Jones. The narrative concerning him reads as follows:—

"It will be enough simply to state, that Mr. W. Jones is eighty-two years of age, afflicted with the loss of sight in one eye and with chronic rheumatism. He is the author of the 'History of the Waldenses and Albigenses,' two volumes, (five editions:) 'Biblical Cyclopædia,' two volumes: 'Lectures on the Apocalypse;' 'Lectures on Ecclesiastical History,' three volumes; 'Primitive Christianity Illustrated;' 'Continuation of Hume and Smollet,' four volumes; 'Continuation of Russell's Modern Europe,' four volumes; 'Christian Biography;' 'Dictionary of Opinions;' 'Memoirs of Rev. Rowland Hill, Rev. E. Irving, and Dr. Adam Clarke,' and many other minor works."

Mr. Jones was chosen as one of the objects of royal bounty.

"To the honor of Mr. Jones, we must add, that though deeply sensible of Her Majesty's goodness, and fully aware of the privations and sufferings that awaited him in future—he, with gratitude and thanks for the intended kindness, feels compelled to decline the appointment, as it can be held only by members of the Church of England; whereas he. though he set no exaggerated importance on mere dissent, had been a conscientious dissenter all his life.

"Notwithstanding Mr. Jones declined accepting the brotherhood of Charterhouse, from conscientious principles, still Her Majesty and Prince Albert have caused to be paid over into proper hands the sum of sixty pounds from the royal bounty—to be paid to him for three years, by annual instalments of twenty pounds."—*Athenæum.*

"The foregoing extract we thought worthy a corner in the *Messenger*, as it refers to one who is well known to many of our readers. Some will be ready to say, as they have done repeatedly of King James I., when he ordered a new translation of the Bible, 'That prophecy is again fulfilled, *Kings shall be thy nursing fathers and Queens thy nursing mothers.*' Our desire is that Mr. Jones' last days may be his best."—*Edit. Messenger.*

The special object which I have in presenting this notice to your readers is, to make a call upon many of the brethren and friends of our Lord and his servants.

Some fourteen years ago it fell to my lot to engage in circulating a small edition of the "*History of the Christian Church,*" written by the above named author. The price at which the work was then being sold in the West, was five dollars. An inferior edition had been published at Albany, N. Y., a few copies of which had been circulated at three dollars. The work was scarce at either of the above prices.

In 1830 I received a list of about one thousand subscribers to an edition of the work at $2,00. The execution of this edition, I believe, gave general satisfaction. At all events, I often meet with these books in a good sound state of preservation, though evidently often handled.

Upon reading the above extract, I felt that, from us, something was due to our brother in his declining days, as well as from the British sovereigns.

We have not paid any thing to the author for the privilege of republishing his works—there being no international copy-right law. I now ask if it would not be *just* as well as *generous* for us to step forward and aid this faithful author in supporting the burdens of age and infirmity!?

Let us Christians show, that, if we have not an international copy-right law, we are under the universal law of love!—and thus prove that the "RIGHTEOUS ARE NOT FORSAKEN!"

BRETHREN—I have to propose, that as I saved to each of you at least $1,00 in the price of the "HISTORY," you now send on to brother A. Campbell that amount for Elder Jones. I doubt not that his Clerk, the faithful brother W. F. M. Arny, will cheerfully open and keep a book containing the names and donations for this special purpose.

The amounts collected this season can be remitted; and in case brother Jones does not live to need it, I should rejoice to see it appropriated to the gratuitous distribution of the "Messenger & Reformer" throughout Great Britain.

Although I have twice earned my copy of 'Jones' Church History,' as certain brethren of Kentucky can testify, I am now willing most cheerfully to pay five dollars more—which I forward.

I have named this project to but two persons. The first, our mutual friend Captain W. Bush, of Barnwell, S. C., who, though not a professor, at once tendered the amount which his copy cost him—to wit, $2,50. The other, a beloved sister, of this city, who at once made the same tender of the full price of the book, although I only named the extra dollar. From these first fruits I feel encouraged to cast this "bread upon the waters," hoping that ere many days much may be "gathered up!" What say you, brethren? What!?

If *some* should find it inconvenient to send this small amount, perhaps they could associate it with something which I suspect is yet due the "Harbinger;" and I promise for brother Arny that he will not complain if required to keep open two books instead of one!

I should rejoice some day, the Lord permitting, to compare my old list-book with this new list of happy readers!

Cannot our Baptist friends of the East and South do something amongst the readers of *their* brother Jones' work? Let us all try and unite at least in THIS GOOD WORK. Amen and Amen!

Your brother to serve in the kingdom and patience of Jesus Christ,

EPHRAIM A. SMITH, *of Danville, Ky.*

I hope the appeal—nay, I know the appeal of brother Ephraim will not fail of collecting some aid for this afflicted and worthy veteran in the dissemination of useful books. His misconception of some of our views and his consequent alienation I place to the infirmities of human nature, and cherish for the good old man both affection and esteem — I shall cheerfully contribute my mite.

A. C.

HADES.

Brother Campbell—A FEW days since I was presented with the sixth edition of the new translation by Campbell, Macknight, and Doddridge, with prefaces, various emendations, and an appendix, by Alexander Campbell. In looking over the appendix I noticed your comment on the word *Hades*. You tell us the termination of *hades* is clearly foretold by John in these words, "*Death* and *Hades* were cast into the lake of fire: this is the second death." Now I do confess I am at a loss to understand this in accordance with your explanation of the word *hades*. You tell us *hades* is a place or receptacle of disembodied spirits between death and the resurrection, and that there is in the Christian revelation a degree of happiness and misery allotted to disembodied spirits. Now if spirits disembodied can either experience joy or misery, they surely must be alive. But John saith, "Death and hades delivered up the dead [not the living] which were in them." Now, brother Campbell, do tell us what were the dead that were in *hades*, if it is the deposite in which the living spirits rested from death unto the resurrection, and confer a favor on many of your readers, as this inquiry is for information, and not for criticism.

Yours, in hope of a better world, D. S.

There is nothing in this conflicting with my views as above stated. *Hades* is the receptacle of the spirits of the dead. Thus the rich man died, and in *hades* he opened his eyes, being in torment. Our Saviour says *he died*, and I suppose we might say he was among the dead.—Now if his soul in *hades* lived, as no one can deny, if Jesus spoke the truth, there is no impropriety in saying of *hades*, 'The dead are there,' meaning the spirits of the dead. Death and the grave, consequently the SEPARATE STATE, gave up the dead that were in them—not their dust, but the dead themselves—that is, those that *had died*. A. C.

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REVEREND W. PITTS.

COLUMBUS, Miss., April 17, 1844.

Dear brother Campbell—IT has only been a few days since I wrote to you, saying, that I had requested brother John Fall, of Nashville, to forward to you for publication two replies to Elder Pitts' new edition of 75 pages of slander against you and myself. I then assigned my reasons for desiring to change the publication from the "Review" to the "Millennial Harbinger." Since that letter, I have received one from the brethren in Sumner county, Tennessee, near Gallatin, urging *again* the necessity for a review of Pitts' pamphlet. I have determined to do so, and am now engaged in the work. I stated in my former and last letter to you, that he had labored hard to slander you in reference to your New Translation, and that I thought you ought to take some notice of him—not because of any intrinsic value in his assertions—but because it may gull hundreds of just such as have never seen the work, and will rely upon his ignorant and wicked effort to abuse. Pitts exerts much influence over his people, and they will use untiring efforts to give currency to his pamphlet where we have no person to disabuse the public mind. G. W. ELLEY.

Mr. Pitts cannot slander me on this subject. His works have deprived him of that power. When a man so sins against common sense, few that can be convinced will regard him. He is not qualified either in learning or character to do more than quote the stale slanders of men like himself. Their combined influence can avail nothing in any question of criticism. A. C.

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BETHANY.

Bethany was a favorite resort of mine; the affecting history of Lazarus was especially impressed on my heart, now that I was in the vicinity where the transaction took place. It is at present a wretched Arab village, situated about a mile and a quarter from Jerusalem. The course I generally pursued in my visits to it from the Latin convent, where I resided, was by the Via Dolorosa, and through the gate of St. Stephen on the east side of the city, over the brook of Kedron, ascending the Mount of Olives by the same road which David went up when cursed by Shemei—this leads by the garden of Gethsemane, and the tomb of the blessed Virgin—crossed the place of our Saviour's ascension, and, on the descent of the other side of the Mount of Olives, entered the village of Bethany amidst the barking of ugly hyena-like dogs, which are an abundant nuisance in Syria and Turkey, whilst at the same time assailed by children, screeching, 'Hadjee Baughsheese.' In a lane, as you enter the village from the Jerusalem side, a lonely and neglected spot, the tomb of Lazarus is shown. A door-way of masonry covers the face of the rocky cavern. The original orifice may still be discerned against which the stone was laid. The cave is very deep, and at present is descended by a numerous flight of steps. John well expresses it when he says, 'Jesus cried with a loud voice, Lazarus, come forth.' Farther on, in this most melancholy looking village, is a little mosque, which I would suppose to be the site of the house occupied by Mary and Martha; though there are two large gable ends of a once respectable looking edifice, which are pointed out as having been their residence. This village of our blessed Saviour I constantly resorted to every week whilst in Jerusalem. The never-to-be-forgotten circumstances of the resurrection of Lazarus, and the manner in which St. John describes it, together with its being the district from whence our Lord ascended, so interested my affections, that, in my walks about the city, my footsteps always tended thither. From the Bethany side of the Mount of Olives there is a fine view of the Dead Sea, over which hang the dark blue mountains of Moab. One would suppose he could just drop down from Bethany, and in an evening's walk reach the Dead Sea; yet it is 22 miles distant: the intervening desert is arid and desolate in the extreme, and, moreover, still considered dangerous from predatory Arabs. In the time of Lot, part of the vale now a desert, was called Siddim, or Chalk, and this is still manifest where the chalky district commences on that side of the Mount of Olives which verges toward the desert of the Dead Sea. Sometimes I returned from Bethlehem to Jerusalem by the low road, round the Mount of Olives through the village of Silam, crossing the valley of Jehosaphat, and so entering the city near the spot where our Lord instituted the last supper, which is on Mount Zion.—[*Burton's Voyage.*]

HOW TO ABOLISH DUELLING.

Gustavus Adolphus, king of Sweden, hearing that two officers of his army were about to fight a duel, directed that it should be fought in his presence. They appeared on the ground at the appointed time, and their sovereign also, according to his promise; but, to their astonishment, they observed a gallows erected on the spot where they were to fight "Commence your battle as soon as you please," said the King; "but," added he, pointing to the gallows, "I am resolved the conqueror shall be hanged by the neck, and his opponent by the heels." Each one, greatly dismayed at this, retired in silence, and shortly after commenced a very intimate friendship which continued for life.

ORIGIN OF THE NAMES OF THE STATES.

MAINE was so called as early as 1638, from Maine in France, of which Henrietta Maria, Queen of England, was at that time proprietor.

NEW HAMPSHIRE was the name given to the territory conveyed to the Plymouth Company to Captain John Mason, by patent, November 7th, 1639, with reference to the patentee, who was Governor of Portsmouth, in Hampshire, England.

VERMONT was so called by the inhabitants in their declaration of independence, January 16, 1777, from the French *verd*, green, and *mont*, mountain.

MASSACHUSETTS was the name of a tribe of Indians in the neighborhood of Boston. The tribe is thought to have derived its aame from the Blue Hills of Milton. "I have learned," says Roger Williams, "that the Massachusetts was so called from the Blue Hills"

RHODE ISLAND was so called in 1644, in reference to the Island of Rhodes in the Mediterranean

CONNECTICUT was so called from the Indian name of its principal river.

NEW YORK was so called in reference to the Duke of York and Albany, to whom this territory was granted.

PENNSYLVANIA was so called in 1681, after William Penn.

DELAWARE was so called in 1703, from Delaware Bay, on which it lies, and which received its name from Lord De La War, who died in this bay.

MARYLAND was so called in honor of Henrietta Maria, Queen of Charles I., in his patent to Lord Baltimore, June 30, 1632

VIRGINIA was so called in 1584, after Elizabeth, the virgin Queen of England.

CAROLINA was so called by the French in 1564, in honor of King Charles IX., of France.

GEORGIA was so called in 1722, in honor of King George II.

ALABAMA was so called in 1817, from its principal river.

MISSISSIPPI was so called in 1800, from its western boundary. Mississippi is said to denote the whole river; that is, the river formed by the union of many.

LOUISIANA was so called in honor of Louis XVI. of France.

TENNESSEE was so called in 1796, from its principal river. The word Tennessee is said to signify a curved spoon.

KENTUCKY was so called in 1782, from its principal river.

ILLINOIS was so called in 1809, from its principal river. The word is said to signify the River of Men.

INDIANA was so called in 1802, from the American Indians.

OHIO was so called in 1802, from its southern boundary.

MISSOUBI was so called in 1821, from its principal river.

MICHIGAN was so called in 1805, from the lake on its borders.

ARKANSAS was so called in 1819, from its principal river.

FLORIDA was called by Juan Ponce Le Leon, in 1592, because it was discovered on Easter Sunday, in Spanish *Pascus Florica*,

NEWS FROM THE CHURCHES.

GEORGETOWN, Kentucky, April 20. 1844.

To the Churches and Members composing the Co-operation in Scott county, for the Spread of the Gospel.

YOUR evangelist has just returned from a tour of five weeks of constant labor. Ten days were spent at Brunerstown. Eight valuable additions was the result—five of them by confession and immersion. A contemptible opposition was got up by the parties; but thank the Lord, it was to little purpose, and they abandoned it as a hopeless affair. The brethren are firmly esatblished at this place, and the parties are in constant dread of their final overthrow.

From thence I proceeded to Mount Washington, where frequent unsuccessful efforts of a day or so had been made by the brethren. The sects thus became more confirmed, and doubtless felt secure in their entrenchments.

Brother R. C. Rice came to my assistance, and we labored there some twelve days in enlightening the public mind and urging obedience to the gospel. We had a most favorable hearing. The people were kind and attentive, and a mighty revolution in public sentiment was the result. We gained seven valuable additions, and a mighty impulse was given to the cause.

The subject was new to the people, and they seemed to desire time to investigate. The sects have excited a general suspicion against the doctrine of the Lord as exhibited by us, and the people are very cautious, as they should be, in their examination of it. Brother and sister Hagerman were the only members of the Christian Church in the place, and had almost despaired of success; but thanks to the Lord, they are now built up and established. Nothing is wanting but a continued effort at this point to prostrate all opposition. To the great credit of the churches at Chinoweth's Run, Bruner's Town, Little Flock, and Newburg, they aided by their contributions in the effort that was made at this place. And brother Williamson will be remembered with great kindness for the active part he took in this matter.

From thence we proceeded to Bedford in Trimble county. This has been another strong hold of sectarianism. From what I learned, they seemed to exult in defying the reformation. Brother Rice had made a successful effort some few weeks previously, made several additions, and the public mind was favorably impressed. We labored here ten days and obtained ten noble additions. Many more were convinced, and some were on the verge of obedience when we left.

The cause is so firmly established at this point, that all the sectarian powers cannot shake it if the brethren prove true to themselves. The Mount Bird Church most nobly aided in this effort by their contributions. The Lord will reward them. O that such a disposition prevailed with all the churches in this reformation! Brother C. J. Smith was with us two days at this place, and we regretted that he had to leave. I feel beyond expression thankful to the Lord for the establishment of his cause at two new points. O what a rejoicing to the brethren, and of what infinite value to the people in these vicinities! Let the sects rant and rave, the Lord's cause will break down all opposition. In my judgment the debate has had a most favorable effect. I find a greater disposition than ever amongst the sects to lend a more favorable ear and to submit to immersion.

J. T. JOHNSON, *an Evangelist.*

Lexington, Kentucky, May 7, 1844.

Brother W. B. Fish lately held a meeting at Union, Madison county. and gained 25 accessions.

A KENDRICK,

Oakland, Miss., April 10, 1844.

The good cause is moving on slowly, but I trust surely. A few weeks since I took a trip down into Carroll county, and delivered five discourses. Eight made the good confession and were immersed into Christ. and one united from the Baptists. Truth is mighty and will prevail.

W. P. CHAMBERS.

Chagrin Falls, Ohio, April 21. 1844.

About two hundred have been added to the churches west of the Gennessee River since the first of September. One of them is a preacher, brother Scates. The brethren are generally doing well and the prospects good.

Several Baptist preachers and churches are very favorably disposed. They came to hear. I called on them and they returned the compliment, asking many questions in the most candid manner—such as, What do you think wrong? Wherein do we differ? Why did you separate from us? &c. I parted from them on the most friendly terms. One especially (Elder Reed, of Castile, Wyoming county,) admitted the need of reform among the Baptists. He is certainly a good man, of much influence. A Methodist minister also, likewise a Presbyterian minister came to hear—the one 9, and the other 3 times; called on them, and they on me. They declared themselves disappointed, saying, it was not what they expected to hear, and had no fault to find.

Brethren A. P. Jones and Isaac J. Brown are doing considerable. Brother R. Williams, a young man from Washington county, Pa., has labored there six or seven weeks, and not in vain.

Went to Canada. Williams and a brother Bounson had been there several weeks, and about 40 were added.

WM. HAYDEN.

Cambridge City, Indiana, April 18, 1844.

Brethren George Campbell and M. Hopkins a few days ago closed a meeting of six days' continuance, which resulted in the immersion of twelve valuable citizens, and the addition of three persons who had been immersed before—making in all fifteen additions.

They also closed a meeting on week before last, of five days' continuance, in the town of Milton, two miles south of this place, which resulted in the immersion of fifteen persons. Thus the cause has received an accession of thirty persons in this vicinity. May God bless all that have named the name of Christ!

S. K. HOSHOUR.

Louisville, Kentucky, April 3, 1844.

In company with brother J. T. Hudson, I have just returned from a tour through the Green River Country, visiting the brethren in Henderson and Union counties. We preached some at Lorenda, Morganfield, and Casyville; but principally at Cyprus, where eighteen were added to the church. We had a glorious time at Cyprus. Just before, we had nine additions at Floyd's Fork, Jefferson county.

R. B. ROBERTS.

Greensburg, Indiana, April 9, 1844.

I spent the third and fourth Lord's days in last month at Rising Sun and vicinity, where we gained twelve to the good cause—six by immersion, four from the Methodist Episcopal Church, and one from the Baptists—old Dr. Fisher and his wife among the number, who had been members of the Methodtist church many years.

J. B NEW.

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OBITUARY.

ASHLEY, Pike county, Mo., April 15, 1844.

It becomes our painful duty to notice the decease of another laborer in the cause of truth—Dr. JOEL HUGHES, of Pike county, Missouri, who departed this life the 3d day of March last, in the full triumphs of a Christian's faith.

Dr. Hughes was a native of Virginia, and removed to Kentucky when young, where, when he come to the years of a man, he made profession of Christianity, about 22 years before his death. During this whole period he was zealously engaged in anvancing to his utmost ability the interest of the Redeemer's kingdom, both by public and private teaching. It was always his topic of conversation.

During his illness, which was of the most painful character, he retained his reasoning powers, with but slight alienation; he was perfectly composed all the while: and when his disease assumed such a grade as to assure him he *must die*, he expressed no alarm, but told his friends that he was ready and willing to depart.

The morning of his decease (being Lord's day) he expressed a desire to *once more* partake of the loaf; and an Elder of the congregation being sent for, and calling in a few of the citizens, who assembled around his dying bed, he partook of this feast for the last time. The scene was awfully *solemn*. During the service he sung bold and strong the hymn beginning,

> "When languor and disease invade
> This trembling house of clay."

After which he closed his eyes and folded his hands in death without a frown or struggle. He sleeps only to obtain a blessed resurrection; and with this view it may be truly said, "Blessed are the dead that die in the Lord!"

He was in his 48th year, and has left behind a bereaved and distressed, though interesting and Christian widow. May the Lord of the faithful protect her!

A FRIEND.

Warren, Ohio, May 2, 1844.

Brother JOHN HENRY, of Austintown, died yesterday—his oldest son some ten days before—of typhus fever.

H. L. B.

From the above melancholy tidings it appears that a great man has fallen in our Israel. Brother John Henry, as a preacher of a particular order of preachers, had no equal—no superior. He was not only mighty in the scriptures as a preacher and teacher, but was also eminently exemplary in the social virtues of Christianity. His praise is in all the churches in the Western Reserve and circumjacent country. His age, I presume, was not more than 50. His labors in the cause of reformation were very considerable. The circumstances of his last illness or of his death have not been communicated to us. His useful life and excellent character will long be remembered by many of his acquaintance and brethren. We sincerely sympathize with his bereaved wife and afflicted family. Well for them that there is one of omnipotent power and whose "mercy endureth for ever," who has promised to be, among the saints, a husband to the widow and a father to the fatherless!

A. C.

☞ Some communications received during my absence last winter have not yet been read by me, owing to other duties. I am going on with the work. Some of them may yet appear in the Harbinger. My days are, however, but twenty-four hours long; and of these nature claims for food and repose some seven; for exercise, some two or three; business requires fourteen, and religion all. We, therefore, can do only some things, and the indispensable always are first.——A. C.

THE

MILLENNIAL HARBINGER.

THIRD SERIES.

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CHRISTIAN PSALMODY—*No. III.*

From the discussion of this most interesting subject we have, by unforeseen circumstances, been turned aside. We not only resume it, but hope to prosecute it with pleasure and profit. It is, indeed, loudly called for at the present day. *For what shall we pray, and in what manner? and what shall we sing, and in what music?* are questions just as necessary to be investigated and developed as any other. Less attention has been paid to these subjects, compared with their importance, than to any other theme during the present effort for a restoration of the ancient manners and customs. Even the question "*Who shall sing?*" is not yet decided by myriads. Shall a choir only with organs, or the wholec ongregation sing, are questions in doubt with some.—For my part, I vote that every Christian man, woman, and child—every professor that has one note of praise in his heart, one chord of music in his soul, should open his mouth and make a joyful noise unto the Rock of our Salvation. Why should I with David say, 'Sun, moon, and stars—mountains, hills, and forests—seas, rivers, and all fountains of water—birds, beasts, and every living thing, praise the Lord'—and yet be silent, or countenance any one in being silent while this noblest and most transporting exercise of devotion is going on? No! "Let my tongue cleave to the roof of my mouth, and my right hand forget its cunning," sooner than I acquire the habit of singing dumb while my brethren are in full chorus of praise to Him whom angels worship on their golden lyres. But this is not my present theme.

What shall we sing? Aye, *that* is the question. Paul says sing "psalms, hymns, and spiritual songs"—"making melody in your heart to the Lord." But what are these three? Are they one composition, or two, or three distinct compositions? They are, as we before defined them, recitations of past favors—of past dispensations—poetic narratives of the past. These are psalms. Or they are songs of direct praise, called hymns; or they are songs expressive of our own views, feelings, and emotions on all spiritual things.

In our last essay on this subject we had progressed so far as to ascertain the chief and distinguishing subject of Christian psalmody. While Bible personages, facts, and events, may occasionally come into our devotional exercises, both of prayer and praise, Messiah the Lord was declared to be the sublime and transcendent theme of Christian psalmody. It was indeed propounded, and I presume is admitted by all, that any of the divine odes or psalms addressed to God as creator, preserver, or benefactor of men—as our Divine Father, whether uttered by Moses, Miriam, David, or any of the saints of the Patriarchal or Jewish age, may, at proper times and seasons, be sung by Christians in the spirit add to the advantage of those who hear; while the Messiah in his personal grandeur, official fulness, and moral excellencies, is always the peculiar and transporting theme of Christian wonder, love, and praise.

The narrative of his whole life—miracles, sufferings, death, burial, resurrection, ascension, and coronation in heaven—furnish the heart-stirring themes of Christian psalms: his glory, personal and official, as Prophet, Priest, and King, constitute the materials of Christian hymns: and the emotions of our souls towards him and his salvation, declarative of our trust, confidence, hope, and joy in him, and our love to him, afford us the subject matter of all our spiritual songs. Thus our psalms, hymns, and spiritual songs, as *Christians*, in contradistinction from the Jewish or any other, pre-eminently concern the King. In psalms we sing his history; in hymns, his glory and majesty; in spiritual songs, our affections and the overflowings of our hearts to him. So we understand the designation which the Apostles use indicative of the whole subject of Christian praise.

But here arises an important question—*How shall these songs be composed?* The Bible furnishes for the psalms and hymns the whole materials. The subject must be scriptural; the language used must express inspired ideas and sentiments; and the versification must be grave, chaste, and natural. Hymn-books and psalters, therefore, may have four principal faults;—their compositions may express wrong or unscriptural views; they may be upon unworthy subjects; they may represent improper emotions and feelings; and the poetry may be defective in gravity, in chasteness, in harmony, and good taste. There are minor faults which may be added to these. The variety of topics must be adequate to the spiritual wants of a community; the number of compositions on these subjects must be such as to afford selections suited to occasions and to the taste of a community; and, in the third place, the subjects should be so classified as to afford easy and agreeable reference. The major and minor defects and imperfections of all the hymn-books of this age, may, I presume, be readily arranged under these various heads. Some are defective in one of these; some, in more; and some, in all these particulars. Some give erroneous and inadequate views of the Messiah and his official relations, his work of redemption and the bearings thereof, as well as of the majesty and glory of God and of the Holy Spirit. Some are upon improper subjects;—such as odes in praise of principles, abstract views, and favorite words. Some celebrate the praises of faith, of repentance, and of good works, as if these were objects of worship or of praise. Some detail experiences, passions, and emotions unworthy of sacred psalmody, because uncorrected by proper conceptions of divine truth. Many are defective in all the charms of good poetry, of dignified and pleasing verse; prose run mad, miserable doggerel, mere jingle, without one attribute of poetry. We shall, however, much more fully, practically, and profitably develope the perfections and imperfections of psalms, hymns, and spiritual songs, by subjecting a few of them to the canons of criticism. I shall, therefore, without farther ceremony, give a few specimens.—We shall make a few selections from the "PSALMIST, a new collection of hymns for the use of Baptist Churches, by Baron Stow and S. F. Smith:" Philadelphia, 1843:—

Hymn 153.

Come, Holy Spirit, heavenly Dove,
With all thy quickening powers,
Come, shed abroad a Saviour's love
In these cold hearts of ours.

Look! how we grovel here below,
Fond of these trifling toys!
Our souls can neither fly nor go,
To reach eternal joys.

In vain we tune our formal songs;
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies.

Dear Lord, and shall we ever live
At this poor, dying rate,—
Our love so faint, so cold to thee,
And thine to us so great?

Come, Holy Spirit, heavenly Dove,
With all thy quickening powers,
Come, shed abroad a Saviour's love,
And that shall kindle ours.

The poetry is good. It is from the pen of Dr. Watts, a lyric poet of established reputation. Not, however, of superlative merit in all respects; but in many prominent and generally estimable attributes, he deservedly ranks very high.

1. This is improperly called a *hymn*. It is rather a *poetic prayer*,

than a hymn. It is not an ode of praise to Father, Son, or Holy Spirit. It is a petition addressed to the Spirit of God.

2. It is unscriptural. It has no precedent in the Bible. No man can afford an instance or an example of the sort in all the poetic effusions or prose compositions in Old or New Testament. It is therefore without authority, so far as example is concerned. No inspired man ever so addressed the Holy Spirit.

3. It is contrary to the genius of the Christian gospel. The Christian institution teaches us to worship the Father through the Son and by the Holy Spirit. This is the sacred economy. We may pray to the Father or the Son, but not to the Spirit. We may sing to the Father, to the Son; but not to the Spirit. He is now SENT by the Father and the Son; and therefore, when we desire his aid, his influence, and his comfort, we ask *for* him, but speak not *to* him. Such is certainly the Bible doctrine and the Bible practice. That this is the *practice* no one can rationally deny, inasmuch as no one can produce an example of any saint, apostle, or prophet, invoking the Holy Spirit, or saying, "Come, Holy Spirit!"

Jesus taught his disciples to ask the Father *for* the Holy Spirit, and gave a promise that his Father would give his Holy Spirit to them that ask him; but never said, Ask the Spirit to come. "The Holy Spirit whom the Father will send," says Jesus' "will guide you into all truth," &c. The promise is, "I will pour out my Spirit"—"I will give my Spirit." Never does the Spirit say, I will come, or, I will go. He proceeds from the Father and the Son, and sendeth not himself. Hence all those invocations of the Holy Spirit are not according to the will of God, but according to the will of man. In the "Psalms," now lying before me, we have, under the head of "the Holy Spirit," no less than thirty-five different compositions. Of these, twenty-six are, in some part of them, and in some form, addresses to the Holy Spirit; and consequently unscriptural compositions.

But it is not only in this fact that they are unscriptural, but in the thoughts expressed concerning the Spirit. Of these I shall hereafter furnish some examples. Meantime I desire to state most emphatically, as I have shown in a late discussion, that I have no sort of objection to the doctrine of spiritual influence, nor to the personality, nor to the operation of the Spirit of God upon the heart of saint or sinner through the instrumentality of the gospel and its ordinances. I am a firm and unwavering believer in a positive divine influence upon the understanding and affections. But no one, as I conceive, can clearly understand the Christian religion, and not perceive that the Spirit is now under the direction and gift of the Messiah; and as the Messiah, while on earth, was wholly subject to the will of his Father, and therefore did not do his own will, but the will of him that sent him; so the Holy Spirit now on earth was put under the dispensation of the Son; for "having," said Peter, "received from the Father the promise of the Spirit," he has now sent him, or shed forth his influences. Here is a point, and an important point in the Christian system, not understood by any man that addresses the Holy Spirit either in prayer or praise. The fact, however, that it is without divine warrant is enough without our showing the reason of it.

But the poetry of this "hymn" is also defective in good sense; or, if any one prefer the phrase, *in good taste.* Take, for example, the second stanza—Look! Holy Spirit!—

"Look! how we grovel here below,
  Fond of these trifling toys;
Our souls can neither *fly* nor *go*,
  To reach eternal joys"

The phrase "neither *fly* nor *go*" is greatly puerile and weak; and superlatively so when it reads, "Can neither *fly* nor *go* to *reach*."—Souls *flying to reach* or *going to reach* joys, are words adopted for the sake of rhythm or jingle, rather than for the sake of either good sense or good divinity. Had it not been for the termination—"here below"—we should have had "neither fly nor go" to chime with it. Not so in good poetry and good sense combined. In good poetry the chiming words are always necessary to the sense, as is very generally the case in all Pope's verse; but in bad poetry they are either not necessary to the sense, or they make bad sense, being selected for sound and not for sense. Even the appearance of this is always bad taste. In good poetry the chiming words appear to be indispensable; in bad poetry they are wholly artificial: the sense demands them in the one case—the sound only in the other.

The 358th hymn of this selection is still more at fault than that now quoted:—

"Come, Holy Spirit, calm my mind,
  And fit me to approach my God;
Remove each vain, each worldly thought,
  And lead me to thy blest abode.

Hast thou imparted to my soul
  A living spark of holy fire?
O kindle now the sacred flame,
  And make me burn with pure desire.

A brighter faith and hope impart,
  And let me now my Saviour see;
O sooth and cheer my burdened heart,
  And bid my spirit rest in thee"

It is truly a singular conception to ask one divine person to come and fit the mind for the reception of another divine person!

"Come, Holy Spirit, calm my mind,
  And fit me to approach my God."

How would this read—?—!

Come, Holy God, and calm my mind,
And fit me to approach my God?

Hymn 355 affords a specimen of bad taste in another respect. We shall read it:—

"Come, Holy Spirit, from above,
With thy celestial fire;
Come, and with flames of zeal and love
Our hearts and tongues inspire.

The Spirit, by his heavenly breath,
New life creates within,
He quickens sinners from the death
Of trespasses and sin.

The things of Christ the Spirit takes,
And to our hearts reveals;
Our bodies he his temple makes,
And our redemption seals "

Here the Spirit is invoked in the first verse, as though to listen to a description of his own work detailed in the 2d and 3d stanzas. This speaking to the Spirit for the sake of speaking of him, is, to say the least, highly disrespectful.

The 357th contains another specimen of still worse taste:—

' Come, thou eternal Spirit, come
From heaven, thy glorious dwelling place;
O make my sinful heart thy home,
And consecrate it by thy grace.

There fix, O Lord, thy blest abode,
And drive thy foes forever thence;
There shed a Saviour's love abroad,
And light, and life, and joy dispense.

My wants supply; my fears suppress;
Direct my way, and hold me up:
Teach me in times of deep distress,
To pray in faith, and wait in hope."

To ask the Holy Spirit to leave his glorious dwelling place, and to make "my sinful heart his home," is superlatively incongruous.—Rather sing with David—"Lord, create in me a new heart, and renew within me a right spirit." How could a person grieve a spirit that leaves its holy heaven to make his sinful heart his home!!

Ah! when shall the people be taught a pure speech! If such be the taste of the Baptist denomination in the Year of Grace 1843, how shall we estimate the attainments of other denominations in the science of psalmody? The subject must undergo a thorough investigation for the sake of our own society: for we are by no means enlightened upon this matter. Some of us are not pleased with evangelical songs, and others are fond of every lilt that catches their fancy, rather than with the grave sweet melodies that accord with the teachings of the Holy Spirit, and the practice of the saints of the olden time.

A. C.

ALLEGORICAL PREACHING.

[CONTINUED FROM PAGE 257.]

1st. AN intemperate use of figures tends to sensualize the mind and deprave the taste.

We complain, and very justly, that sensible objects engross the attention of mankind, and have an undue influence on their appetites and passions. They walk by sight, and not by faith. They look to the things which are seen and temporal, and not to those which are unseen and eternal. To the latter, therefore, we wish to direct their attention. And how is that to be done? Not, according to these preachers, by laying open their true nature, and representing them in plain language; but by arraying them in the phantastic dress and borrowed coloring of those very objects with which we complain that men are too conversant. Instead of developing mysteries, we multiply them. Instead of commending ourselves to every man's conscience by manifestation of the truth, we cast a tawdry veil over it. And instead of turning their eyes away from vanity, we direct them to it. A whole sermon, for example, shall be taken up in describing a palace, a garden, or a city, with an intimation now and then that heaven is more beautiful and glorious than either of them. Or the whole time shall be employed in relating the incidents of a journey, or a voyage, with a hint here and there that the character and condition of the Christian in his way to heaven are shadowed forth by these emblems. And thus the attention of the people being occupied, the greater part of the discourse, by objects of sense, they are more amused than instructed, and more diverted than improved. Surely then the dealing thus largely in metaphors tends rather to impoverish than enrich the mind, to sensualize the heart rather than elevate it to heaven. And I ask, Is not this a great evil?—The next evil we mentioned is,

2. The misapplication of figures, whereby false ideas are given the hearer of the things for which they are made to stand.

It is easy to conceive how men's notions of the other world, invisible spirits, and the blessed God himself, may in this way be perverted. A licentious imagination has given rise to tenets the most absurd and impious. To this the idolatry of the pagan world may be traced as to its proper source. "Not knowing God and glorifying him as God, but *becoming vain in their imaginations*, they changed the glory of the incorruptible God into an image made like to corruptible man, and so were given up to vile affections and a reprobate mind." Rom. i. 21, 23, 26, 28. And if men will take unwarrantable liberties in discoursing of the nature and essence of God; if they will call in metaphors to their aid in order to explain the manner of the divine subsistence, and will talk of that great Being with the same familiarity they do of their fellow-creatures, are they not chargeable with growing vain in their imaginations, and taking us a step back again towards the absurd notions and idolatrous practices of the Pagans? Though they may not violate the second commandment, in the grossest sense, by making graven images of the Deity, they are yet guilty of a degree of impiety and profaneness. To the same source, I mean that of a luxuriant fancy, may be referred the gross notions of Mohometans respecting a future state. Their Prophet, by the aid of a bold eastern imagination, has accommodated his doctrine to the sensual taste of his votaries, and so done infinite mischief in the world. And do not *they* act as if they meant to convert men to the religion of the false Prophet, who can discourse of nothing in the Christian scheme but under the veil of mystery, though the gospel has taken away that veil, and taught us with open face to behold as in a glass the glory of the Lord. Nor is it to be wondered at that men conceive erroneously of the operations of the Spirit, communion with God, the temptations of Satan, the joys of heaven, and the pains of hell; if these things are never treated of as they really are, but under images alike gross and sensual with those we meet with in the Koran.—Once more,

3. Injudicious reasoning from types and figures begets a kind of faith that is precarious and ineffectual.

We have clear and positive proofs of the facts which the gospel relates, and the important doctrines that are founded thereon. But if, instead of examining these proofs to the bottom and reasoning with men upon them, we content ourselves with mere analogical evidence, and rest the issue of the question in debate upon fanciful and imaginary ground, our faith will be continually wavering, and will produce no substantial and abiding fruits. An enthusiast, struck with appearances, instantly yields his assent to a proposition without at all considering the evidence. But as soon as his passions cool and the false glare upon his imagination subsides, his faith dies away, and the fruit expected from it proves utterly abortive. To treat, therefore, divine truths after this manner, as if the direct and proper evidence were insufficient, is to do those truths great injustice, to affront the understanding of our hearers, and to injure them in their most important interests. The Apostles, wherever they came, soberly reasoned both with Jews and Gentiles concerning the Messiah and his kingdom: with the former out of the Old Testament scriptures, which they admitted to be the word of God; and with the latter from those principles of nature which they acknowledged to be divine. And in such manner should we discourse of the great truths of religion, first, laying down those which are admitted on all hands, then reasoning from them to others by necessary consequence; and, having established the divine authority of the scriptures, we should then proceed to prove by clear, direct, and positive evidence the doctrine therein contained. A faith thus generated in the minds of men will not fail, with the concurring energy of the Holy Spirit, to produce the fruits of love and of obedience.

Thus have we pointed out some of the evils which people are in danger of suffering from allegorical preaching. But this is not all. Men of more refined understandings, and a sceptical turn of mind, are induced hereby to reject religion, and treat it with contempt. Suppose a man of this cast to go into a Christian assembly, and hear the plain histories of the Old Testament: as, for instance, the falling of the borrowed axe into Jordan made to signify the apostacy of our first parents, and Elisha's causing it to swim, interpreted of our miraculous recovery by Christ; suppose him, I say, to hear a whole discourse thus managed, what would be the effect? He would, perhaps, conclude that this fanciful account of the doctrines meant to be inculcated, was the best proof the preacher could bring in support of them, and so would be confirmed in his infidelity: while sensible people, who do believe them, would be very much hurt by the officious zeal of this inconsiderate expounder of scripture.

So injurious to the cause of truth is this fanciful mode of interpreting scripture, that a late virulent opposer of Christianity* insidiously adopted it in order to bring the gospels of the four Evangelists into contempt. Under pretence of zeal for his Bible, he tells us with a grave countenance, that the accounts of our Saviour's miracles are to be taken not literally, but mystically: so meaning to deprive us of one main evidence of the truth of Christianity, by bringing the reality of the miracles into question; and at the same time to raise a laugh upon Christians, as a company of credulous fools, ready to receive any interpretation of scripture as genuine which either ignorance or fancy may impose upon it. Sure I am, the real friends of Jesus would not like to rank with men of this cast; they, however, who treat scripture in the manner we have been protesting against, must not be angry with us if we tell them that they are gratifying, though undesignedly, the wishes of these men, and in effect helping forward the cause of infidelity.

A word or two now shall suffice for the evils attending *declamatory* preaching, by which I mean all discourses, whether allegorical or not, that are destitute of sober reasoning and addressed merely to the passions; loose essays, or harangues on popular subjects, filled with trite observations, and set off with witty conceits and trifling stories, delivered in a manner more suitable to the stage than the pulpit. We have already observed that such kind of preaching is by no means adapted to instruct and edify. But what I have here to add is, that its tendency is extremely pernicious. It begets contempt in those who are ill affected to religion. It excites levity in those who are indifferent about it. It disgusts sensible and serious Christians. And, if any may be supposed to be awakened by it, such persons are in danger of mistaking impressions that are the effect of a mere mechanical influence upon their passions, for the work of God upon their hearts. And should not these evils be seriously considered by all who have unhappily fallen into an extravagant manner of preaching? These are not trifling matters. The glory of God, the honor of religion, the welfare of immortal souls, and your own reputation, sirs, both as men and as ministers, are concerned. But, alas! little is to be expected from these expostulations with weak and conceited people, and less with those who are governed in the exercise of their ministry by base and unworthy motives. It is, however, to be hoped that good men, who may have been hastily precipitated by a lively imagination and a warm heart into this mode of treating divine things, will, on sober reflection, acknowledge that they may possibly be in an error, and that it is their duty to speak the word, as with all plainness, so with sobriety, wisdom, and reverence.

Upon the whole, let us, my brethren, be persuaded to consider well the infinite importance of the message with which we are entrusted to mankind, and how much the credit of religion and our real usefulness depend upon our delivering it in a proper manner. Let us form our preaching, not to the depraved taste of any class of people whatever, but after the model of our Divine Master and his Apostles. Let us first endeavor to inform men's understandings, and then to reach their consciences; always remembering that if these objects are not gained, the more we practise upon their passions the greater real injury we do them. Let us, in the progress of our ministry, look well to our views and aims; ever making it our grand end to glorify God and save the souls of men. And while in matters of indifference we become all things to all men, let us not forget what our Bible tells us, that 'if we seek to please men, we are not the servants of Christ.' And thus pursuing the line of duty which God has laid down in his word, and depending on the gracious influence of the Holy Spirit for success, let us assure ourselves our labor shall not be in vain in the Lord.

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* Mr Woolston, in his 'Moderator between an Infidel and an Apostate,' and his 'Six Discourses on the Miracles of Christ.'

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REVIVAL APPLIANCES.

The following just portraiture of the character and tendency of these new methods of conversion, is from a Baptist Editor. The modern revivalists are a new species of magicians—they are spiritual magicians. A. C.

"REVIVAL APPLIANCES.

"Of this superior frankness and transparency of purpose, of this unshaken faith in the cross of Christ, we of this generation are greatly deficient. The plain and simple gospel method of dealing with erring men is crushed under a cumbrous machinery, which, to be employed effectually, demands no mean tactician. A mysterious air is spread over much of our proceedings. Such means are often resorted to in order to affect others; which the actors, if used upon themselves, would despise. What does it signify, to condemn theatres, and then employ theatricals for the sake of effect? In the case alluded to in my last, why did Mr. K. wish the people to bow down so low, if not that he, unobserved, might pull the strings? If prayer were so much needed, and so important, as he said, why did he go about during prayer to converse with the anxious? Why did he come back and kneel down just as the last man was closing his supplications, and then say, 'Amen—let us all arise'—if he did not wish to deceive the people? Is this acting like Paul at Philippi? Yet not a few of our ministers were heart and hand with him.

Of the same order of instrumentality, is the calling on individuals who wish to be prayed for, to arise in the midst of a crowded house, or to come forward and take the *anxious seats*. Why not pray for those in whose souls the truth had found a lodgment? This is too simple. The other is more showy, and is resorted for the sake of effect. It is a reaching after a pompous and captivating ritual. It is forsaking the spirit, and seeking to be made perfect in the flesh. It is a tacit acknowledgment of our want of faith in the simple preaching of Christ and him crucified, as being alone sufficient unto salvation: that the Spirit of God cannot do the work without the assistance of our *art*.

It is a profession of the principle that we are responsible, not for the means used, but for the effect produced. I had attained to years of reflection before I had so much as heard of such a practice. I saw it acted out before I had been informed of its existence. I could not, therefore, have been prejudiced. I was taken quite by surprise. The minister of the place requested the anxious to arise in order to be prayed for. Instantly there was a stir through the whole congregation. Many arose. The minister counted them, and told their number. But none seemed disposed to believe him: for all counted for themselves.—After a short pause another invitation was given, more pressing than the first. The congregation seemed very busily gazing and whispering all the while. When the minister invited the people to unite in prayer, the inquiry arose in my mind, How many may there be in this great assembly, who have sufficient control over themselves immediately after such a pageant, to compose and concentrate their thoughts, so as to appear acceptably before God?

The *anxious seats* are still more objectionable. The chief danger of the impressed sinner is to trust for salvation to himself—to his performances. The anxious seats are in harmony with this native tendency of his depraved heart. Here, then, is a fair opportunity for him to give a carnal interpretation to a spiritual truth. The commandment is to come out from among them, and be separate, and this is to be obeyed, by changing his seat when all eyes are fixed upon him. To say that those who are invited know better than this, is altogether gratuitous. Natural men are not so apt to form right views of religious requirements. They do not study the Bible nor read religious books. And the pulpit, whatever other faults may be charged to it, cannot be accused of being too instructive. Why, then, should they know better than to trust in these human ordinances? So far are they, in all the instances that I have known, from being cautioned against attaching too great importance to such means, that they cannot avoid receiving the contrary impression. What can they infer from the fact that they are so earnestly entreated to take the appointed seats? They are allured with the prospect of heaven, and threatened with the pains of the second death. Is it not a simple *opportunity* that is given them for conversation with those who may be able to instruct them, by *invitation* oft repeated and urgently pressed? In the mean time a hymn suited to the occasion and set to such music as may have a powerful effect, is sung. But the heart of the presiding minister is not in the song. Every now and then his voice is heard inviting the *anxious* to take the *seats*. Indeed it is not intended as a song to celebrate the praises of God, but to move halting souls. What may those among the anxious, who may have attended religious instruction but very little, infer from all this? Are they likely to learn something important about Christ from it? Just as much as from the sacrifice of the *Mass*. [*Christian Watchman.*]

* * *

POPULAR LITERATURE—*No. V.*

Modern popular literature consists almost wholly of works of fiction. The ideal and fanciful seem to be the only outlets left for the bright genius of the 19th century to display itself. It is a truth well known to those who have examined into this matter, that there is a deep-seated conviction in the minds of the youth of the present age, that the very shortest and easiest route to the pinnacle of modern ambition is through the pages of a popular novel. This need not be wondered at when we see the universal homage with which the world bends the knee to such men as Bulwer, Dickens, Cooper, James, &c. &c.—when we find the public prints filled with rapturous encomiums of these men and their works, and when the great mass of the reading public is poring over their pages with excited delight. Where is the youth, whose heart burns with celestial fire—who feels within him the soul-stirrings of something great and noble—whose high intellect, impatient for action, spurning control, and eager for a name; but wanting in the only basis on which the noble superstructure of lasting fame can ever be raised—*untiring perseverance;* who would not be tempted by the meretricious splendor cast around these names by the volatile and unthinking crowd, to dissipate his fine genius upon the ephemeral pages of a romance. Nor does the evil end even here.—Imbecile minds are frequently as ambitious as good ones, and the flippant periods of a novel offer a proper outlet for prosy mediocrity and impudent stupidity to lay a tax upon the time and patience of the world.

The powerful patronage which this class of literature has from all classes, and the avidity with which it is studied, have resulted in an organized plan to supply with its exciting food all minds of all ages. The infant can hardly stammer forth broken words and thoughts ere his young imagination is excited by the wonderful nursery tale, in which ghosts and goblins take a prominent part. The schoolboy, thus prepared, is ready to read with delight hundreds of 'moral tales' (?) put into his hands by parents and teachers. When his intellect expands a little there is no lack of food to supply his excited appetite. There are "Ladies' Books," "Ladies' Companions," "Gentlemen's Magazines," and a hundred other such works, filled with love tales, love poetry, and love pictures—admirable incentives to precocious feeling, and confirmed novel reading. There is but one step more, and then the *purity* and *truth* of Bulwer and Byron are presented to his young mind, and his education is complete.

But it may be asked, Is it allowable to embody a grave moral in a fictitious tale in order to impress it more forcibly, and explain it more clearly? It will not be denied by any that parables have been used in all ages to impress doctrines more powerfully upon the human mind, and we admit the principle to be a correct one; for we find not only that the old seers of Israel made use of fiction to enforce their sentiments, but that our Lord himself taught principally in this manner. But is there no boundary line—no "thus far shalt thou go and no farther" to this admitted principle? Must we uphold the whole monstrous fabric of modern romance, merely because the Messiah spoke in parables? We are driven to no such absurd conclusion. How far, then, may we safely go in this matter? It is a delicate point to determine: but when I contemplate the boundless range which the human imagination can take—when I see how far this ideality has led the world astray, and is even now driving many a soul to perdition, I am forced back to the great centra point in which alone there is safety—the cardinal Christian principle of *Christ in every thing*. The wisdom and safety of this standard being admitted, we have only to bring the point at issue up to it, and the conclusion is inevitable that we may use fiction *for the same purpose* and *to the same extent* that Christ used it, and we may not alter the intention or extend this boundary.

Many will reject this position as a narrow and contracted one; indeed, many will condemn it as a ruthless and barbarous destruction of the great mass of the world's literature; and insist that such a proceeding would throw back civilization three thousand years, and introduce us once more to savage life. While I unhesitatingly deny that we owe as much to poetry and romance as their enthusiastic admirers would have us believe, I am willing to acknowledge that in the early age of the world it needed weak food—infant's diet, and so we can look more favorably upon the intellectual efforts of the ancients, knowing how prescribed was their horizon: but why, in the name of reason, feed the full grown man upon milk? Why, in the midst of the scientific blaze of this last age of the world—when grand principles are being discovered, and eternal truth has opened wide the gates of her majestic temple, why do we uphold a position so monstrous, that the human mind, made for something greater and nobler, may, without burning shame and eternal disgrace, fritter away its energies upon the adorning of a *love-tale* to foster the idleness and pander to the passions of some romantic Miss who is incapable of understanding or appreciating the genius concentrated there. Alas! for the dignity of the intellect that can so employ itself. With powers so divine, to crawl in dust, so basely, like a worm, is a lamentable proof how august and yet how abject a creature is man! But the mere abstract question of the philosophy of fiction is one of minor importance to me at this time, and I will dismiss it by declaring that while I admire the beautiful creations of genius—that while I bow as devoutly before the shrine of well applied talent as any one living, and while I am willing to admit all that poetry and romance have ever done to enlighten, refine, and civilize the world—yet it is my deliberate conclusion from very considerable experience and much reflection, that it were infinitely better to eradicate forever all the fiction of the past and present from the remembrance of all the living, than that we should receive it, as a whole, in its present licencious excess.

The excitement of passion and feeling must be the basis of all popular romance. The most transcendent powers, without this, would be condemned as dull and flat. The writers of the present day are well acquainted with the truth that the secret of literary success is not so much in the abstract merit of their works, as in their power to strike some sympathetic chord in the bosom of their readers, and so the more power a writer displays in working up the soul to the excess of trembling passion, through the scenes he pictures so vividly to the imagination, the more will his genius be extolled and his influence felt.—Now, the fact that this class of literature addresses itself almost wholly to the passions, must condemn it before any thinking judge. Where is the man who understands human nature, who does not know that any principle whose basis is mere passion, must become in time a licentious one? I would ask him who has not pondered well on this point, Are not the love and power of excitement powerfully progressive in their nature? Does it not take more potent draughts of the poisonous opium or alcohol to excite the old toper than the more sensitive nerves of the young beginner? Now, why is this so? For two reasons:—The passion for the stimulant becomes stronger, and the powers of the frame get weaker, and always require a louder call to arouse them the second time than the first, Now look at the analogy. The refined and elegant description of the most powerful passion of the human soul—*love*—will excite gentle and pleasing emotions in the youthful mind. But suppose the mind continues to call for this stimulant, will the same weak nectar which at first so delightfully pleased, continue to impart that pleasure? No; the passion becomes strong, and its demands for strength in the intoxicating potion is progressive. Thus we find that the delicate and poetical insinuation degenerates into the broad remark; and this, again, to the vulgar description; and so the mind becomes impure. Am I not borne out in this remark by the history of the imaginative literature of all time? Look at Greece in her early and and later writers. But why should I stray from home for a case in point? Examine the character of the most popular of the English romances of the past and present. You may take even such wild fictions as the "Mysteries of Udolpho," or the more sober ones like "Sir Charles Grandison," and you will find at least dignity and purity, if not nature and truth. The heroes and heroines are more perfect than mortals generally are, and the influence of the work is, at least, not destructive. Yet where is the modern fashionable novel-reader who would peruse any of these works? The very perfection of the characters and refinement of the sentiment would make them yawn. Our lady novel-readers do not like such perfect heroes as are pictured in these old works. A little more of the *row* would suit her taste better, and then the sentiment is not spicy enough to be relished by her stimulated appetite. In a word, the refined sensualism of Bulwer and Byron, and the grosser vulgarity of Marryatt and Sue answer a far better purpose.

Every man of judgment and discretion, who has turned his attention to these matters, feels alarmed and shocked as he contemplates the flood of iniquity pouring over the whole land. The broad gates of vice are thrown wide open, and every allurement that wickedness can put forth is in powerful action. But no machinery of Satan is more potent or better organized than modern popular literature. It is a fact, not to be denied, that many of the men who have been most successful in novel-writing for the last thirty years, are men of no moral character at all. Byron, 'tis well known, outraged all the decencies of life, and was an infidel, a drunkard, and a libertine. Bulwer's social character is too infamous to soil the pure pages of a book in the description: the public newspapers have given a full length picture of him. Eugene Sue, author of the most popular and the most indecent and vulgar of modern novels, "The Mysteries of Paris," is a Parisian elegant of the first water, and a debauchee by profession. Captain Marryat is well known to the American public as openly immoral.—But why should I sully these pages with the names of men so vile—men, the lustre of whose genius only serves to show more conspicuously their disgusting deformity?

These are the influences under which the present generation is growing up. Hundreds of thousands of these works, so cheap as to be accessible to the poorest, are floating through the country, and like a poisonous miasma leaving the plague behind them. The evil too is on the increase. The most infamous works are translated from the French and German to satisfy a depraved public taste. These works, I care not how splendid the talent that endited them, are base beyond description, and most profligate and ruinous in their tendency. Yet it is an alarming truth that moral men—men who have the care of directing public taste and sentiment, are setting an example to thousands who are incapable of judging for themselves, of that daring kind fardihood which recklessly imbibes draughts from every foul stream they meet on their pilgrimage road. A large mass of the popular literature of the nineteenth century, I do contend, is openly immoral and impure in its tendency. Christian parents, look well to what your sons and daughters are reading, if you care for their souls; for Satan is now making a powerful effort through a most corrupt literature to ruin the world and neutralize the great schemes now in progress for the amelioration of the state of fallen man. E.

PRACTICE vs. THEORY—*No. I.*

Philander, on departing from Philadelphia to Canton in China, said to his dear Amanda, "On every morning, at sun-rise, falling upon your knees and turning your eyes to the East, pray for me; and I, just at the same time, as my chronometer may indicate, falling upon my knees and turning my face to the East, will pray for you. Thus while looking to the same point as well as to the same Father, through the same Redeemer, we will enjoy a sweet communion with each other and with our common Lord; and this will lighten the burthen of our mutual cares for each other, and afford us, though far separated, a happy interview in the cheering presence of Him whose eye at the same moment will view us both." A happy expedient truly, and no doubt a great solace to the parties during an otherwise tedious separation.

This thought no doubt occurred to the Master of Assemblies when he was ordaining the Christian Institution. He therefore not only enacted ordinances, but also consecrated times for the celebration of them. The Christian assembly itself is a delightful institution when contemplated in its social character. It brings together the children of the redeemed family in one place under all the thrilling memorials of a Saviour's love. 'Tis then, and there, in their midst the Messiah appears as the first born among many brethren; and it is to them that he shows himself alive, and the same identical Jesus who had died to expiate their sins. The Lord's day, like the appointment of Philander with his dear Amanda, affords to all saints just such an opportunity of meeting round the throne over the same blest symbols of a Saviour's love. How delightful the reflection that millions contemplate the same scenes at the same time, and are simultaneously made joyful and thankful in the pleasing recollection of a common interest in a Saviour's love! It is like a solemn assignation to meet at a given time and at a given place, not only with a few of the brotherhood, but with those of all nations and languages that rejoice in one and the same faith and hope in God.

The wedding garment is the costume of the whole society. It is the garment of holiness and righteousness of heart, without which no one can be approved of the Lord. No rank or precedence in Christ's church is ever given to any one because of political superiority. The honors in that divine family are not of a carnal or earthly character—they spring not from blood, lineage, genius, learning, or talent. Hence civil respect is wholly different from Christian respect. Every member of God's family stands upon his *adoption*, and not upon any thing sprung from earth. His glory, beauty, loveliness, are his moral excellencies. The most splendid apparel—even royal robes adorned with golden ornaments, with the brightest gems, the most sparkling diamonds, have no more beauty in the Christian church than the common attire of humble poverty. The fur upon the bear or the beaver, the silk upon the mulberry, in the worm, or on the person of a prince, the gold in the sand and the diamond in the dust, or placed in the crown that adorns the monarch's brow, are, in the sight of God, angels, and all men of sound sense, equally valuable and equally vile. Neither the most splendid apparel nor the most fascinating personal beauty—nothing earthly or temporary, can add any thing to Christian excellence or give precedence in Christ's church. Love to the Messiah, delight in God and in his worship, personal righteousness, piety, humanity, are, in the sight of God, the true diamonds, pearls, and beautiful array.

The livery of princes, the costly grandeur of earth's lords, the rich fashions of foppish vanity, are as unbecoming in Christ's church as the squalid and tattered rags of a filthy Lazarus would be in Queen Victoria's palace. Humility, spirituality, heavenly-mindedness, are the beautiful attire of saints; and good works—works of humanity and piety, are their most splendid ornaments. These fit a person to appear among heaven's own nobility and to have a seat among the peers of heaven.

THE LORD THY GLORY is inscribed upon the banners of all the Christian processions. Their music, the songs of desolate widows made glad by their benevolence. Their gems are the tears of orphans wiped away, but crystalized in heaven. Their retinue, prodigals reclaimed by their charitable devices, and wretches once debased in ignorance and crime, educated and reformed by their liberality. Such are the nobility of Christ's church. Gorgeous palaces, stately temples, and rich altars, belong not to their institutions They believe that "pure religion before God, even the Father Almighty, consists in visiting with mercy orphans and widows in their afflictions and in keeping their garments unspotted from the vices of the world." But how unlike the buildings called St. Paul's, St. John's, St. Peter's, and

St. Mary's Church! How unlike the georgeously decorated desks, the crimsoned altars, and the elegantly cushioned sofas of those Gothic things called churches! And how unlike the sanctuary of the Lord those silken worshippers bespotted with trinkets of gold and glittering with gems gathered from the dust!

The church of God, says Common Sense, is desecrated rather than consecrated, when touched with hands ensconced in golden rings.—But how the holy dove could perch upon a head on which wave the plumes of an Ostrich or the feathers of the Bird of Paradise, reason cannot devise. How the love of God could be shed abroad in a heart in which dwell the fashions of the "Ladies' Book," or the incidents in the Sportsman or the Gentleman's Magazine, or the scenes of a ball-room and a splendid masquerade, the plaudits of a Drury Lane Theatre, or of a Grub street comedy, is a mystery of mysteries more unfathomable than any of the sainted seven.

But are there no squinting towards such things in the congregations of the faithful? Are there upon their persons none of the trumpery of the Man of Sin? Are there in their synagogues the festooned column, the gilded canopy, the splendid arch, the elegantly mounted rostrum? Why, then, reprobate the superlative degree of the same adjective whose comparative is cherished in their own bosoms? No, it must not be. *Ichabod* may be written upon a people and upon a meeting house whenever it is made acceptable to the world by such vain and foolish conformities.

Christianity—the pure virgin Christianity of the Bible—stands upon its own heaven-born dignity, and can never stoop to such miserable expedients. It will not pay court to Satan for his smiles, nor truckle to the world for the sake of its most hearty plaudits. As soon might we expect to meet with an angel in a ball-room, a saint in St. Peter's dome, or find the Lord with two or three assembled around a card table, as expect religion to prosper in the midst of those who seek to commend it by any sort of conformity to the lust of the flesh, the lust of the eye, or the pride of life.

We Christians are in duty bound to set our faces like flints against the appearance of such monstrous aberrations from the purity, simplicity, and excellency of the Christian institution. It must not be said of any of us by the world that we have the best and most rational theory and all the argument on our side; but that we have the practice too.—We must be plain in our manners, in our costume, in the furniture of our dwellings, in the style of our meeting-houses. We must not consume the Lord's bounties upon our lusts and passions; we must have something laid up in heaven—something deposited in that Savings

Bank. The fire will devour all that is on the earth. Let us insure against the calamity, and pay our insurance punctually into Heaven's own Insurance Office. Remember the day of reckoning is not far off in the distance. It is near at hand with all of us. Old Time never tires. He limps not. Ever on the wing, well pinioned and outstretched, he rushes on in his fierce career, still carrying on his back the human race.

Our enjoyment of the gospel salvation is in the ratio of our obedience to its precepts. We cannot serve God and Mammon. We cannot conform to Christ and to the world. We cannot shine on earth and in heaven. We cannot have our affections below and above. No one ever loved two things supremely. We must deny ourselves. Pride, ambition, avarice, prodigality, must be crucified. Humility, spirituality, heavenly-mindedness, must be cultivated; and therefore while many are called few are chosen: in other words, the professors are many and the approved are few—the truth of which solemn adage is, alas! still too evident even in this our day and country, notwithstanding our boasted light, liberty, and independence. A. C.

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THE PRIMITIVE CHURCH.

The following short article is from the first number of "*The Bible Student and Family Monitor*," published in New York by a society of Ministers and Laymen. To what denomination they belong I know not. They say some things, however, indicative of more than usual attainments in their conceptions of the present state of the Christian world in contrast with the primitive church. They seem to be amongst those who are looking for the coming of the Lord at no very distant day. Probably they may be a sort of reformed Millerites as the world of names now goes. There is, however, no prophecy in their number, but much good sense: a sample or two of which we may give. A. C.

THE PRIMITIVE CHURCH CONTRASTED WITH THE CHURCH AT THE PRESENT DAY.

The condition of our church in our own times, compared with what it was in the days of the Apostles, and their immediate successors, presents a sad departure in doctrine and practice from the purity in which it then existed.

Then the united prayer was in the language of our Saviour, that the church might be one, even as Christ and the Father were one, that the world might believe because they were one. Now the practice of nearly all is, that the church should be built up and divided into various sects, with no bond of union to join the different bodies of professed

Christians. Then Christians made their future existence the great end and aim of their being, and all other questions were made subservient to it. Now professed Christians practically live for this world; the other being only an after consideration. Then to profess the name of Christ, subjected his followers to ignominy, reproach, and death, and the loss of all pleasures which the things of this world afford: they were persecuted, imprisoned, and subjected to the most cruel tortures that man could inflict, and their property was subject to confiscation, and their very names cast out as evil. Now to profess the name of Christ is honorable, and secures even the respect and favor of the world. Then, the offence of the cross deterred any from becoming the followers of Christ, only as they were influenced by pure and holy motives. Now, the honor of a Christian profession is a strong incentive to church membership. Then, the followers of Christ were willing to spend and be spent in their Master's service; they suffered willingly the despoiling of their goods, and counted not their own lives dear unto them for the sake of Christ; and if needs be, they were willing to endure every affliction and privation, and death itself, for the more enduring joys of "that better country." Now we have reason to fear that similar trials would cause multitudes of those who are loud in their professions, to forsake the cause of the Redeemer, for the husks of this world. Then, there was a marked difference between the church and the world, in the lives, conversation, and examples of men. Now, the outward acts of the majority of professors furnish small evidence of their discipleship; they are as close in their bargains, as overbearing in their dealings, as virulent and unrelenting in their animosities, as miserly in their savings, as aristocratic in their feeling, as dogmatical in their opinions, and as worldly-minded in their conversation and intercourse with the world, as are many whose hopes and desires are bounded by the limits of time: they are as fond of equipage and show, as much given to laying up riches here below, as fond of the honors of this world, and being called by men Rabbi, as are many of whom we do not expect better things: and they embark with the same zeal in political animosities, and are as light and trifling in their conversation, and all their feelings apparently limited to earthly pleasures, as are many who have not a name to live. Then the Christian lived for Christ, and for him alone. Now we fear multitudes of professors are living for themselves. Then they went from house to house, exhorting sinners, comforting the afflicted, and encouraging the brethren. Now most seem to be satisfied if their ministers alone perform these duties. Then the cause of Christ was near their hearts, it burned upon their tongues, and was their continual theme. Now how cold and dead are professors; how seldom is the sinner exhorted, or the inquirer encouraged by them, except at stated periods. Then, in their intercourse with each other, their tongues gave the most ready utterance to such joyful emotions as the cause of Christ inspired. Now how often professors meet, hold long intercourse with each other, and part with not a word of heaven, or God: even in the social circle, where they congregate for friendly intercourse, the news, the weather, the fashions and politics are fruitful themes; but their relations to God come not into all their thoughts. Then the Bible was their Book of Books. Now the last new novel is eagerly devoured. Then they forsook not the assembling of themselves together. Now how many names are on the records of the church, who seldom visit the stated prayer meeting. Then they were content to believe the Bible as it reads, and not seek to be wise above what was written. Now each one fancies there is some hidden meaning in the text, which he brings to light by interpreting it in a figurative or spiritual manner; and that the Bible does not mean what it says, according to its literal reading. Then Christians were living in constant expectation of their Saviour's return. Now the church are satisfied to delay his coming one thousand years. Then they strove with all their might to advance the interest of the church; but now they are more eager to build up their respective sects.

A careful comparison of the church in the two periods of its existence, cannot but satisfy the candid inquirer after truth, that the standard of piety is sadly lowered; and that professors of religion do not live in all holy conversation and godliness, looking for the day of God, as did the early Christians. This is most truly the Laodicean state of the church, and Christ stands at the door; while the church are saying in their hearts. "My Lord delayeth his coming." We therefore who are looking for the blessed hope of the glorious appearing of the great God and our blessed Saviour Jesus Christ, ought to be up and doing, that we may arouse others to be ready, with their lamps trimmed and burning, ready to meet the Bridegroom when he cometh, like the Christians of the primitive church. B.

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John Gillally, New York City,	1 00
Charles Farquharson, Baltimore, Maryland,	25 00
B. Weller, Davidson county, Tennessee,	20 00
J. P. Sledge, Davidson county, Tennessee,	50 00
W. J. Turbeville, Davidson county, Tennessee,	50 00
W. A. Eichbaum, Davidson county, Tennessee,	25 00
Charles Sumner, Summit county, Ohio,	200 00
George Pow, Columbiana county, Ohio,	10 00

Amount of Subscriptions and Donations received since March, 1843.

	Subscribed.	*Paid.*
Elizabeth L Terrills, Louisa county, Va.	$10 00	$10 00
Jane F Gooch, Richmond, Virginia,	20 00	4 00
Mrs M Dunkum, Charlottesville, Virginia,	20 00	4 00
Mary E Dabney, Aylett's, Virginia,	10 00	10 00
N M'Curdy, Richmond, Virginia,	50 00	10 00
George Turner, Spottsylvania, Virginia,	25 00	
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R Gatewood, Spottsylvania, Virginia,	25 00	
Charles Merriwether, Todd county, Kentucky,	20 00	20 00
J Lynam, Jefferson county, Kentucky,	15 00	5 00
J W Barker, Todd county, Kentucky,	20 00	20 00
W Estill, Madison county, Kentucky,	10 00	10 00
G Perrene, Bracken county, Kentucky,	5 00	5 00
J W Smyser, Jefferson county, Kentucky,	5 00	5 00
R Welsh, Jefferson county, Kentucky,	2 00	2 00
Peter Smith, Jefferson county, Kentucky,	10 00	2 00
George Seebolt, Jefferson county, Kentucky,	10 00	
R K Sumner, Shepherdsville, Kentucky,	25 00	
S L Hodgens, Hardin county, Kentucky,	25 00	5 00
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W A Hardin, Oldham county, Kentucky,	5 00	5 00
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Miss R P Barbour, Jefferson county, Kentucky,	25 00	25 00
Philip C Barbour, Jefferson county, Kentucky,	25 00	25 00
Mary H Taylor, Jefferson county, Kentucky,	5 00	5 00
N Young, Henry county, Kentucky,	10 00	10 00
Mary Craig, Gallatin county, Kentucky,	2 00	2 00
Joseph Brinker, Henry county, Kentucky,	10 00	10 00
W N Gist, Henry county, Kentucky,	20 00	20 00
Mary P Thomas, Shelby county, Kentucky,	10 00	10 00
L N Willhoit, Oldham county, Kentucky,	25 00	25 00
Alfred Herr, Jefferson county, Kentucky,	25 00	10 00
Hardin Davis, Gallatin county, Kentucky,	5 00	1 00
R J King, Trimble county, Kentucky,	50 00	
Jesse Lindsey, Gallatin county, Kentucky,	25 00	5 00
Joshua Smithson, Gallatin county, Kentucky,	25 00	
Twyman Craig, Gallatin county, Kentucky,	100 00	
J T Robinson, Gallatin county, Kentucky,	50 00	
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Catharine Thomas, Henry county, Kentucky,	25 00	
John S Thomas, Henry county, Kentucky,	25 00	
E P Thomas, Henry county, Kentucky,	25 00	
Preston Thomas, Shelby county, Kentucky,	25 00	
Henry Harris, Shelby county, Kentucky,	25 00	5 00
Nancy Thomas, Shelby county, Kentucky,	25 00	5 00

	Subscribed.	*Paid.*
Mrs Walker Reid, Mason county, Kentucky,	100 00	100 00
Mary Briscoe, Fayette county, Kentucky,	20 00	13 00
V Rogers, Fayette county, Kentucky,	10 00	2 00
A C Keene, Scott county, Kentucky.	50 00	50 00
James M Graham, Franklin county, Kentucky,	10 00	
John F Graham, Franklin county, Kentucky,	10 00	
Mary Sullivan, Fayette county, Kentucky,	25 00	
H T Elgin, Fayette county, Kentucky,	25 00	
C T Herndon, Scott county, Kentucky,	25 00	
J Miller, Scott county, Kentucky,	25 00	
H C Graves, Scott county, Kentucky,	100 00	
W H Richardson, Fayette county, Kentucky,	100 00	
D W Parish, Clark county, Kentucky,	50 00	5 00
Thomas Ellis, Fayette county, Kentucky,	10 00	
Samuel Stone, Madison county, Kentucky,	100 00	
Moses Cook, Lincoln county, Kentucky,	5 00	5 00
Wallis Estill, Madison county, Kentucky,,	50 00	
Milton Lamm, Mercer county, Kentucky,	25 00	
G Rogers, Woodford county, Kentucky,	5 00	5 00
Mrs Geofry, Jones & Johnson, Woodford co., Ky.,	3 00	3 00
S Mure, Jessamine county, Kentucky,	25 00	8 00
H Douglas, Woodford county, Kentucky,	50 00	
J Lamm, Fayette county, Kentucky,	25 00	5 00
A Sister, of Fayette county, Ky.	50 00	50 00
N P Rogers, Bourbon county, Kentucky,	3 00	3 00
F W Wheatly, Mason county, Kentucky,	20 00	20 00
Dr J Shackelford, Mason county, Kentucky,	5 00	5 00
Joseph Frank, Mason county, Kentucky,	10 00	10 00
R Wallace, Fayette county, Kentucky,	5 00	
S Bryan, Fayette county, Kentucky,	100 00	
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G Perrene, Bracken county, Kentucky,	25 00	
J B Cobb, Hart county, Kentucky.	25 00	
R S Thompson, Hart county, Kentucky,	5 00	5 00
R W Ingram, Fleming county, Kentucky,	100 00	
A K Bagby, Barren county, Kentucky,	5 00	5 00
Cash,	1 00	1 00
G W Cole, Green county, Kentucky,	50 00	
W F Cook, Hart county, Kentucky,	5 00	
R Hollins, Hart county, Kentucky,	10 00	2 00
S Hopkins, Christian county, Kentucky,	50 00	20 00
J B M'Carty, Christian county, Kentucky,	60 00	10 00
R T Torian, Christian county, Kentucky,	15 00	15 00
E G Herndon, Christian county, Kentucky,	50 00	10 00
T H Trice, Christian county, Kentucky,	15 00	5 00
Dr W H Washington, Christian county, Ky.,	9 00	6 00
S Owens, Logan county, Kentucky,	5 00	5 00
J D Garrard, Todd county, Kentucky,	25 00	
J Bellamy, Todd county, Kentucky,	25 00	
Mrs M J Bellamy, Todd county, Kentucky,	10 00	
Martin Hogan, Logan county, Kentucky,	25 00	

	Subscribed.	Paid.
P B Allensworth, Todd county, Kentucky,	50 00	
H C Ewin, Todd county, Kentucky,	25 00	
G P Street, Christian county, Kentucky,	50 00	
G W Cammack, Trigg county, Kentucky,	20 00	
G W Coleman, Christian county, Kentucky,	50 00	
B S Campbell, Christian county, Kentucky,	15 00	15 00
D J Gish, Christian county, Kentucky,	15 00	
R L Waddle, Christian county, Kentucky,	15 00	
W Shipp, Christian county, Kentucky,	50 00	
D H Harrison, Christian county, Kentucky,	10 00	
E F Green, Henderson county, Kentucky,	5 00	
William Green, Henderson county, Kentucky,	5 00	
J A Hatchett, Henderson county, Kentucky,	50 00	10 00
J J Blackwell, Henderson county, Kentucky,	20 00	
James W Griffin, Henderson county, Kentucky,	20 00	
Lucy A Slaten, Henderson county, Kentucky,	10 00	
Edna Griffin, Henderson county, Kentucky,	5 00	
R Hester, Montgomery county, Tennessee,	20 00	
J Wright, Rutherford county, Tennessee,	50 00	10 00
J Yowell, Marshall county, Tennessee,	25 00	
D Yancey, Marshall county, Tennessee,	15 00	
Z Davis, Bedford county, Tennessee,	25 00	
J Blackwell, Bedford county, Tennessee,	12 50	1 00
R P Shaw, Bedford county, Tennessee,	15 00	
D R Gooch, Rutherford county, Tennessee,	25 00	
W W Ross, Rutherford county, Tennessee,	10 00	
Lucy Ramsey, Warren county, Tennessee,	20 00	
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W A Morris, Warren county, Tennessee,	50 00	
James S Smith, Rutherford county, Tennessee,	5 00	5 00
W H Peace, Wilson county, Tennessee,	5 00	5 00
W F Fall, Montgomery county, Tennessee,	25 00	25 00
John Clements, Rutherford county, Tennessee,	5 00	
C T and W L Walker, Weakly county, Tenn.	5 00	
Willis Hopwood, Marshall county, Tennessee,	25 00	
Joseph Nance, Giles county, Tennessee,	25 00	
Peyton Smith, Tipton county, Tennessee,	25 00	
Dr C Merriwether, Montgomery county, Tenn.	10 00	10 00
Nancy P Raney, Tippah county. Mississippi,	25 00	5 00
J B Ferrill, Columbiana county, Ohio,	25 00	25 00
John Kirk, Trumbull county, Ohio,	5 00	5 00
S Robbins, Portage county, Ohio,	10 00	10 00
K D Rogers, Floyd county, Indiana,	25 00	
Mary Rogers, Floyd county, Indiana,	12 50	
A Goodwin, Clark county, Indiana,	25 00	
Amelia Goodwin, Clark county, Indiana,	5 00	
F Ratts, Clark county, Indiana,	5 00	2 00
C Cole, Clark county, Indiana,	25 00	
W W Goodwin, Clark county, Indiana,	10 00	
J Creath, Jr., Monticello, Missouri,	5 00	5 00
A Campbell, Brooke county, Virginia,		1000 00

	Subscribed.	*Paid.*
M J R Saltonstall, of Illinois,*	2,500 00	1,250 00
W Z Thompson, Donerail, Fayette county, Kentucky,	1,000 00	
	$32,445 75	$17,301 16

RECAPITULATION.

Virginia,	$11,362 75	$,7408 16
Kentucky,	10,499 00	5,034 00
Tennessee,	2,984 50	2,298 00
Ohio,	3,110 00	775 00
Missouri,	15 00	15 00
Pennsylvania,	1,315 00	275 00
Indiana,	257 50	2 00
Maryland,	57 00	57 00
New York,	265 00	177 00
New Jersey,	50 00	
Illinois,	2,505 00	1,255 00
Mississippi,	25 00	5 00
	$32,445 75	$17,301 16

* No patron of Bethany College has acted in a more noble style than our brother Saltonstall, of Illinois. Unsolicited he came to Bethany and asked us to receive a subscription for a full scholarship—2500 dollars; the interest of which sum goes to the annual expenditures of such of his sons as he may send in succession to the College. He extends the scholarship no farther than to his immediate children; after whose education the principal and interest are given to the College.

A few weeks after, a similar kind visit was made to Bethany by our brother W. Z. Thompson, of Donerail, Fayette county, Kentucky, who had formerly paid a subscription of 300 dollars. He subscribed 1000 dollars in addition to his former contribution, to be paid within four years, paying interest annually on the subscription till paid. These free-will offerings, unasked and unsolicited, are worthy of all imitation on the part of those to whom the Lord has committed a large stewardship. It would be in the power of some few—say some thirty or forty persons whom I know, thus to endow Bethany College, and to give us the means of extended usefulness; and in the meantime neither themselves nor their heirs would ever feel themselves deprived of any good thing on account of it.

We have a Faculty greatly devoted to science and learning—men of enterprize, who are making very liberal sacrifices to establish and build up a great literary and moral institution, They certainly deserve the co-operation of all the benevolent who have the means of aiding in a cause so vital to all our interests—as individuals, families, churches, states. We have sons to educate, and a race of useful men to raise up for public service. We have the means to support two or three Colleges well. Why do we not place our two infant and incipient institutions on an independent and useful foundation!!

I am pleased to see our Kentucky brethren awaking to the interests of Bacon College, and to notice their late expressions of benevolence in an accession of new additional subscriptions. Brethren, you are abundantly able, if you were only half as liberal as some societies I could name, to endow our Colleges immediately, and to place us upon equal footing with neighboring societies. And you would be twice as liberal as they, if you could only bestow just as much attention upon the subject as its importance demands, and act in harmony with the more enlarged views of Christianity which you profess to entertain.

Owing to the bankruptcy of the last few years, several thousand dollars subscribed, if not absolutely lost, will not be paid for some time. The available subscriptions are not as yet more than some 25,000 dollars. Three times this amount added to it, was all that we have asked for a very large institution; and can any one believe that we cannot in a short time obtain such a subscription? I cannot doubt it. In a population of some 200,000 persons, possessed of just as much wealth as any other 200,000 professors in any denomination in the country, as I judge—possessed of as much faith, piety, and humanity too, at least, ourselves being judges—why should we not expect at least equal liberality?! If, then, we are not fruitful in these good works, it is either because our minds have been perverted on the whole subject of Christian liberality, or because we are more indifferent to the cause of education in general, and of our public men in particular, than any other people in the country. There indeed may be a few spirits among us resembling one Mr. Penurious, who thanked the Lord' that he had, after much prayer, found a free gospel and a free church which together had not cost him more than 25 cents in 25 years! This class, however, is, I presume, wholly repudiated by all real Christians as the mere mistletoe of the Christian profession. A. C.

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ASPECTS OF METHODISM FROM THE INNER TEMPLE.

No. III.

The reconciliation of God to sinners through the mediation of Christ by the prayers and intercessions of men, is an error so capital in the Methodist class-meeting system, and their whole theory of conversion, that it demands at our hand a more explicit and thorough development and refutation than was attempted in our last essay. In that article we aimed rather at the statement of the error, than at a full development of it. It is, indeed, only a new modification of that ancient and fatal mistake of the Jews, combatted by Paul in the Epistles to the Romans, Galatians, and Hebrews. It is clearly propounded in Rom. x. 3. "For they being ignorant of God's justification, (righteousness,) and going about to establish their own justification, have not submitted themselves to the justification of God"—that instituted by God. The Jews had a zeal for getting religion—"a zeal of God, but not according to knowledge." For being ignorant of the fact, that *God had instituted a justification*, they could not, of course, submit to it; and therefore were vainly endeavoring to establish a plea of their own for justification through their own endeavors. This error of the Jews sprang from their ignorance of the nature and designs of the Messiah's death. They did not at all understand it as God's means of reconciling man to himself on honorable terms—terms honorable to both parties. Hence their aims to effect a change in the Divine Mind by efforts of their own.

Precisely similar the error before us. These seekers are endeavoring to lay a foundation on which to rest their plea with God. Hence their prayers, screams, tears, vociferations, penances—of kneeling in the altar, rolling in the dust, tumbling in the straw, and their agony, because of which God is to be reconciled to them. These are to call forth his mercy, to excite his compassion, and to elicit his favor. In one sentence, these are to change or propitiate God. Hence their exclamations of joy when they suppose that God has been overcome by their importunity. This is their triumph. The imagination that such has been their success, is, in truth, their conversion—their new birth—their obtaining religion. Now if this be not to establish their own efforts, and to substitute them for the righteousness of God—for that system of justification which he has introduced through his Son, I know not how any one could presume to do it.

The ancient Christians were "reconciled to God through the death of his Son." The change was effected in them, not in God. And in consequence of their having submitted themselves to the proposition of pardon tendered them through the gospel, God received them into his special favor through the obedience unto death of his beloved Son; and not for any work, or penance, or righteousness of their own. For, says Paul, "When the love of God to man appeared, not by works of righteousness which we had done, but according to his mercy he saved us—through the washing of regeneration and the renewal of the Holy Spirit."

God, then, has set forth his Son as a propitiatory and his blood as a propitiation—as a reconciliation—as the justification which he has provided. To this we have only to *submit. We* are to be reconciled to God—to his character, will, precepts, judgments. *We* must change —*we* must turn to God. He asks us to *receive* his grace, not to *procure* it—to *accept* his salvation, not to *originate* it—to repent of our sins and to be baptized into his death; and then Jesus "is made to us wisdom, justification, sanctification, and redemption." Hence he that glories, must glory in the Lord. He is *waiting* to be gracious. He says to us, "How long, ye simple ones, will you love simplicity, and you fools delight in your scorning! Turn at my reproof, and I will pour out my Spirit upon you; I will make known my words to you." He says, 'I have no pleasure in the death of a sinner'—"Why will you die?"—"Hear"—"Come"—and "Your soul shall live"—"Let the wicked man forsake his way, and the unrighteous man his thoughts: let him return to the Lord and he will have mercy upon him—to our God, and he will abundantly pardon"—"We beseech you," says Paul, "BE RECONCILED TO GOD." This developes the whole matter—the proper state of the question "All things are ready" on his part. There is not even the need of a single prayer from any person to make God propitious. Return, come, receive, live, and bless the Lord! What a contrast with the dogma on which the religion-seeking-system rests!!

The gospel is one sublimely philanthropic proposition, which when understood, believed, and acquiesced in, leaves us nothing to do but to bless God and live. It is a calm bright sun-shine on the soul of a sinful man, in the midst of a refreshing shower of divine grace, whose every drop, like a polished prism, refracts the rays of mercy as they descend, and converts them into a radiant bow of promise around his elevated head. It leaves him nothing to do *to* reconcile God, to make him propitious, merciful, or kind. It fills his soul with grateful emotions, and calls forth all his powers of admiration and worship.—Through the Holy Spirit it sheds abroad the love of God in his heart, and by its sweet attractive power voluntarily constrains his entire homage to the revealed will of his Divine Redeemer.

The genuine convert to Christ's own gospel begins where the laboring class-room Methodist ends. After a long and hard probation, this child of storms and tempests finds a momentary calm in the imagination that through his long agony of soul he has subdued God into an acquiescence with his desires, and has conquered him by the importunities of his long protracted and assiduous efforts. He feels pleased for the moment with his hard-bought triumph, and seems to himself thankful to God simply for having been overcome by him. "From a wrestling Jacob" he has, in his own imagination, become "a prevailing Israel." This is his conversion. Indeed, if there be in the case any conversion at all, it is the conversion of God, rather than of the sinner; or, perhaps in some cases it might be regarded as the conversion of both.

Now that this is another gospel institution, and not that announced in Jerusalem and promulged every where by the Apostles, is demonstrable from the fact that their converts immediately surrendered to God, soon as they believed the proposition that God was in Christ reconciling the world to himself, not even imputing to men their trespasses.

There is a refined spiritual idolatry in this age. We have false Gods and false Christs—false Gospels, as well as false Christians.—The gross wooden, earthen, metalic gods of the olden Pagan time we have abjured. But I have long thought there is as much idolatry in the world now as at any former period: especially when we take into the account the deification of the passions. Bacchus, and Ceres, and Venus, and Mars, have still their temples, their altars, their priests, their victims, and their worshippers. The golden calves of Bethel and Dan are not yet ground to impalpable powder: nor have the Pantheons of Pagan Rome been yet abolished in Papal Rome. So many parties, so many systems, so many subdivisions, while in them all there may be a few thousand knees that have not bowed to the image of Baal.

Methodistic camp-meetings, altars, and festivals—Calvinistic anxious seats, mourning benches, with their various converting paraphernalia, are, to say the very least, calves of modern invention, and of exceedingly doubtful authority. But of these in their proper place. Meantime, the aspects of Methodism from the inner temple suggest to us various matters of absorbing interest; and in no one point more alarming than in the fundamental conception of the converting instrumentalities and processes. That it is a clear misconception of the most radical truth of *Christianity proper*, I think, by this time must appear to all the intelligent and candid. I beseech such to hear me patiently on the whole subject; and to believe that this painful duty is undertaken from principles of unfeigned benevolence, and will be discharged with all fidelity and good feeling, as well as with due respect to many members of the community personally known to me, and much esteemed for their numerous virtues. A. C.

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MAXIMS.—'Learn to be abused without being angry.' 'Be not ashamed of piety in any company.' 'Care not much about thy own reputation, so truth and the gospel suffer not.'

CHURCH ORGANIZATION.

WARREN, OHIO, February 25, 1844.

Dear brother Campbell,

THE last Harbinger bringing back a communication touching some points of church order, has called up a few things that had somewhat faded in my mind, and about which I know that many have much solicitude. It being lawful to expose ignorance to gain instruction, I freely confess I am not yet fully satisfied how Paul's directions are to be carried into practice according to their letter and spirit in organizing churches. A knowledge that there is a diversity of views and practices among brethren and churches, is proof as positive as painful that I am not alone liable to "err not understanding the scriptures" upon this subject.

Let me bespeak your patience, then, in asking for something more minute, more in detail, that comes down more nearly to the low level of our minds, (for I can hardly agree that the most talented and learned *cannot be the best teachers*,) to work out for us plainly one sum in this addition of church officers, that we can see where and how it is to be done, and what materials they may, and what they may not be made of, and what they are, for how long, &c.

A crisis has approached that requires these matters to be well understood—at least it is so judged by many in these parts. In these requests, not yet understanding you, you may think I may have either forgotten or never knew what you and others have written upon the subject; that I greatly confide in, and compliment your patience; or, perhaps, that I am entitled to be answered after the manner of Johnson to one who said to him, "I cannot understand you," replying, "I was bound to give you an argument, but I was not bound to give you an understanding." But we are to have that charity that hopeth all things, and I will hope better things—even that you will bear with our dulness, and teach us the alphabet if necessary.

That you may fully adapt your instructions to our capacities, pardon me for reminding you that some one has said it is as unwise to attempt to put porter into vials as essences into hogsheads; and I suppose it would be a greater mistake to feed meat to babes than milk to adults.

But let me "*at it*," and spread out our difficulties before you.—While it is very generally conceded that there is to be a plurality of overseers (at least three I think you have taught) and deacons—some there are that are quite strenuous for but one bishop in a church—these arguments lie in their notions of expediency, admitting I believe that a plurality was apostolic, was well enough in the primitive churches, but not now, as it is claimed "*we* are not an apostolic people."

Some will have it that we elect for a year; others, for life or good behaviour; some would defer organization till characters are so formed and gifts so developed that a choice could be made of such as in all respects, in a good degree, corresponded with Paul's pattern; others take the ground that we are to put in the best we have, as all the Lord requires us to do, on the occasion of constituting a church, and that there should be no delay in "setting in order the things wanting"—that is, in appointing officers in the church.

But "let these also be first proved," says Paul; and all agree that bishops as well as deacons are to be proved. But how proved? Try them for a year at a time, (that is long enough to trust them,) and so keep trying till you have tried enough and found out enough to end *pro tempore* by permanent elections, says the united voices of a dozen churches, all speaking as they have been taught both to *speak and to act.* A would choose by nomination, B by ballot, allowing all, old and young, male and female, an equal right to vote; C cannot agree to either method, but holds to casting lots between twice the number nominated and needed; D doubts all these ways, and thinks it "*preposterous*" that votes of the youngest disciples should, in such weighty matters, weigh down the votes of the fathers and mothers in the church; but would most conscientiously prefer, as they are first to be proved, to prove the officers into place in something like this manner: On a day appointed, and the church being assembled, each in turn, as nominated, is to stand up, and every brother and sister is faithfully to lodge, if it can be done, an objection to him from the list of Paul's requisitions; if so, he is set down and another is set up, and so on. In the end, those who are found to coincide with Paul's rule or measure are thus proved into office, it being now discovered that they are pointed out by the Holy Spirit. The number thus put in office it would seem might be quite uncertain, and perchance might depend much on extrinsic circumstances; such as fair weather and good roads, that a full assembly or numerous objectors might be there, as also on the mood of mind all happened to be in; and whether the number was 3, 7, 12, or 20, if pointed out by the Spirit, who is man that he should withstand God by rejecting any of them? But sister Prudence insists, let all else turn as it may, Paul says that "even so must their wives be grave, not slanderers, sober, faithful in all things." Sister Charity thought that related only to wives of deacons. Sister Patience could not think it more necessary for deacons to have such wives than for overseers; if any difference, reason would teach her that it was less so.

Sister Prudence was quite certain that the scripture never contradicted reason, and produced Dr. Doddridge's paraphrase of the passage, running in part thus:—"In like manner let the wives of the deacons, and therefore *much more* of the bishops, be grave, sober in their deportment, not false accusers, faithful in all things which are committed to their care, lest their imprudent and unfaithful conduct should bring the characters of their husbands under suspicion."

Sister Charity expressed herself well pleased with this view of the subject.

Sister Isabel, or Jezebel, (I am not sure I quite understood her name at the introduction,) thought they were all running mad, or running into as much Puritanism as the Old Pilgrims. If, said she, you are going to prove the women as well as the men, you will have a plenty to do; and my word for it, you will not see the church organized till doomsday. Going on at this rate, ten to one you may prove out one half of all bishops and deacons that have been put in office in all the churches. I am sure such notions have not been heard of before since the days of the "blue laws." If you undertake to be that squeamish, depend on't you will change the whole face of society, put a stop to seven-eighths of all the talk that's going, and make us affect as much sobriety as Quakers or Monks; for it will be work for us all to pattern after the wives of our officers. I am for electing, and done with it, even if the *men* dont quite come up to Paul's pattern. I say put them in, and they will then feel the necessity of trying to be what they ought to be, and let them grow better and make their wives and children better as fast as they can.

Sister Prudence said she was not for hurrying matters of such importance; that she had the same opinion about church officers she had always had about husbands—if we cant have the right sort, we had better have none With Paul on my side, I am not for putting men into office to make them what they ought to be, and then for them, if they can, to make their families so. If they have not from principle set about this work, or have tried in vain, it is in vain to trust them till they have tried and succeeded. It would be safer to put in *novices*, though Paul forbids it, as we would have better security that they would grow *older*, if not wiser, as fast as they can, than that the weak or wayward would grow better. After having looked on till we have seen all *human* regulations for the government of the church consigned, as they should be, to the moles and bats; that those that are *divine* are not generally well understood; that were the well settled principles of justice, equity, order, decorum, and Christian courtesy, are each chapters that need to be more studied and more practised; after having seen the experimenting by annual elections work churches into fermentations that unlike new cider increases as it approximates its apparently inevitable state of acidity, I find myself gradually nearing a conclusion that the primitive churches were under the care (part of which came upon Paul daily) of apostles and evangelists until novices had became new in Christ, such gifts were manifested, characters formed, and order attained, that the churches in the fear and spirit of the Lord, and not in strife and confusion, could make a choice of such persons as the apostolic word pointed out. If so, how weighty the thought that there are "nct many fathers."

Permit me to inquire if Titus, at Crete, was to carry Paul's directions into effect by ordaining elders in every city; or had he a two-fold work to perform—the first to set in order the things wanting; and the next and last, to ordain elders?

Are the qualifications of Paul's pointing out, or any part of them, to be regarded as indispensable to the elegibility of a man to the office of overseer or deacon? If a church in disorder, in a Corinthian state, with the spirit of division and party strife reigning, should, as the result of a spirited contest, succeed in electing by a plurality or a lean majority of votes, even such as were possessed of eligible qualifications, could such, under such circumstances, be considered as made overseers by the Holy Spirit?

The old adage,—"All is well that ends well,"—is as sound I suppose in church as in state: hence I have never deemed it of immense importance that a thing lawful in itself be done in a manner precisely to quadrate with every angle of some acute or obtuse brain, as the case might be: therefore, whether funds were to be raised to support preaching or to build a meeting-house, so "one is not burdened and another eased," as *Paul forbids*, I have not been disposed to be strenuous as to the manner, so it was agreed upon and the thing was *done* in almost any way, except "falling out by the way." Still in raising funds or choosing officers, some ways might perhaps be more likely than others to tend ultimately to discord; and if so, common prudence would say it is safest to avoid such ways.

I wish it distinctly understood that I am not wedded to any errors I may have advanced, nor by any means committed (as the manner of some seems to be) for their defence. I go for the same principle respecting *knowledge* that the Papists hold to respecting *faith*, having an *implicit* wholesale belief in all that Mother Church believes; and if at any time any one had a view conflicting—nay, ever so heretical, it was only his *explicit* belief, and lasted no longer than till it was found to differ from his implicit faith, the faith of the church: so in knowledge I wish to hold to all that is true, and any views that I may have I wish not considered mine a moment after they are shown to be contrary to truth. C. BOSWORTH.

For the present we have not space for many remarks on the preceding clear and interesting document, nor does it call for many. It adds to the evidence already possessed, that the whole subject of church organization is as yet very imperfectly understood, and still more imperfectly practised. Some amongst us are fearful of such a discussion. This is unreasonable: for come it must, soon or late.—We still plead for a calm, cool, and protracted discussion of the subject until fully understood, although from some quarters remarks have been made not dictated by the kindliest feelings. Our opponents seek to impair our influence by insinuating that we assume a dictatorial attitude—than which nothing has ever been farther from my views and approvals. They know that to call any one a 'Pope' or a 'Dictator,' is the most direct and successful method to destroy his influence. Still we are not discouraged. The work is a great one, and calls for patience, prudence, and perseverance. The preceding views and hints deserve a careful and candid consideration. I never had any faith in annual elders, nor in annual elections, as any part of the Christian Institution. There is neither reason nor scripture for it. Officers *pro tempore*, or as probationers, may be necessary expedients; but a system of annual officers, like an annual, or biennial, or triennial state officer, is without any commendation from heaven or earth—from saint, from sinner, or from sage. A. C.

REV. JOHN H. BROWN'S DEFENCE,

With Notes by the Editor.

CINCINNATI, May 15th, 1844.

Elder Campbell—IN your Harbinger of April, '44, there are one or two articles, in which my name is very unceremoniously introduced; and in such a way as to impeach my motives, injure my Christian character, and thereby lessen my influence as a Christian and minister.

The article most objectionable, is from your pen, and purports to be in reply to a communication from S. Y. H. On page 170 you thus speak:—

"I am sorry it is not in my power to contradict those reports to which you allude. It would be a pleasure to disprove them if I could. As to the ownership of the debate, Mr. Brown is certainly the avowed owner and proprietor. That Messrs. Skilman & Son purchased the copy-right for Mr. Brown, or for Mr. Brown and some other partner. whom prudence would not name, is most currently reported; but Mr. Brown is the only legal and ostensible purchaser, and therefore, I presume, justly enough claims to be *the only proprietor.*

"I concur with you in opinion that it is unfortunate for Mr. Brown, that the purchase should have been made clandestinely and under covert. It does not comport with that openness and Christian dignity in which truth and honesty generally prefer to appear amongst men—it countenances the imputation that there was something in the affair that loved darkness rather than light—that some advantage was sought. And since it appears that Mr. Brown has given up his ministry to devote himself to the mercantile operations of getting up and selling the book, it strengthens the unfortunate imputation that the debate was got up for the special benefit of some one or two persons, and not for the cause of truth. Still charity, as it is called, would gladly find some other way of explaining this affair. Mr. Brown's explanation ought therefore to be heard."

Will Mr. Campbell then hear it, and publish it? This he certainly cannot refuse after thus publicly calling for it.

1st. It is true, I am not only the *avowed*, but the *real* owner and proprietor of the copy-right.

2d. It is true, that Messrs. Skilman & Son purchased the copy-right for me. This they did at my request.

3d. It is *not true* that Messrs. Skilman & Son purchased the copy-right for Mr. Brown "and *some other partner* whom prudence would not name."

No living being, save myself, has any interest in the copy-right; and no individual ever proposed to become interested, whose name prudence would require to be concealed. Moreover, the person to whom you allude, and whose name something *more* than prudence induced you to withhold, receives no pecuniary benefit, either directly or indirectly, from the sale of the book.*

4th. It is *not* true that the purchase was made clandestinely, and under covert, or that any advantage was sought.†

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* 'From the *sale* of the book"!—Of course this follows from the fact that he is not a partner in the concern. But this statement might lead some one to suspect that his interest in the book is one depending on no contingency of *sale.* If this be not the fact, the statement is unfortunate.

† Mr Brown and I do not understand the word *clandestinely* alike. He admits he bought the work through another person, and that it was stipulated that Messrs. Skilman & Son should purchase for him. Besides, to conceal the owner, the first Prospectus was printed and circulated in the name of Messrs. Skilman & Son; and such the conspicuity given to Messrs. Skilman & Son, even on the title-page of the printed volume, would seem to indicate. By *clandestine* I understand secret, private, covert, indirect, &c.; and such it is confessed was the whole transaction For which no reason is offered, and no honorable reason can be given, as I conceive.

It was made openly. You and Mr. Rice made two propositions to Mr. Skilman, one of which he accepted; being authorized by me so to do. He was known to be a Presbyterian at the time the proposition was made. We wanted the copy-right in Presbyterian hands, that we might give the work an extensive circulation. He was therefore authorized to accept the proposition for me, not wishing to purchase for himself.

That no advantage was sought, must be clear to Mr. Campbell himself, when a higher price was paid for the copy-right than Mr. Campbell proposed to take, *more* than Mr. Burnet believed any man would be willing to give, and *much more* than even Mr. Skilman thought it was worth.‡

5th. It is *not* true that I "have given up the ministry to devote myself to the mercantile operation of getting up and selling the book."||

I have relinquished my pastoral charge, though *not the ministry*. I preach as often as my health will authorize. The temporary suspension of pastoral labor was in accordance with the advice and urgent plea of my Physicians. Whether I shall be able to resume it time alone will reveal. I hope by an active life, and proper regimen, to overcome the tendency to paralysis, which so seriously threatened my life.

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‡ This needs a word of comment. What Mr. Rice may have proposed to Messrs. Skilman & Son, or to Mr. Brown, I know nothing; but one thing I know, that I made no proposition to Messrs. Skilman & Son on the subject. Mr. Burnet desired to bid for the copy right; and he, differing from the opinions expressed as to its value, thought as a matter of courtesy and right that (Messrs. Brown and Rice having come to my room to confer upon the sale) it should be offered to some house in the city better acquainted with the value of such copy-right.

Various sums were spoken of—the minimum was 2000 dollars, *which was never stipulated by me as a sum that I would take*, but as the least sum I, *as then advised*, would consent to take. I concurred in the meantime in having Messrs. Rice and Brown to obtain the opinion of Messrs. Skilman & Son on the subject, and report on the next day. When the next day came, the report came with it that Messrs. Rice and Brown, or Mr. Rice alone, had actually sold it to Messrs. Skilman & Son. I was astounded to hear that without any farther report or effort to get more, the copy-right had been so summarily disposed of. When Mr. Rice informed me of the fact and requested me to announce it, being so perfectly confounded with the precipitancy of the movement, I refused to announce it; observing that more could have been got for it, and that I expected to have had a report from him before it was disposed of. He replied that Mr. Brown understood the matter as he did—that they both regarded themselves as authorized to effect a sale at that price. Mr. Brown being alleged as proof of the correctness of his understanding of the conversation on the subject, I was placed in rather an aukward predicament. Meantime Mr. Burnet having bid 2100 dollars, I could not feel myself authorized to sanction the former transaction. Upon the whole transaction I am sorry to say that I cannot concur in opinion with Mr. Brown, that it is very clear "no advantage was sought," and that "a higher price was obtained than I consented to take."

|| As to the giving up of the ministry, Mr. Brown concedes that this is the fact, while apparently denying it. By the *ministry* I understand the pastoral care of a church—for such was his ministry when the debate was first proposed by him. He has given up that charge, or ministry, and is now engaged in travelling to and fro disposing of the Debate, and occasionally delivering a sermon.

5th. It is *not* true that "the debate was gotten up for the special benefit of one or two persons, and not for the cause of truth."§ At least, this is not true of myself or any Presbyterian with whom I was associated in arranging preliminaries to discussion. When I went to Lexington to attend the debate, I had never once thought of becoming owner of the copy-right. Some of my friends suggested, during the pendency of the discussion, that I ought to purchase the copy-right, and advised me to do so, inasmuch as it would afford an opportunity to lead an active life, without regular appointments for preaching, which my health seemed to require, and which was in accordance with the advice of my physicians.

Suffer me in conclusion to commend to your special and prayerful attention the 15th Psalm, where the characteristics of a citizen of Zion are drawn by the pencil of inspiration, and more especially the last clause of the 5th verse:—"*He* publisheth not a slander against his neighbor." Did I not know your aversion to *scrap*-preaching, I would ask a sermon from this text. JNO. H. BROWN.

PEDOBAPTIST COMMENDATIONS OF THE LATE DEBATE.

I HAVE not yet met with a single commendation of the recent debate in any of the Pedobaptist journals, as I suppose indicative of any desire for its free circulation through the Christian community. I have seen a few notices, rather as *advertisements*—such as merchants give of their goods—than as commendations of the book. The most elaborate notice of it is found in an Episcopal paper, called "*Protestan Churchman.*" This is a literary curiosity. Instead of going into the merits of the book and its argument, the writer went to Lexington to find out what the people thought of the oral discussion; and mingling with the Pedobaptists generally, he gathers up and reports their street and fireside remarks. Take a specimen:—

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§ I did not so affirm, but referred to the existence of such a report, and to the squinting in that direction, so apparent in some of the movements

In the preceding items Mr. Brown's mind, following in the wake of the Debate, has given us on his side two affirmatives and four negative propositions; to all which, as the custom goes, I have no objections. His courteous and kind allusions to the 15th Psalm are neither necessary nor in my esteem courteous. Still we publish them with the whole article—a degree of generosity on our part not often reciprocated by Presbyterian Editors.

I made for Mr. Brown the excuse he has exhibited for himself as to his undertaking of this work, and in publishing the facts alleged by a portion of the public, and avowing my willingness to have them disproved, I fall not under the censure intimated by his allusions to the 15th Psalm. So far from it, I argue that I deserve the thanks of Mr. Brown rather than his censure, for the opportunity I tendered him of disabusing, if he could, the public mind. He must know that such reports are in circulation, and that his conduct in the affair has certainly given at least countenance, if not an *origin*, to this imputation. For the present, I have neither time nor inclination to amplify upon the premises, and will only add that a still more frank and full development of the reasons and occasions of the mysteries of the sale and purchase would be to many a desideratum, and a still more satisfactory ecclaircissement would do Mr. Brown no harm. A. C.

"During a recent visit to the scene of this discussion, whilst yet the memories of men were fresh with its incidents, and the impressions left as they passed, I was at some pains to apply what powers of discrimination I possess, to the evidence of which was the better combatant, and which came nearest to a fair claim to the victory.

"Of course no satisfaction could be derived from the testimony of the friends of the parties concerned. All thorough going Presbyterians were as fully persuaded that Mr. Rice had gained a great victory, as all thorough-going Campbellites were that Mr. Rice was utterly vanquished.

"Inquiry was made whether either of the Moderators had expressed an opinion, and nothing satisfactory could be learned. One of them, the Lord's day after the debate closed, is said to have attended a gathering of Reformers, and to have remarked that he was sorry he had not on the suit of clothes he wore on the occasion, as, in such case, some might be glad to imbibe a little of the odor of sanctity by rubbing against him.

"The Hon. Henry Clay is understood to have been scrupulously careful, after the debate, as well as during its progress, to abstain from all invidious comparisons; whilst, at the same time, it is said that he expressed himself in terms of almost extravagant admiration of the mental power, and occasional bursts of eloquence, on the part of the Rev. Mr. Campbell "——

"It was the impression of the writer, that, from false confidence in his own strength, Mr. Campbell had permitted the debate to assume a form most favorable to his adversary, and that yet, unconsciously to himself, he would find himself hampered in this discussion, as he had never before been. The restraint of such honorable Moderators would forbid that impetuous Cossack onslaught in which much of his strength has hitherto consisted. This restraint he consented greatly to increase by reading all his leading affirmatives from manuscript, in view of printed rather than popular effect. And on the whole, he found the Rev. Mr. Rice far more nearly an equal match than he had anticipated. As I heard it described figuratively in a very animated manner, Mr. Campbell was like a heavy Dutch-built man-of-war, carrying many guns, and of a very large calibre; whilst Mr. Rice resembled a daring and active Yankee privateer, who contrived, by the liveliness of his movements and the ease with which he could take up his position for a raking fire, to leave his more cumbrous adversary in a very crippled condition at the close of the fight."

Now let us hear the commendation of the book itself:—

"I believe I have now registered all such fugitive thoughts about the discussion itself as I thought might interest your readers. If we can lift it, let us now open this volume of 912 pages octavo, the record of a written and oral debate combined, which lasted some three weeks, from November 15, to December 2, 1843.

"As a work of reference on the grave questions discussed, I know of no student who would value it at a quarter part of its cost, cheap as it is. Nine-tenths of it consists of the impertinences of explanations, replies, rejoinders, and rebutters, from which no debate is exempt. And the other tenth consists (generally speaking) of facts and arguments more easily found, and better expressed elsewhere.

"On the whole, as a theological work, it appears far better than I had anticipated. It is much freer from every thing that is low and abusive than could be imagined. The style, with the exception of a few Western-isms, is much more clear, elevated, and pure, than I dared to anticipate. And as far as it is the work of reporters and printers, it is correct almost to a miracle.

"Of all the controversies I have ever read, of this it might more truly be said that both were right and both were wrong. A neutral would exclaim—of course—because both parties are in the extreme. *That* is true. And hence also it has come to pass that I have seldom observed a more powerful use of the sound argument, when the truth was mainly on the side of the opening affirmative; or a more free and reckless use of sophisms, when hard pressed in defence of an untenable position; and this is about equally true of both champions.

"With the exception of a few unguarded expressions, and that he affirms a *universal* where only a *general* can be proved, Mr. Campbell's affirmative argument on the point, 'that the Holy Spirit in conversion and sanctification operates only through the word,' is one of the most splendid specimens of eloquent reasoning I ever remember to have read. So also, apply to over-expanded creeds, the Westminster Confession, for example, what he recklessly charges upon all creeds, and more thrilling or magnificent declamation can hardly any where be found than that interwoven in the closing debate; in which, nevertheless, as a whole, Mr. Campbell appears to the greatest disadvantage. The same is true of his tirades against the spirit of party, and his beautiful eulogiums on the unity of the church. These bursts of passionate eloquence appear to less advantage in a calm debate than any where else, and often expose this Goliah of Gath to the sling-stones of David; and no doubt they are more or less the odds and ends of popular harangues of the most thrilling description.* But still they are specimens of a noble, effective, and passionate argumentation.

"Mr. Rice is wholly incapable of this sort of thing. His imagination is as barren as a surface of granite. He is as cold as an icicle. He is as calm, under the most passionate rejoinders, as Diogenes in his tub. It gives him a great advantage. Accordingly some of his affirmatives rise into high respectability. Such, for example, as his argument for infant baptism. And by the way, such another distortion of reason, and perversion of every thing worthy the name of argument, as Mr. Campbell's sixteen reasons for denying that baptism came in the place of circumcision, the world never saw. I do not say that Mr. Rice's argument for infant baptism is the best that could be adduced; but I do believe it to be the very best which a Presbyterian could elaborate.——

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* These 'odds and ends of popular harangues' show how little the 'Western Man' knows of the speaker. He may have such 'odds and ends;' but a person who never read in public nor memorized one sermon, has no such 'odds and ends.'

"*P. S.* An Episcopalian will not fail to remark that the most lame add impotent of all Mr. Rice's affirmatives, is that in which he *attempts* to advocate the true doctrine, that the administrator in baptism is a point of far more consequence than the mode. To such an one he will seem to be bound with a two-fold cord, and restrained in all his movements. He affirms that to be *universally*, which is only *generally* true. And he *appears* to be afraid to move with any boldness, lest, in arguing from the apostolical commission, he should afford weapons with which an Episcopal stander-by might knock his argument in the head."

I wonder if my friend the writer, "A Western Man," and a high dignitary in the church too, had not greater objections to the book than any mentioned in this so generous a commendation of it. Its too frequent allusions to the character of those sainted fathers of the two or three first centuries—its too irreverential allusions, on my part, to St. Clement, St. Barnabas, the visions of Hermas, Papias, Ireneus, Tertullian, Origen; and above all, St. Cyprian; and, perhaps, my remarks on the "Apostles' Creed" and that of "Saint Athanasius," as well as some freedoms with Dr. Wall, may possibly have dictated these remarks rather than the merits of Pedobaptism! Had not the use I made of Archbishop Whately and the 'Western Man's' notions of apostolical succession more to do with the dictation of this notice of the book, and this *dissuasive from reading it*, than the merits of any one of the six propositions!—As my custom is, I intend to preserve a few samples of these notices for the benefit of my present readers, and, should any of these volumes descend, for the gratification of posterity.

A. C.

THE DEBATE.

There was shown us this morning, by the proprietor, a copy of the last edition of the debate between A. Campbell and N. L. Rice, in excellent binding, with a lithograph likeness of the debatants. The first edition of the work was fully equal to the prospectus, and from the unexpected increase in the size of the book, could not well be afforded at $2,00 per copy. It is (if we mistake not) unprecedented for an octavo of 900 pages to be sold at $2,00 per copy, and especially a high copy-right work.

The present edition is in different bindings, to suit the tastes of purchasers—some in cloth, some in skiver, some in plain sheep, and some in extra gilt with spring backs. The prices will vary according to the style of binding, from $2,00 to $2,75 per copy. We are authorized by the proprietor to say that 25 per cent. will be deducted from the above prices, where 20 copies are ordered and the money forwarded. A favorable opportunity is thus afforded to churches and individuals to obtain the work. It will be valuable not only for the present, but as a reference work in time to come. We would recommend to our churches and friends to procure the book.

Address Rev. John H. Brown, care of E. Morgan & Co.; and if the proprietor should be absent, it will be attended to.

[*Prot. & Herald.*]

MEETING AT HARRODSBURG, KY.

A FEW extracts from the proceedings of the general meeting at Harrodsburg, Ky., of the disciples of that state, may be interesting to some of our readers.

In selecting candidates for collegiate education for the ministry, on the part of the churches, the following judicious qualifications are worthy of all attention:—

"Appreciating the delicate character of the trust confided to us, we request, that along with the name of the candidate, be sent distinct replies to the following queries:—

1. What is his age?
2. What are his pecuniary circumstances and prospects?
3. Has he ever attempted to speak in public?
4. Is he willing to take a full College course?
5. Do you believe his health and physical strength sufficient for the toils of College and the arduous duties of the Evangelist?
6. Have you *full confidence* that, when educated, he will faithfully devote himself to the proclamation of the gospel?"

Certain important resolutions were adopted, of which we notice one or two:—

"On motion of brother J. T. Johnson, the following preamble and resolution were unanimously adopted:—

Whereas, the Christian Journal is the only weekly periodical in this State, by which the Christian Church can be fully and fairly represented to the community, and by which the gross charges and misrepresentations of its opponents can be repelled—Therefore,

Resolved, That said periodical is most earnestly recommended to the support of the brethren, as is every way worthy of their patronage; and that the Evangelists of this State are hereby requested to act as agents in extending its circulation.

Whereas it is highly important in many respects, that the number of members in each Christian congregation of Kentucky should be ascertained—Therefore,

1st. *Resolved*, That brother S. M. Scott, General Agent for the Christian Journal, be requested to visit every such congregation in Kentucky, ascertain the number of members in each congregation, and collect such other information as he may deem important, and report the result at our next general meeting.

2d. *Resolved*, That we affectionately and earnestly request the congregations aforesaid, to co-operate with brother S. M. Scott in procuring the desired information, and that they assist in defraying the expenses which must necessarily be incurred in so extended a tour.

Brother W. R. M'Chesney proposed that two brethren conjointly unite their means for the purpose of boarding, clothing, and furnishing with books, a student at Bacon College, anxious to devote his life to the proclamation of the gospel; such student agreeing to take a full collegiate course. Whereupon brethren W. R. M'Chesney and Robert C. Rice pledged themselves to furnish one student as above.—

Brethren L. L. Pinkerton and I. N. Payne another; brethren Carrol Kendrick and George Moore another; and Professor Samuel Hatch and brother P. T. Allin, another."

"On motion of brother J. T. Johnson, the following preamble and resolutions were, after some explanatory discussion, unanimously adopted:—

Whereas the church of Christ, at Georgetown, has, by letter, apprised the brethren assembled at Harrodsburg, that it has been resolved on their part to engage in the distribution and circulation of the Bible, both at home and abroad, and the congregations throughout the state have been solicited to embark in the same benevolent enterprize—Therefore,

1. *Resolved*, That the objects presented by the church at Georgetown, in reference to the distribution of the Bible, are approved; and all the churches of Christ in this state are urged most affectionately to adopt the same course.

2. *Resolved*, That the church of Christ in Lexington is solicited to appoint an Agent or Agents, to keep on hand a supply of Bibles and Testaments; to which agent or agents the contributions of the churches aforesaid can be transmitted, and through which agent or agents Bibles and Testaments can be obtained.

It is farther recommended, that the purchases of the sacred scriptures be made of the American and Foreign Bible Society.

On motion, the following preambles and resolutions were unanimously adopted:—

Whereas brother Alexander Campbell has generously proposed to this meeting, out of the proceeds of the sale of the Hymn-Book, to educate a young man from Kentucky, who is willing to devote his life to the proclamation of the gospel of Christ—Therefore,

Resolved, That the Faculty of Bacon College, together with brethren J. T. Johnson, O. D. Winn, Samuel Ayres, Jesse B. Ferguson, L. L. Pinkerton, S. G. Mullins, and C. Kendrick, be appointed a committee to make arrangements for meeting the proposition of brother Campbell; and that said committee meet at Harrodsburg at the next commencement of Bacon College, on the last Friday in June next."

It is with much pleasure that we notice the very promising interest taken in the Bible cause—in aid of the American and Foreign Bible Society—by our brethren in Kentucky." "Let ours also learn to stand foremost in the good work."

☞ The Bible Society has done itself much honor in refusing a charter, with an insult upon its face, tendered by the Legislature of New York. What reason or right had the Legislature to foist into their title the word *Baptist?*—"*The American and Foreign* BAPTIST *Bible Society*." I never knew an instance of greater legislative impertinence. Had not the Pedos of the old Bible Society a hand in this apocryphal title?—in the interpolation of a word designed to sectarianize the whole affair!

The following *editorial* notices by the "Christian Journal," of the late meeting at Harrodsburg, are very interesting:—

"*The late Meeting.—Additions.*——Among the preaching brethren present at different times during the meeting, we remember the names of J. T. Johnson, R. C. Ricketts, Thomas Smith, R. C. Rice, I. N. Payne, Carroll Kendrick, L. L. Pinkerton, W. R. M'Chesney, Wm. Crawford, T. W. Rice, J. M'Kay, W. B. Fisk, Dr. Frisby, and brother Wilson. There were other preaching brethren present, perhaps, whose names have slipped our memory. Some of these brethren left, after spending two or three days with us. Brethren Ricketts, Kendrick, M'Chesney, and Rice, were the principal laborers; brother Kendrick remained with us, and labored alone, after all the rest had been compelled, by their appointments, to leave. The result has been glorious. Thirty-six confessed the Lord—thirty-three were immersed. Five of the number were students of Bacon College, and thirteen were young ladies of Greenville Institute. The converts were of all ages—varying from 12 to 75 years of age. Almost all the preaching was directed to the members of the body of Christ, and not to the world. The brethren preached to the world through the church. Saints were strengthened and encouraged. The standard of Christian character was exalted, and, we doubt not, many vows were made to reach it. Truly, it was a 'good time;' not, indeed, on the account of the additions made, altogether, for we solemnly believe that every one present during the meeting went away infused with fresh courage. It was a time of prayer, of praise, of heart-gushings to God!"

"*The Meeting.*—A few words upon some of the resolutions passed at the late meeting. And first of the Bible distribution movement. We have strong hopes of seeing the congregations in Kentucky take hold of this great subject in earnest. Many have done nobly, and we know of many more that will not be behind in this great work. We must place our Creed, our Discipline, our Confession of Faith into the hands of every destitute individual in the State, and we must send the Bible as far abroad as our means will allow.

For the accomplishment of this purpose the resolutions passed during the meeting are the very best, in our view, that could have been devised. Lexington is nearly central, and the roads radiating from that city to every part of the State, furnish every facility for the transmission of the Book to every part of the commonwealth. We hope that the Church of Christ at Lexington will immediately adopt the recommendation of this meeting, in appointing an Agent.

The Christian church is, of itself, a Bible Society, and general cooperation is all that is required to make its efforts effective. That cooperation can be secured by acting upon the recommendations of the late general meeting. The recommendation to purchase Bibles and Testaments of the American and Foreign Bible Society, is an important one. This Society deserves our encouragement from the fact that it translates the Word of God *faithfully* into the languages of the heathen nations. It is a law of this Society that no word is to be left untranslated, as in King James' version. Besides, we can purchase Bibles and Testaments of that Society at a *cheaper* rate than at any book-store in the Union. The Bible can be purchased at 40 cents, and the Testament for 10; so that we are but consulting the interest of the cause in making our purchases of this Society. As soon as an agent is appointed at Lexington, the churches in the state can forward their contributions to him and obtain the books at the cheapest rates.—Almost every Evangelist in the state needs some copies for distribution. One remarked the other day, that he never would travel again without having Bibles to distribute to the destitute, if he had to purchase them himself. This is the right spirit."

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From the London Christian Messenger & Reformer.

SENTIMENTS OF A BAPTIST MINISTER.

I have had some correspondence with my respected friend * * * The following is a correct copy of his letter to me on the 6th ultimo:—

"*My dear Brother*—I just snatch a moment to reply to your kind Christian letter of February 8th.

"1st. I think it scriptural that there should be a plurality of pastors or bishops in every church.

2d. That there ought to be evangelists to go forth proclaiming the gospel.

3d. That there should be opportunities for mutual exhortation.

4th. That the *word* is invariably the instrument of the Spirit in converting sinners.

5th. That immersion is the visible birth of the child of God into the kingdom of Christ.

If Mr. Alexander Campbell visits this country, my pulpit is at his service.

The Christian Baptist and six volumes of the Millennial Harbinger enrich my library.

I consider the church of Christ greatly indebted to A. Campbell and his coadjutors." * *.

It is much to be regretted that Baptist ministers and all other persons when convinced that they are not practising the things which are clearly revealed in the Bible, do not remember and feel the full force of Luke xii. 47, 48; James iv. 17. One thing is certain—the unbelievers, the disobedient, the cowards, as well as the polluted, shall never enter the kingdom of heaven. Such is the testimony of God; and hath he said it, and shall it not come to pass?—*Ed.*

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MAXIMS OF BISHOP MIDDLETON.

Maintain dignity without the appearance of pride.
Persevere against discouragements.
Keep your temper.
Be punctual and methodical in business, and never procrastinate,
Preserve self-possession, and do not be talked out of conviction.
Never be in a hurry.
Rather set, than follow example.
Rise early, and be an economist of time.
Practise strict temperance.
Manner is something with every body, and every thing with some.
Be guarded in discourse, attentive, and slow to speak.
Never acquiesce in immoral or pernicious opinions.
Be not forward to assign reasons to those who have no right to ask.
Think nothing in conduct unimportant and indifferent.
In all your transactions *remember the final account.*

News from the Churches.

FOREIGN CHURCH NEWS.

Bulwell, England, March 2, 1844.

You will assent to this sublime truth, that the bond of the gospel is at once the most extensive, firm, durable, and lovely of all bonds.

One feeling which pervades every mind in this bond, is the desire that all men may see its adaptation to their wants, and perceive that it is the balm of Gilead for the evils arising from disunion, disorder, and discord. It produces, therefore, great delight to hear of its circle enlarging, although it may be at a distance.

It is with pleasure that I am able in some degree to awaken this feeling, by informing the brethren that the gospel is progressing in Bulwell; eleven in about the space of a fortnight have submitted to its requirements. Our number now is near seventy, and the attendance of the brethren to the commands of the Lord is praiseworthy. We have tolerably good congregations to hear the proclamation of the gospel; and so long as the brethren live righteously in the sight of Jehovah, and morally in the sight of the world, will the truth go on and prosper. W. J DAWSON.

Autermuchty, (*Wales*,) March 18, 1844.

Beloved brother Reid—Brother Mill still continues at Lislie. An organization took place there Lord's day week, and at the evening proclamation a young man came forward, confessed the Lord. and was forthwith baptized. The prospects upon the whole are very favorable, but I fear brother Mill will not be able to continue so long as desirable. We had another addition yesterday of a sister, a wife of one of the brethren lately added to us. There is some prospect of an opening for the gospel at Newburg, and I think brother Dowie will make a first attempt shortly.

I have just heard in time for the post, that another individual was added to our Lislie friends yesterday, which will now make them twenty two in number. What a change since we first went through the snow and could not get a place in which to publish the gospel, and when you addressed six females and myself in sister Sinclair's school room, just two years last January, and on the following day at Kirkaldy. What hath God wrought? To his glorious name be all tne praise! G. DRON.

Wrexham, (*Wales*,) February 21, 1844.

The church here is in peace and making some progress. Within the last eight days four individuals have been added to us and the Lord, having confessed the name of Jesus in the laver of regeneration. More are expected shortly to be on the Lord's side. I pray God that nothing on our part may interpose to stop them; but that while we contend for the truth as it is in Jesus, we also may be deeply anxious

"To let our works and virtues shine,
Thus prove the doctrine all divine." D. KEMP.

Lewisham, Kent, March 25, 1844.

We are happy to inform our readers and brethren, that through the joint co-operation of the brethren in London, who are now walking in unity and love, and one or two individuals raised up in Lewisham, a village six miles from London Bridge, a congregation of disciples has been organized in that place, consisting of twenty two individuals, with the prospect of others soon being added to their number On Thursday, March 14, I visited these brethren and had the pleasure of speaking in the evening to about forty persons; saw these converts buried with Christ in baptism; and broke the loaf in memory of the Redeemer's dying love. After the conclusion of the evening service, the following inquiry was presented:—"Sir, if I understand you right, in the salvation of a sinner, you place baptism on the same footing as the death of Christ. Is this correct?" Answer—No. The death of Christ for our sins, and his resurrection from the dead for our justification, are *facts* which originated with the Divine Being, and may, and do exist, without the sinner being in any way benefitted thereby. Faith, repentance, and baptism, are all placed on the same footing, being things commanded by God, to be attended to by sinners, that they may thus become united to Christ, and receive the remission of all past sins and the hope of eternal life

"Thank you for making the distinction between those things which God has done, and the things he has enjoined upon us to do."

I returned to my abode with heartfelt gratitude to the God of all grace, that his truth which alone makes known the way of salvation, the glorious doctrine of remission of sins, through faith in a Redeemer's blood,—had again become victorious in the hands of his faithful people. To him be all the glory now and evermore! *J. WALLIS.*

HOME CHURCH NEWS.

Denman's Salt Works, Ohio, May 2, 1844.

I have just closed a three days meeting here, with the assistance of brother Grant, an Elder of Salsbury Church, Meigs county; and received nine—eight by immersion.

JOHN C. ASHLEY.

Palmyra, Missouri, May 2, 1844.

Within the last three weeks I have visited and preached the gospel in the following places, to wit:—Hannibal, New London, Frankfort, Bowling Green, Ashley, Louisville, and Troy. Received and immersed two persons. Our meetings were interrupted by the great rains and freshets. Had not the evangelists and periodicals better devote this year to setting in order the things that are needed in the church? How all important it is that our congregations should start right—take the proper direction in the commencement: because the stand and attitude they first receive they will be apt to retain. It seems to be a law of human nature to retrograde rather than to advance. The apostolic or New Testaments congregations did not advance after the death of the Apostles, but retrograded. The churches of the Lutheran Reformation have not stepped over the boundaries marked out by Luther and his coadjutors. The Methodist churches of the present generation are not superior to those planted by the instrumentality of Mr Wesley and his coadjutors. The adage says, '*Like Priests, like People.*' Let every church, every family, and every Christian see that every thing is made and done according to the pattern shown in the New Testament. J. CREATH, Jr.

Georgetown, Kentucky, May 21, 1844.

For the last two weeks I have been engaged in Henry and Shelby counties in conjunction with brother R. C. Rice.

We established a congregation of about forty members, six miles south west of New Castle, and gained five valuable additions. This congregation is amply provided with materials to build up the cause and to triumph over all opposition. May the Lord grant them the victory!

The remainder of the time, say six days, was spent at Shelbyville, Clay's Village, and at the school-house near Dr. Thurston's. Much good was done at all these points, as we have reason to believe. The times call for all our powers if we would succeed as formerly. The brethren are arming for the contest, and we pray the Lord that a victory worthy of so great and good a cause may be the result. J. T. JOHNSON.

Boon county, Mo., May 3, 1844.

On last Lord's day we had two additions at Liberty, Audrain county, where I was with brother Douglas. Thus has been 21 added to the church at Persia, in the north of this county, in one month—principally by the labors of brother William White. One from the Baptists, three from the Methodists, the rest by faith and baptism.

T. M. ALLEN.

Warren, Ohio, June 4, 1844.

Brother Campbell.—You may feel some interest in learning that a meeting for the Preachers, appointed the year before, met on the Western Reserve, at Aurora, on last Wednesday. The meeting was well attended. Much conversation was had upon means of co operation and various topics of interest; and although there was no vote to publish aught of the doings or sayings, yet as nothing was said or done in a corner, I feel at liberty to name the four following propositions as among the most important, which, after a full exchange of sentiments pertaining thereto, seemed to be very generally, if not unanimously concurred in; though several of the brethren evinced much fear lest something like law-making was in view, as almost led one to doubt whether their fears, as a rule of conduct, might not banish that safety that the wise man saw 'in a multitude of counsellors.' The propositions concurred in, were—

1st. To recommend to the churches to ordain no man as an evangelist until his ability, integrity, and efficiency had been proved by his laboring in the churches to their approbation, and in the field when practicable, in connexion with one or more senior ministers of the gospel.

2d. That no one should be considered as commissioned to go forth as a minister of the gospel who was not scripturally ordained.

3d. That the churches are relatively dependent on each other.

4th. That no man is eligible to the office of overseer of a church who lacks the scriptural qualifications.

Unanimously understood that the above was but a mere expression of the sentiments of those concurring, and that all should prove all things, and hold fast only that which is good. AN OBSERVER.

☞ Much interesting news is crowded out of this number, which shall be published next month.

OBITUARY.

Bedford, Ohio, May 25, 1844.

SISTER *CHARLOTTE MARIA*, wife of our beloved brother Dr. *B. M. Hutchinson*, is in this life no more. She died of consumption, on the 28th of April, at the early age of 26 years.

The death of this dear sister is deeply felt in the large circle of her acquaintance. From childhood to the grave she was an ornament to each and every company with which she associated; and although her tongue is now mute, yet her many virtues and rare excellencies speak in deep-toned emotions from many a heart.

She died as she lived—in full confidence in the hope of the gospel. Her last moments seemed her brightest. She retained her full strength of mind to the last; presented memorials, with advice to family and friends; fixed a memento to be placed in her pocket-Bible for her only little son; and, in fine, adjusted all matters like one going to a distant land, with the utmost composure; and on the Lord's day at evening she gave the parting hand and a farewell kiss to her family; and, closing her eyes, was heard to whisper in tones of devotion, 'If thy servant has finished the work allotted, receive her;' and, without a struggle, ceased to breathe the atmosphere of sin-polluted earth. N. H. F.

Chardon, Ohio, May 25, 1844.

Died in Munson, Geauga county, Ohio, May 14th, after an illness of ten days, sister *JANE ISABEL GATES,* wife of Elder Orrin Gates, and daughter of Elder George King. A very large circle of relatives, with the whole brotherhood, are afflicted by the loss; while they are greatly comforted by her most triumphant passage over the Jordan.—'O! 'tis a glorious boon to die' as she died. Her discourse and exhortations to relatives, brethren, sisters, and neighbors, who came to see her, were weighty and powerful—most eloquent, and full of admonition to us who are alive and remain. Most ardently did she love the Lord and his cause and people, while she walked among us; so was she comforted and sustained in the last conflict—and not forsaken by him whom she had not forsaken. Speaking of absent relatives, she said, 'Tell them I am going to be with my Saviour, and exhort them to be faithful, humble, to turn away from the pride and fashion of the world, and *store their minds with the word of God.*' Now thanks to God who always causes us to triumph through Christ! E. G B.

Warren, Ohio, May 13, 1844.

Dear brother Campbell—At the request of several of our teaching brethren present at the funeral, we communicate to you the intelligence of the death of our beloved brother in Christ, *JOHN HENRY,* who departed this life on the 1st instant

He was born October 1, 1797, of Presbyterian parents, who early instructed him in moral and religious sentiments. He embraced the principles of the gospel under the preaching of brother Bentley, in 1828—soon became a most indefatigable and successful laborer in '*the word*'—a man of the most ardent temperament, warmth of affection, untiring zeal for the truth—a fearless and uncompromising advocate for the word of the Lord, which dwelt in him richly in much wisdom.

A special messenger on the 12th of March reached him in Jefferson county, with the intelligence of sickness in his family. He returned on the 13th, much fatigued from his journey and previous preaching in that region for several weeks, witnessed the recovery of his wife, and subsequently the death of his oldest son, a disciple of much promise—took sick, and anticipating his change, with triumphant resignation, while his senses remained, after some sixteen days confinement he died on the first of May. His funeral was numerously attended on the 2d. Discourse by brother Bracket from 1 Thess. iv. 13, 14, to a deeply afflicted audience.

In his death society has lost a pillar; the church, a chief man; the teaching brethren, a fellow-laborer. Few, if any, can fill the place to a wife and children, of a kind husband and affectionate parent. In commending them affectionately to the Father of the fatherless and the widow's God, we trust they will have the deepest sympathy of such as truly 'visit the widow and the fatherless in their affliction, and keep themselves unspotted from the world.'

Wm. Hayden,
Cyrus Bosworth.

Abroad, June 3, 1844.

The third meeting of the teaching brethren at Aurora has just been held. Some eighteen of them attended and spent two days in consultation concerning the ways of usefulness and unanimity in the work of the Lord Among other proceedings, brother Wm. Hayden introduced the following resolutions, which were most cordially and unanimously responded to by all the brethren present. All thought that this tribute was due to the memory of one with whom we have all labored, and who will not by one of us be soon forgotten.

Resolved, That we are deeply impressed with the loss we have sustained in the demise, since last we met, of our much lamented brother John Henry. And while we heartily sympathize with his bereaved family overwhelmed in sorrow by so great an affliction, and with the brotherhood generally, mourning the sudden fall of a highly useful and powerful advocate of the gospel, that we hope, by the help of the Lord, and by the exercise of the faith and zeal so eminent in him, to attain with him that rest reserved for the people of God.

Resolved, That this expression of our unfeigned respect and condolence, be communicated to the Millennial Harbinger for publication.

A. S. HAYDEN, *Secretary.*

Aurora, Portage county, Ohio, May 30, 1844.

LETTER FROM D. TO T. C.

Glasgow, Ky., May 21, 1844.

Dear brother C.,—The publication of extracts from my letter to you in the March number of the Harbinger, and your comments thereon, have produced in the breast of our Elders and the majority of the congregation, some unpleasant feelings. Our Elders and a portion of the congregation, including myself, have had an interview on the subject, in which an interchange of sentiments and views was had; and finding I have wounded their feelings, I regret that I have written the letter. Nevertheless, I was actuated by the purest motives in writing the it. I saw, or thought I saw, on the part of our Elders and a majority of the congregation, a want of what I esteem Christian duties; and I was prompted, therefore, to write to you as I did, not by any unworthy motive, but in order to obtain the advice of one in whom I have ever had the highest confidence, and whom I have ever esteemed a Christian father and friend. I am still of opinion that our congregation here is not living as the Lord requires, nor do I know of one that is. I acknowledge that had I had any idea of producing unpleasant feelings, I should have remained silent, and am sorry that I have done it. I deem it my duty to make my acknowledgments public, as the injury complained of was publicly inflicted; and therefore request you to have this letter published in the Harbinger. D.

P. S. FALL'S SCHOOL, LEXINGTON, KY.

Extract of a letter to the Editor, dated Maysville, Ky , June 5, 1844.

"Brother Fall's examination was the most interesting I ever witnessed. It was not a fraud upon the public, as is too frequently the case on such occasions. The young ladies had not been drilled on a single point with reference to the Examination, nor did they know what order or method was to be pursued. The result was such as was calculated to satisfy the most sceptical mind that young ladies can be so *trained* at an early period as to look understandingly into the most abstruse and difficult departments of study. No part of the examination was more interesting than that on the Bible. In view of the whole procedures, it must be said it was an *examination*, and not an *exhibition.*"

EXCHANGES.

In reply to certain interrogatories on the subject of *exchanges*, we remark:—The Millennial Harbinger exchanges with all our periodicals, of whatever price, on equal terms. We receive and send one for the other. We desire to exchange with them all, and have always so done, unless by accident or neglect on the part of new periodicals in sending to us their first numbers. I have only seen a few straggling numbers of brother Mathes and some others. The Millennial Harbinger exchanges with Baptist, Methodist, Presbyterian, Roman Catholic, and all others who will exchange with us. I should be glad to have a perfect list of all our periodicals. We especially desire to exchange with Baptist papers—who are substantially and in the main points of reformation pleading with us the same cause. We are happy to know some two or three of this sort. A. C.

THE

MILLENNIAL HARBINGER.

THIRD SERIES.

VOL. I. BETHANY, VA., *AUGUST*, 1844. No. VIII.

TEMPERANCE.

It is said that every man has his hobby, and so also has every age. A thousand various themes engage the different temperaments of our race, and each has his favorite, to which he pays his private devotions; but whilst the universal thirst for excitement finds its gratification, in part, in innumerable private and sequestered channels, there is still wanted some great outvent by which the social hobby feeling may pass away and dissipate itself. There is a national, an epochal theme of excitement craved by men in masses, and the desire must find a gratification in something of common interest: hence we have hobbies of an age—sometimes one, sometimes more, according to the unity or plurality of pursuit and cultivation of the people. A philosophical history of these great centralizing ideas, about which the thoughts and passions of an age seem to revolve, would doubtless be the very best clue we could find by which to trace out the at present undefined progress of mind. They stand forth upon the escutcheon of human nature, the bold indices both of its advancement and retrocession.

We must judge of the development of a people by their actions—by all that they do; yet there are in the great operations of nations two great distinguishing classes of actions—actions political and actions social, or rather sentimental; and it is to the latter that we must look for the index of the mind of a people. One or two powerful and ambitious minds may lead the way to deeds of which the mass of their followers never dreamt, and which often they would condemn in their hearts, were they left to their own free decision. These serve to show us the mind of the hero, but not of his followers. They are the deeds of the few, not of the many; yet they in a measure indicate the spirit of the age; for in some sense it is true of leaders and nations as of priest and people—the leader and the led are in something alike.

The arts of a people are usually looked to as a good criterion by which to judge of their progress in the path of civilization; yet there is a wide difference between the inventor and the laborer—the artist and the artisan. The former are few, the latter are many; yet it is the artist, the inventor, the few who are represented by the art, and not the artisan, the laborer, the many. Yet, again, the arts of a people show, in some sort, the spirit of the age, which inclines them to follow up the suggestions and discoveries of a bold and successful experimenter, and to prosecute the plans devised by his fertile invention. Still it must be admitted that in politics, in the arts, in science, there is play generally only for the more selfish feelings of our nature; and whilst the aggregate effect is social good, the end and aim of each individual is selfish. We have, then, in none of these prominent features in the physiognomy of humanity, nor in them all, a full representative of man. We look at only a part or parts of his nature in them all. He has feelings, sentiments, impulses, desires, that are to be sought out and studied in other signs and representatives. Hence it is, that if we would learn the mind of a people, we must look not so much to her wars, her diplomacies, her statutes, as to her popular literature, and those united and concentrated efforts, which spring not from the ambition or interest of a few, but which grow out of some great and pervasive feeling, common to the mass. We must look to something of universal interest, if we would find in it the expression of the universal feeling. One nation pursues commerce in preference to all other objects of national concern, but it is not owing to any peculiarity in the mind of that nation:—the vocation springs from interest. So with those who devote their industry to agriculture, to manufactures, &c. It is no peculiarity of mind, or national bent, but simply peculiarity of circumstances, with regard to interest.

But there is a powerful, an overruling public opinion, a great national feeling distinguishing the different eras of man's history, apart from the sphere of interest, and concerned alone with humanity. It may be called the expression of man's spiritual nature, in its freest and purest exercise, and is therefore the true test of his moral and honorable feeling. I would distinguish it from religion. for that is not the invention of man, but the gift of God. Religion has a motive peculiar to itself, and dwells only with those who have passed from death unto life—whose hope is beyond the destiny of time, and who struggle not for treasure in these moth-corrupting tenements; but who are anxious to lay away their stores in the mansions above. Yet the feeling of which I speak is often mistaken for religion, and, when it is directed in the sweet channels of goodness, is so like it as to deceive very often its very possessors. Still it is found even when struggling under the white banners of truth, and striking for the holiest of earthly signals—the emblematic Cross—to develope itself as governed by laws which emanate not from the mount where hung the Messiah in passive suffering, a spectacle to angels and to men; but by a code which is the offspring of its own untempered and misguided enthusiasm. The wild adventures of the crusades furnish both an example of the feeling to which I allude, and a proof of the fact that even when directed to religious objects and manifesting itself in zeal for things which are "holy," it is distinct from religion and governed by laws of its own conventional enactment. We cannot for a moment recur to this brilliant yet benighted passage in the history of man,

> "In rough magnificence array'd,
> When ancient chivalry display'd
> The pomp of her heroic games,
> And crested chiefs and tissued dames
> Assembled at the clarion's call,
> In some proud castle's high-arch'd hall,"—

without being filled with melancholy regret that aspirations so high and holy as those which burned in the breast of many a steel-clad knight, should have been associated with so much that degrades human nature—and that Saracen blood should have poured, and poured in vain, its purple stream upon the arid sands of embattled Palestine, the inhuman yet well meant and devout sacrifice of Christian zeal.

In calling this feeling national, we do not of course mean to use that word in a restricted sense. The same impulse may move many nations, and at the same era;—so that we would not be understood as meaning that every sectional division which geographical lines and constitutional organization may make, necessarily engenders different sentiments of humanity. These divisions are selfish, and of course have their landmarks determined by interest; but humanity takes hold of the whole human race and throws its arms around the suffering and degraded, no matter what atmosphere they may breathe. It is a feeling which knows no sectional bounds, and upon which even the warmest zeal of partisan bigotry and Phariseeism finds common ground of action with even the heretical in religion. All parties in religion are ready to unite with even the infidel and the scoffer to further its ends, and this again shows it distinct and different from religion.

It is a point of much importance very often to distinguish clearly between Christianity and humanity. The want of this distinction sometimes involves Christians in perplexity as to the course they should pursue in reference to those most commendable and humane associations which in one form or another are the hobbies of the present age. The claims of humanity are by some supposed to arise from a profession of Christianity, and hence a part of it. It is true that the Christian must be humane; and if he was not so before profession, he must be after; and so far is it a part of our religion. True religion indeed is infallibly declared to consist in part, in visiting the widow and the orphan in their afflictions. But whilst the Christian must be humane, the humane may not be a Christian; and here the distinction shows itself. Christians must be gentlemen in the true sense of that word—they must be honest, they must be truthful; yet a man may be all these and not a Christian. None of these virtues, therefore, are peculiar to Christianity; and hence they do not constitute its characteristic and differential attribute. The object of Christianity is not to make truth-tellers, nor gentlemen, but something more. It is to make saints. Humanity has reference to man only—Christianity to God also. Humanity deals only with time—Christianity embraces eternity as well. The former concerns itself with the present state, the world we live in—the latter looks off to that which is to come, and considers afflictions here but light and momentary when compared with that eternal weight of glory to be revealed and enjoyed hereafter.—Whilst, then, there is no legitimate object of humanity which is not also one of Christianity, there is this distinction to be kept clearly in view;—humanity in its fullest range and development falls infinitely short of Christianity; and as time will not compare with eternity, so the claims of humanity may not be spoken of in contrast with those of Christianity. In both cases the greater includes the less, and of course there can be no conflict.

But let us for a moment consider the motives which influence us under each of these great principles of action. In the one case they arise from the natural promptings of our benevolent faculties, under a just sense of our relation to society and our fellow-creatures; in the other, all this is included and the still wider and more comprehensive apprehension of our relations to God and eternity. Nothing that is valuable or useful is lost—no claim based upon the true interests of society is taken off by a profession of Christianity. On the contrary, his obligations are stronger than ever, since he is bound by a higher motive to love his neighbor as himself. The only difficulty that presents itself is as to the manner in which this obligation shall be discharged and the lawfulness of those schemes of co-operation which are every where in the present age so prolific of good. And as the subject of temperance may unquestionably be called the hobby of the day, and is the question above all others of a simply moral kind, the most urgent in its claims for the Christian's approbation and aid, we will devote the few following paragraphs of this already tedious article, to the application of the general remarks before made, to the solution and determination of the difficulty resting upon the minds of many pious and benevolent Christians in reference to their co-operation in the present great and unprecedented temperance reform now progressing throughout civilized society.

What, then, is the difficulty—what the objection urged against this co-operation? It is not denied, that it is the duty of Christians to exert themselves against the extension of this alarming and ruinous vice—yea, that they should strive for its utter extermination by all lawful means. But what is lawful? The Christian church, it is contended, should not co-operate with Temperance Societies as members; that is, they should not join them, or, in other words, take the pledge; but they should consider *themselves* a temperance society; and, as a church, exert their influence to put down the use of spiritous liquors. Well, suppose we admit this; and the church, meeting at Lexington, Kentucky, resolves itself into a Temperance Society. It commences its operations; and, as usual, eloquent addresses are delivered and spirited resolutions offered and adopted. The community are stirred up, the drunkard is wrought upon and he makes up his mind to turn from the error of his ways and seek sobriety in a Temperance Society. He goes forward staggering under the weight of intoxicating guilt, and offers himself at the bar of this Church Temperance Society. The natural impulse, the humane emotion springing up in every heart, is joy to see one drunkard determined to reform. The gloomy picture of a drunkard's home rises involuntarily before the mind;—the cheerless hearth, the wan and worn mother, tearless in the settled depth of her grief; the hungry and unclothed offspring, shivering with cold as they cry for bread; the rayless night of gloom, through which even hope sends no beam of comfort; all that ever hangs in pall-like darkness over the home of him who has strayed off from the warm and chaste influences of domestic peace, to the wild indulgences of a brothel's revel—come crowding thick upon the imagination, and all are ready to throw the arms of humanity around the returning victim and welcome his coming as the harbinger of peace and comfort to his miserable and deserted family. But what means this pause? The convert stands in the stern stillness of a high moral resolve, waiting to bind himself by the most solemn pledge of his sign manual, that he will henceforth touch not, taste not, handle not, the inebriating cup. Why, then, this consultation? What means this whispered conference? An orator speaks and discloses the difficulty. But his voice has lost its power to thrill, and the eye just now sparkling with the inspiration of the noblest emotions of humanity, is now cast down, and with much circumlocution and parenthetic hemming, and with the tenderest sympathies for the melancholy estate of fallen humanity, all sincere too, he informs us that this effort to reform drunkards is an effort of the church, and that although humanity cries aloud in the streets and lifts her touching voice in the low and murmured wailings of the deserted home, against the wild and bacchanal orgies of her fallen and prostituted children; and although experience has proved that nothing short of the pledge can suffice to break the spell-like charm of this deadly and corroding habit;—yet, the convert to temperance is not a convert to Christianity: we cannot admit him into the church; and as we are a church-temperance-society, none but churchmen can be members.

The convert is about to retire, chagrined, insulted, rejected—when a second orator, moved by the inhuman spectacle of a returning prodigal, ruined in his fortunes and prostituted in his powers, repulsed by those who have persuaded him of his error, and rudely rejected by those to whom he has fled as to Hermes for an antidote against the worse than Circean cup, whose draught has more than brutalized his noble nature, —stands up in his behalf and proposes an expedient by which to whip around the stumbling-block of their own false notions of co-operation. Admitting the doctrine of his brother—that none but church-men can be members of a church-temperance-society, he suggests the plan of having two pledges in their society—one for the members of the Christian church, and another for converts from the world. The idea is beautiful, and the dilemma is fondly thought to be disposed of. But a practical difficulty soon arises. There is not only the absurdity of a temperance society as a wing of the church, but there is also involved the anti-social idea of social connexion without social privileges. The converts from the world are more numerous than those from the church; and amongst the reformed drunkards of this church *protage* some are so deeply impressed with the importance and blessings of the subject, as to desire to speak to their fellow creatures and stop them in their downward and ruinous course. But to stand up as an orator along side with a church-man, would be to co-operate, and to co-operate would be disgraceful, derogatory to the dignity of the church, and altogether inexcusable in a Christian. The church should have the whole glory of this reformation, and hence none but church-men may speak.—Well, admit it—say that all the advancements made in the Temperance Society should be so conducted as to bring honor to the church, and let us see how well calculated this plan is to effect the end. The project necessarily defeats itself—society cannot exist by mutual consent where the privileges are unequal—and so far from doing all the good, the church will soon find that in this way they can do none at all. No honorable man will unite himself to a society in which he is thus to be degraded; no humane man will submit thus to remain, gagged into silence upon subjects that swell every fibre of benevolence in his bosom. He feels within him an overpowering law, compelling him to speak, and he must give utterance to the emotions of humanity.—So far, then, from the church receiving all the credit and honor, she receives none; for a temperance society in the church, for church members and none else, I humbly opine, would be so derogatory to the Apostles, such a libel upon the principles of Christianity and the wisdom of its founder, as to afford more reasonable ground for an impeachment of heresy, than for any thing else. Honor from such an institution is entirely out of the question.

What, then, is the true course for the Christian to pursue in this matter? These difficulties all arise from a mistaken view of our relations. In becoming Christians we change our relations to sin—to evil; but to nothing that is good, except to make our obligation to do it more binding and solemn. Our duties as social and humane beings, existed before we became Christians. In the change we have only added higher duties to those already existing. We have not released ourselves from them. If it was our duty before we became Christians to ameliorate the condition of man for *time*, it is our duty after, to improve his condition and brighten his pathway both for *time* and *eternity*; and as the duty is not changed, neither are the means by which it may be performed. Christianity has her own institutions, and they are adapted to things which are peculiar to her. The institutions of humanity are insufficient for the accomplishment of the great ends of the church; hence she has provided her own.—She has not, however, repudiated those of humanity so far as they are good; nor does she pretend to furnish substitutions in things merely humane. She leaves human affairs, mere temporalities, things which have to do with relations social and political only, to the wisdom and expedients of men, and takes to herself the high prerogative of providing for eternity. In this point of view, then, how can the church be disgraced by co-operation? There is nothing disgraceful in the thing effected. The moral reformation and social and domestic improvement of man, surely cannot degrade us. And were all the inebriates and tipplers on earth brought into the Temperance Society along with us and converted into the most moral and exemplary of men, we would still stand above them. Christianity would still invite them to a higher society; and notwithstanding their moral improvement, she would still cry, "Unless ye repent, ye shall all likewise perish"—"Unless ye be born of water and the Spirit, ye cannot enter the kingdom of God."—

The danger of disgracing our cause is not in uniting, but in withholding our efforts. We are declared to be the light of the world, and as such all eyes are turned upon us—our conduct is narrowly watched, and it is expected of us that we be ready to every good work. When Christians are seen, then, not only unaiding, but in some cases opposing those great movements of humanity which are so wisely adapted, as experience and history prove, to effect the good of man, what else can we expect but the look of derision and the disgrace of our cause,—for of all things on earth, inconsistency with our profession tends most to disgrace us in the eyes of an enlightened community. Professing the greater, therefore, let us not be found lacking in the less—but let us in the true spirit of humanity engage in every lawful and judicious enterprize intended and adapted to ameliorate the condition of our species, and make them better and happier in time as well as in eternity.

MATTATHES.

UNION AMONG THE DISCIPLES OF CHRIST.

To the Churches of God in England, Scotland, Ireland, the United States, and Provinces of British North America; whose aim is to restore the apostolic authority in worship, not only in spirit, but in obeying the truth; and to all who glory in the Cross of our Lord Jesus Christ.

It has been observed that at all times, even amiable disciples have contended with more zeal as to rites and ceremonies, than for humility of mind and holiness of walk and conversation; and have withdrawn from brethren on account of the former, while they continued in fellowship with those who have fallen short in many duties corresponding with discipleship. It has also been observed that contentions have proceeded chiefly, if not solely, from the admixture with the Word of God of the commands of men, of convocations, of councils, assuming authority to regulate what is essential in worship: thereby corrupting the word, and dispensing with the obedience the word enjoins, as set forth in the examples of the churches of God, under the directions of the Apostles; while such departures and disobedience are still upheld by the clerical authorities, who, from their education, are necessarily rendered partial to views founded upon the systems in which they were educated, although many of them are honestly zealous to uphold what they have been taught to believe is essential to the worship of God.

It is understood that those termed the laity, in former ages, were never permitted to offer their opinion on church matters; yet, blessed be God, within these fifty years, and especially since the formation of the British and Foreign Bible Society, a spirit of inquiry has been gaining ground, from which the laity have been led to break through the chains which have so long bound the minds of men: so that the testimony of the Apostle, 2 Tim. iii. 15, 16, 17, with many other passages of scripture, has operated to lead them from the trammels of clerical domination, and to honor alone such disciples in bearing rule as keep the place the Saviour assigned them, Matth. xxiii. 8, 9, 10, in consequence of which a strict adherence to New Testament order in worship has been opening on the minds of the humble disciples in a way never before witnessed. May we not therefore hope that the Saviour's mark will yet be apparent, by which his disciples shall be known—'*See how they love one another*'—and thereby remove the reproach, the result of dissentions and divisions, stirred up by Satan, the grand adversary, among the churches, which have of late years avowed their determination to exclude every ordinance of man in the worship of God. These prevailing evils are indeed lamentable, and have raised the most painful regret in the minds of disciples who are zealous for the restoration of the apostolic and primitive worship in accordance with the scriptures; and who are contending for that obedience which will insure the presence of the Saviour to be with even "two or three" met in his name, to observe all the things enjoined in the commission in Matth. xxviii.—for be it ever borne in mind, the presence of the Saviour was promised upon their obeying *all things*, not *some things;* hence we may discover the cause of the division and dissensions; for, although he will bless his word to the conversion of disciples, yet his being with them when met in his name, was upon the conditions he set forth, and so was it the case with Israel of old; when they departed from his word they did not prosper. Even Moses, who being directed "to speak to the rock," struck it, being provoked by the people—yet, see how he was punished! What then should the churches do, which have separated from the world, desirous of rendering obedience to the apostolic order, so as to have the special blessing of the Saviour in their assembling on the first day of the week, and thereby promote love to God and men, especially among brethren in Christ.

In reflecting on what is to be done in accordance with the word, I know of no other scriptural means than by all turning, with full purpose of heart, and crying to the blessed Saviour, the head of the church, the King of Zion, who has all power in heaven and on earth, and whose ears are open to the cry of his people. Wherefore, I earnestly beseech all whose hearts have been opened to regard the Lord Jesus as the Shepherd and Bishop of their souls, to cry and make supplication to our heavenly Father, beyond the ordinary and usual entreaty for the outpouring of the Holy Spirit to give effect to the word so as to produce union and love among the disciples; and for this purpose would, with humility of mind, submit for consideration, that on the first Lord's day in July next, or on the Lord's day next thereafter, each church this address may reach should come together with prayer and fasting, to consider the matter: and after the ordinances, that the teaching and exhortations on that day should have special reference to the New Testament order of a church, which I have ventured to submit, as hereinafter set forth, and that fixed periods of examination should be assigned by the church, in regular order, of the matters submitted, or such others as may be deemed important to lead to union among disciples; while in doing so, that all should be done decently and in order, it is recommended that no reply, contradiction, or disputation as to any propositions put forth, should be offered until the next weekly meeting of the church, so as to afford time for examination by all the church of the passages held forth, firmly excluding all opinions held or acted on by any order of men, but going afresh to the wells of salvation for instruction, as mere babes in Christ; and no observation admitted unless founded *on a passage of scripture.* Thus proceeding, and keeping each subject distinct, until the church should come to a conclusion, not by a majority, but by "it pleased the whole church." It is presumed six months would afford ample time for the examination of all the churches: and when completed, the result of such prayerful examination of the word of God, to be forwarded as pointed out, and thereupon printed: and as many copies of the entire replies to be forwarded as should be required by each church, or others ordering the same. I beseech my brethren in Christ not to charge me with assuming the proposed labors from vanity; could I otherwise effect the object, I should, in the fear of the Lord, adopt that course; and I by no means presume to limit any course which others may deem more conducive to the end in view: moreover, aware the Lord alone can render this or any effort successful, no opinion unsupported by scripture shall be regarded, nor inserted in the returns from the churches, or individual disciples not yet united with brethren, if forwarded to me. As my best exertions shall, in the fear of the Lord, (if spared in life,) be rendered; all I require is, that I may not be subject to the expense of postage; the Report alone shall be charged as paid to the Printer, and my labors will be fully compensated if by any effort of mine the union of disciples may be promoted.

The following order for examination is submitted; but adherence is not enjoined, provided the subjects are investigated: while such others as may be deemed by any important course may be added, according to the discretion of any church, showing the authority from the word for so doing:—

1st. Qualification of membership.

2d. Mode of reception of such.

3d. What number constitutes a church?

4th. What order enjoined in attending to the ordinances?

5th. What ordinances are attended to, and when?

6th. By whom administered?

7th. What qualifications are essential for Bishops, Elders, or Deacons?

8th. With whom does the judgment rest to approve of such?

9th. By whom and in what manner set apart?

10th. Previous to the church being fully set in order, with Bishops and Deacons, who is authorized to preside? by whom appointed, and in what manner?

11th. Are two or three disciples authorized, if not within reach of a church, to attend to the ordinances of a church on the first day of the week?

12th. What authority required for declaring the gospel?

13th. Discipline, where rests the authority, and how to be carried into effect?

14th. What are the causes which call forth the discipline of a church of God, keeping immoral acts distinct from ignorance of duties to God?

15th. Forbearance as to offences:—1st. The result of ignorance. 2d. As to duties to God. 3d. The church. 4th. Our fellow-men.

16th. Duty of disciples as to obedience to the laws wherever they may dwell.

In 1818 an address signed by the Elders and Deacons, showing the order of the church in New York, called forth letters from a number of churches containing a great deal of interesting information. The letter referred to had a most extensive circulation, and was published without solicitation in most of the magazines and other religious publications in the United States. In like manner, I should hope to furnish a very interesting summary from the replies to the foregoing queries; and if the following data be added, it would be desirable:—1st. Location. 2d. Date of coming together. 3d. Number of members at that time. 4th. Number now. 5th. Whether with Elders, or how otherwise, with such observations as may be interesting. In the year 1837 I mentioned the proposition to a devoted servant of the Lord; it was suggested to entreat a meeting of delegates, after the churches had come to a conclusion on the various matters, and the differences had been examined and all set forth as is now proposed; but the awful consequences which have followed *Councils*, and all meetings which draw off the minds of disciples from looking to the Head of the church and the Apostles, have led me to fear such a proposition: while God works by means, and as the object would be to promote "love and union," should it please the Lord to lead the churches to express such a desire in their reply, such shall be submitted, so that the mind of the churches may be communicated to all. I should hope to have answers before January, 1845. The arranging and printing would require, say three months, before delivery:—copies for England and Scotland, through William Jones, of Hoxton, London, whose labors are well known and appreciated; for Ireland, William Carson, Bookseller, Dublin; United States, Messrs. Carvills, Booksellers, New York. I conclude, entreating the prayers of the church that we may be preserved from temptation, and from the power of the evil one, and to God alone should we give the glory. Amen.

The foregoing subject has occupied my attention for several years, and my views are ready for the press; but I deem it prudent to withhold the publication for some time, although I am not aware of any work which fully exhibits the scripture order of a church, obedience to which is within the reach of all who have the spirit of Christ, with even ordinary talents: as the oracles of God afford instruction and correction on every occurrence, and the promise of Christ being with them, when met in his name, is all-sufficient; and, if not with them, human oratory and talent are vain. 1 Cor. i. 26, 27, 28.

All communications on the subject from the churches, or other disciples not yet united with churches, are requested to be *post paid*, and directed as follows:—Those from persons in the United States, to J. Walker, care of the Post-Master, Niagara Falls, United States; those from the United Kingdom, to J. Walker, Chippawa, Canada.—The postage of all such can be pre-paid.

ONE WHO WRITES IN THE SPIRIT OF THE PUBLICAN.

Such individuals as approve of the foregoing, it is to be hoped, will have this letter printed and circulated.

April 10th, 1844.

REMARKS ON THE PRECEDING ARTICLE.

While the spirit and the design of the preceding document are such as to interest all Christians in a respectful consideration of its contents and the great object proposed—viz. "*union among the disciples of Christ;*" and while it adds to the amount of evidence, already very great, of the restlessness and indecision of many minds on the whole details of Christianity, I am sorry to see so many items of interrogation proposed, and some of them on points so exceedingly minute and unnoticed in the scriptures of truth, as of importance to the union of Christians.

The world will end before all the Christians of any age will agree on all these points; and if they did, they would make them neither more spiritually-minded, nor more useful, nor more happy in the world. Still the document is worthy of consideration, and we may send an answer before 1845 to the very honorable and worthy author of it, who, as I suppose, is the late very respectable British Consul of New York.

A. C.

* * *

IS THE DEVIL A SPIRITUAL AND PERSONAL BEING?

WHO is the Devil? From whence did he come, and what is his nature? These are questions of some interest, and, more particularly, in this age of scepticism and infidelity. Some persons, being very anxious to get rid of their responsibility, are disposed to attribute to God all the moral evil in the world. This is a great error, for it is the work of a malignant spirit. Mr. Cruden remarks, "that by collecting the passages where Satan or the Devil is mentioned, it may be observed that he fell from heaven, with all his company; that God cast him down from heaven for his *pride*," &c. While I am not prepared to subscribe to this remark, as a *whole*, I think there can be but little doubt of the Devil's having once been "an angel of light." Moral evil *originated* with the Devil, or Satan, a fallen spirit, in connexion with his angels, or demons. "And the angels which kept not their first estate, but left their own habitation, he hath *reserved* in everlasting chains, *under darkness*, unto the judgment of the great day." Jude 6. "For if God spared not the angels that *sinned*, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment," &c. 2 Peter ii. 4. But our first proposition will be more useful, by inquiring into the *character* of this spirit. He is, then, a most wicked spirit—the implacable enemy, and tempter of the human race, especially of believers, whom he desires to devour: for the wicked are not so much tempted, as "they are led captive by him at his will."

1. He is called *Abaddon* in Hebrew, and *Apollyon* in Greek—that is, *Destroyer*. "And they had a king over them, who is the angel of the bottomless pit, whose name in the Hebrew language is *Abaddon*, but in the Greek language he hath his name *Apollyon*." Rev. ix. 11.

2. *He is the prince of the world.* "Now is the judgment of this world; now shall *the prince of this world* be cast out." John xii. 31.

3. He is the *prince of darkness.* "Put on the whole armor of God, that you may be able to stand against the wiles of the Devil. For we wrestle not (only) against flesh and blood, but against the *rulers* of the *darkness* of this world; against principalities, against powers, against *spiritual wickedness*, (or *wicked spirits*,) in high places," (or heavenly regions.) Eph. vi. 12.

4. He is called, or compared to a roaring *lion*, and an *adversary.* "Be sober—be vigilant, because your *adversary*, the *Devil*, as a roaring *lion*, walketh about, seeking whom he may devour." 1 Peter v. 8.

5. He was a *sinner* from the beginning. "He that committeth *sin* is of the *Devil*, for the *Devil sinneth from the beginning.* For this purpose the Son of God was manifested, that he might destroy the works of the Devil." 1 John iii. 8.

6. He is called *Beelzebub*, or *Prince of Devils*, or *Demons.* "This man doth not cast out demons, but by *Beelzebub*, the *Prince of Demons.*" Matth. xii. 24.

7. He is an *Accuser.* "And I heard a voice saying, in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the *accuser of our brethren* is cast down, who accused them before our God night and day." Rev. xii. 10.

8. He is denominated *Belial*, which signifies one who is extremely wicked, and good for nothing. "What concord hath *Christ* with *Belial*?" Co. vi. 15.

9. *He is a Deceiver.* And the *Devil* that *deceived* them, was cast into the lake of fire and brimstone," &c. Rev. xx. 10.

10. He is a *Liar* and *Murderer.* "Ye are of your father the Devil, and the lusts of your father you will do: he was a *murderer* from the beginning, and *abode* not (did not *continue*) in the truth, because there is (*now*) no truth in him. When he *speaketh* a *lie*, he speaketh of his own, for he is a *liar*, and the *father* (originator, or inventor) of it." John viii. 44.

11. He is the *God* of this world. "In whom the *God of this world* hath blinded the minds of them that believe not," &c. 2d Cor. xi. 14, &c.

May we not speak of it, then, as an axiomatic truth, that the Devil was once "an angel of light;" and, that he, and "*his angels*," are those wicked spirits, who "kept not their first estate," but were "cast down to *tartarus*," and are now confined in "everlasting chains, under darkness," and are "reserved unto the judgment of the great day"? This language clearly implies that their *power* is not what it was—it is now *limited*, so that they can do nothing but what God *permits* them to do.

The question will be asked, "If the Devil and his angels were cast down to hell, and are confined in chains of darkness, how is it that he is spoken of as being on the earth, and as exerting such an *influence* among men?" I confess, *honestly*, that this presents some difficulty to my mind; but there are some considerations which, perhaps, may help to remove it:—

1. I think it is a truth which will not be denied, that the Devil and his angels fell *before* man was created. They were "*cast down.*" It may be that they were *cast down* to the earth while it was in a state of

chaos,——into that "*abyss*"—that "*vast obscure concavity*," to which Moses alludes, when he says, "The earth was without form, and void; and *darkness* was upon the face of the *deep*, or "*abyss*." Or,

2. It may be that *this earth* was *once* the "estate" of the fallen angels, and that it was destroyed on account of their sins; and their being "*cast down*" may mean nothing more than that they were deprived of their *authority* and *power*. This hypothesis is somewhat strengthened by the fact, that God commanded our first parents "to be fruitful, multiply, and RE-plenish the earth;" and also, by the fact, that his influence was soon exerted in the garden of Eden, in order to the destruction of the human race. Or,

3. His place of abode may be some fifty or more miles from the earth, "*in outer darkness;*" which will enable us to account for the fact, that he is said to be "the *prince* and *power* of the air," which truth was fully demonstrated in the case of Job.

However, upon either hypothesis, we can account for the "veritable" influence of the Devil and his demons upon the earth, for angels "are *mighty* in *power* and in *strength;* and God *can*, and, perhaps, *does* permit them to exercise their influence upon a large portion of his universe, for the purpose of "trying the hearts of the children of men." But, if we should never be able to explain the *apparent* difficulty, the fact that he does exert an influence in our world, is positively taught in the word of God, and that is enough for those who "tremble at the word of the Lord."

I think evidence sufficient has been presented to convince all persons, who regard the authority of God's word, that the Devil, or Satan, is *spiritual;* but, as it is possible for a thing to be *spiritual*, and not *personal*, I will now establish this *latter* truth by irrefragable testimony.

That the Devil, or Satan, is not a mere *principle of evil*, I argue—

1. That he is a fallen spirit, or angel; and, *therefore*, cannot be a mere principle of evil. To talk about a principle of evil's *falling*, "*not keeping*" *its* "*first estate*"—being "*cast down to tartarus*"—"*reserved in everlasting chains, under darkness, unto the judgment of the great day*," *is* "*a mere principle of*" *nonsense!!*

2. *He* is the *prince* of this *world;* and, *therefore*, not a mere principle of evil. *He*, and not *it*, is the *prince*, or *ruler*.

3. He is the *prince* of darkness; and being a *prince*, cannot be a mere principle of it!

4. He is represented as *going about*, as *seeking* whom *he* may devour. All this clearly conveys the idea of *intelligence*, *design*, and *purpose;* and is incompatible with the idea of a mere principle of evil.

5. He is represented as having *sinned*—as being a *sinner* from the beginning. This *proves* him to have been a *responsible* agent, capable of *sinning*—capable of *doing*, or *acting*, which is not the case with a mere principle of evil.

6. He is called the *Prince* of Demons, or Beelzebub; that is, according to this *new* idea, *he is the prince of evil principles!!* He who can swallow this, may "*strain* at a gnat and *swallow* a camel"!!

7. He is an *accuser;* and a mere principle of evil is no *accuser*. Who ever heard of that which has no reason, intelligence, choice, &c., being an *accuser?* The idea is absurd—yes, superlatively absurd and ridiculous!!

8. He is called *Belial*, or very *wicked;* and this implies responsibility—the violation of law; and a mere principle of evil is not responsible, nor is it subject to law—it is perfectly lawless—"it is not subject to the law of God, neither indeed can be."

9. He is a *Deceiver*, which implies *cunning* and stratagem; and such is not the case with a mere principle of evil. Upon this principle of reasoning, a *fox*, as he is *cunning*, might be a mere principle of evil!!!

10. He is a *liar* and a *murderer;* and how a mere principle of evil can *lie* and *commit murder*, I cannot imagine! How can that which has no personal or positive existence—no sense, reason, intelligence—no purpose or design, either good, bad, or indifferent, *tell a lie*, or *infringe law*, by the *commission of murder?* Would it not be well for those *wiseacres*, who contend that the Devil is a mere principle of evil, *to collect all the principles of evil in the world, and destroy them?* By so doing they might *destroy the Devil*, and *themselves* in the bargain; and then we should have a *Millennium at once!!*

Again: He is the *God* of this *world*—the *prince* and *power* of the *air*. What a tremendous principle of evil was that which induced the Sabeans to fall upon the oxen, and asses, and servants of God!!

What a tremendous principle of evil was that which caused the fire to fall from heaven, and burn up the sheep and servants of that good old saint!!

What a tremendous principle of evil was that which induced the Chaldeans to make out three bands, and to destroy the *camels* and servants of the old Patriarch!!

What a tremendous principle of evil that was, which caused a great *wind* to come and destroy the houses and the children of Job!!

What a tremendous principle of evil was that which smote Job with sore biles from the sole of his foot to his crown!! And what shall I say more? for the time would fail me to speak of all the *mere* principles of evil!!! A mere principle of evil carried Christ upon the mountain, and showed him all the kingdoms of the world, and the glory of them! Jesus was led, by the spirit, into the wilderness to be tempted of a mere principle of evil!! A mere principle of evil induced Christ to go up on the pinnacle of the Temple!! Truly, this doctrine is a *mere absurdity!!*

But again: He has the power of transforming himself into an angel of light. That is, according to this *recent* and *sublimely ridiculous discovery*, a *mere principle of evil* has the power of transforming itself into a *mere principle of good!!* One more *step*, gentlemen, *and God will be a mere principle of good!!—a mere personification of virtue!!!* You have made the 'Devil and Satan' the *mere personification of vice;* and now one stride more will consummate your folly!—your madness!!—your insanity!!!

Once more: If the Devil be a mere principle of evil, whence his, or its, *origin? Self-creation is anomalous!!!* Who ever heard of a thing's creating itself? *Evil*, I mean the *agent* of evil, was in the garden of Eden before man sinned: how did it get there? And the Devil, that is a *mere principle of evil*, is to be cast into a lake of *fire and brimstone!* But here let me leave it! *Suo sibi gladio hunc jugulo.*

JOHN T. WALSH.

REMARKS ON THE ABOVE.

The no-soul-system is, by its own philosophy, a no-Satan-system. And he that stops short of that goal, resembles the mole rather than the lynx. The no-Devil and the no-soul system are indeed but germs from the old root of scepticism, absolute scepticism in a spiritual system. Materialism and ancient Sadduceeism necessarily deny angel, spirit, demon, and devil, as well as the resurrection of the body. Our correspondent has furnished a strong argument in refutation of one branch of the system. His argument has but one fault—he kills his antagonist twice. In this humane age we allow of killing a man under some circumstances, but we do not generally allow him to be killed after he is fully dead. A. C.

ADDRESS TO THE GRADUATES—THIRD SESSION—BETHANY COLLEGE.

As this is the first occurrence of conferring the degree of Bachelor of Arts in this College, it may be regarded as worthy of the occasion that we explain the meaning and design of the operation, as well as suggest a word of advice to the young gentlemen who have obtained this honorable degree.

In the first place, then, we shall institute an inquiry into the meaning of this very mysterious and curious word, *bachelor*—a term now-a-days not in very good odor either among gentlemen or ladies, but most especially amongst the latter. So deeply involved in obscurity is the origin of this very fantastic term, that we shall have to call to our aid both philosophy and history to develope its mystic meaning. In looking into some of our more antique and hoary folios we discover that its pedigree has been in dispute probably ever since the days of the Norman conquest. Amongst our most venerable Saxon forefathers it would seem that the word *boc* stood for *book*, and *lareo* for *doctor* or *teacher*. From the intermarriage of *boc* and *lareo* legally descended *boclare*, *a doctor of books;* which, by an easy and a very common corruption in both orthography and orthoepy, was soon written and pronounced *bachelor*. This seems so fair and reasonable an account of the matter, that had it not been for some men of a bold and independent genius, we might have all acquiesced in it as a fair and honorable exposition of the matter. But one Calepinus, a bold genius, presumed to derive it from a chaplet of laurel berries which was occasionally placed upon the head of victors, who, in competition, had distinguished themselves; and because *bacca* means *berry*, and *laurea* a *laurel tree*, a *bacalaur* or *bachelor* indicated one who had received a branch of laurel berries in token of some triumph.

Plausible as this appears, it did not satisfy every person; for one Ludovicus Vives broached the opinion that as a soldier who had been in the wars, and had fought one battle, was called *battalarius*, from *battalia*, a battle; so he that had competed with rivals in learning and had gained a victory, was a literary *battalarius* or *battalus*, a term easily reduced to *bachelor*. In this opinion the distinguished Kilian and Du Cango agree.

Now you will doubtless perceive any one of these three derivations is plausible; and if there were no rival, might be enough to satisfy the majority of reasonable inquirers. But as it is, we feel unwilling, especially in matters of such great literary fame and importance, to arbitrate the case in the usual style of popular arbitrations; which, for the most part, is only the rule of simple division—making the difficulty the dividend, the number of disputants the divisor, and the quotient each man's share of the error. This laconic way of splitting the difference by the number of disputants, does not so exactly comport with the laws of literature or the canons of criticism, however well it may consist with this popular umpirage of conscience or the usages of fashionable morality. We shall therefore appeal to the decisions of history.

In ancient times, then, as the story goes, *bachelor* was the honorable title of one who had attained to knighthood, but who had not vassals enough to have his banner carried before him into the field of battle, or who was not of full age to display his own banners, but was obliged to march into the field of conflict under the banners of another. Just as those gentlemen who have fully attained to manhood, but who have not courage enough to enter into the bands of holy wedlock, are by the other sex called *bachelors*. This honorable degree in ancient times, as tradition saith, was not confined to gentlemen alone; but was as fully assumed and worn by the *ladies*. To quote the words of an eminent poet, the friend and contemporary of Shakspeare—Ben Johnson, of great literary renown, and of high authority in such matters:—

> "Wee do not trust your uncle; he would keepe you
> A bachelor still, by keeping of your portion;
> And keepe you not alone without a husband,
> But in a sicknesse."

Thus speaks this great writer, in his "Magnetic Lady." These lady bachelors, however, have passed away since the long reign of Queen Bess.

History, moreover, deposeth that "it was a title given to young cavaliers, who, having made their first campaign, received a military girdle of some honor. It also served to distinguish him who had triumphed over some antagonist on the first rencounter: whence we infer that bachelors, though honorable knights, were regarded as knights of the lowest order, a rank inferior to *bannerets.*

Now as the terms of one art or calling are frequently transferred into another, so it came to pass that *bachelor,* like *master,* passed into the University and College departments, in which we have the two orders of literary knights—called Bachelors of Arts, and Masters of Arts. He who has taken the first degree in the liberal arts and sciences, is, therefore, called Bachelor of Arts; and he who has taken the second degree is designated Master of Arts. When, then, we add all that philology reveals to all that history authenticates, we conclude that a *bachelor,* in scholastic acceptation, indicates one who has obtained the honor of the "*laurel berry branch,*" for having not only entered the field of literary and scientific competition, but who has actually gone through the whole campaign, engaged in literary conflicts, and has come out with a coronet of ivy, a sprig of myrtle, or a chaplet of laurel on his brow.

Before a person can be admitted to this honor in Oxford and Cambridge, he must spend four years in one of these institutions. Three years reading and study are to be added to secure the degree of *Master of Arts;* and in Oxford seven years more are necessary to the commencement of *Bachelor of Divinity.* In this country, as in Scotland, it usually requires four years study in a College to entitle a person to the degree of Bachelor of Arts. With us it requires that time—if not within these walls, in some other walls; or in studies equivalent to the usual labors of four years. The difference between the English, Scotch, and European course is not so much in the years requisite to be spent in College, as in the degree of preparation on the part of those who do enter. The amount of education necessary to matriculation, or admission to the College course proper, is generally much greater in Europe than in this country. The precocity, however, of American genius, the warmth of our climate, and the exuberant fertility of our soil, may indeed be plead in favor of a shorter seed-time, a more rapid growth, and a more abundant harvest. Still we are of the old opinion, that a thorough liberal education requires more time, more attention, and more labor on the part of the student and the preceptor than is generally allowed or bestowed upon it.

But the question—*What, with us, constitutes a Bachelor of Arts,* and also a Master of Arts, is so connected with this occasion as to require at least a respectful notice. It is, then, essential to our conception of this literary knight, that he be familiarly acquainted with his mother tongue, its orthography, etymology, orthoepy, chirography, syntax, and prosody; its logic, rhetoric, and elements of criticism; its geography, history, poetry, and general belle-lettres literature. He must also have studied the science of number and magnitude; mathematics, theoretical and practical; including the arts of mensuration, surveying, navigation. He must also have scanned the entire system of physical science. He must have a general view of the cosmogony of the material universe—its cosmical arrangements, general and special. He must, in one word, have studied natural philosophy in all its main branches, and the chemistry of nature, animal, vegetable, and mineral; the geology of the earth, and the astronomy of the heavens; and, above all, the physical, intellectual, and moral constitution of man, and his relations religious, moral, and political. I need not add to these the languages of Greece and Rome, and those studies connected with them, whose advantages all the literati of the civilized world have so long, so ably, and so eloquently set forth. To these we add sacred history in all its branches, Patriarchal, Jewish, and Christian; the physiology of man; the laws of hygiene; the evidence of the Christian religion; together with the genius, character, and imperfections of natural religion. Such are our conceptions of the proper outfit of a *Master of Arts;* a very respectable amount of which is also essential to a *Bachelor of Arts.*

I need not say to you, gentlemen, that, of the many who enter College, few secure this honorable degree. It is not to be obtained here by mere length of time nor idle wishes. It requires much and long continued study; and therefore but few young men who have it in their power, have power over themselves to secure it. They can be furnished with the money much more easily than they can furnish the application, the industry, and the perseverance necessary to secure it.

But when acquired, how valuable the acquisition! In this mercenary age we are accustomed to value every thing by *money.* Merely as property, then, I have set down a *well-earned* diploma of Bachelor of Arts as commercially worth to its possessor ten thousand dollars in gold.—Would any of you, gentlemen, sell your diploma for ten thousand dollars, and be divested of all that education which secures to you this honor! I know you could not; but the *would not* is, I doubt not, just as impossible to you as the *could not.* Were you simply in the capacity of a teacher to bring your education to a proper market, it is worth to you, per annum, more than the interest of that sum. It is, morever, a property of which neither fire, nor flood, nor tempest, nor thief, nor robber, can deprive you. Your fortune is in yourself. You need pay no insurance for it. Only be sober and temperate, and it is secured to you for life.

But its pecuniary value is the lowest and most humble estimate we can form of it. As a perennial source of enjoyment, what fountain in nature yields a stream so constant and so pure! A well educated mind feels its nobility and moral grandeur. It surveys all the fields of nature with a discrimination and a relish inconceivable to him that with brute unconscious gaze sees only a hill, or a mountain, an island, or an ocean. If pious and virtuous, (and he that is not, is, in these respects, uneducated,) he communes with the great Creator through a thousand channels unopened to the gross uneducated sensualist. He has an exquisite pleasure in the contemplation of the mighty whole and of all the parts, every element and atom of nature—of all its laws arrangements, and intentions, which furnish to his mind a feast that never cloys, and a rapture that never wearies. Nature in her ten thousand volumes is ever open to his perusal: these he constantly studies with ineffable delight, and looks through them all up to his Father and his God.

But the superlative advantage and excellency of education, is the power it bestows upon its possessor of doing good. This is heaven's own luxury of bliss. Education, in the proper sense of that word, bestows an immense power upon its possessor. He is an armed man in the midst of an unarmed multitude. A Cesar at the head of his conquering legions, a Napoleon in the midst of his victorious armies, is not more conscious of his power to save and to destroy, than is a well educated man, of vigorous and active mind, in the midst of an uneducated community. One such is in himself a mighty host. In the field of public utility there is, too, not only room, but need, for many such educated giants. What immense districts of humanity are yet to be redeemed from Atheism, irreligion, anarchy, misrule, and oppression. How large the harvest, and how few the reapers in the vast plantations which philanthropy surveys! The portions of human kind redeemed from ignorance, poverty, and vice, are as yet but a mere garden in a vast wilderness—an oasis in a boundless desert.—Here men of learning and talent may compete, with a sinless pleasure, in the holiest ambition of blessing and being blessed in the redemption of our race from ignorance, vice, and their long retinue of woes and miseries.

After several years application to study and mental discipline, you have, gentlemen, not only passed through a very liberal course of public instruction in the languages of Greece and Rome, in mathematics, in the physical sciences, in intellectual and moral philosophy, and the other branches of a liberal education, to which have been added a very liberal course of instruction in sacred history, Patriarchal, Jewish and Christian; lectures on the anatomy and physiology of the human system, and on the laws of hygeiene: I say, you have not only passed through this course of instruction and mental discipline, but you have taken such an interest in these studies, and so advanced in them as to authorize the Faculty of this institution to confer on you severally the degree of Bachelor of Arts.

But, gentlemen, I must address to you a few parting words:—

This day you have attained to your majority, not political, but collegiate. This is to you the commencement of a new epoch in your existence. You are in the different walks of literature, science, and art, admitted to the same freedom of choice, independence, and self-government conferred by our laws on one who has ceased to be a minor, and is by law declared to be of mature age and reason, and fully competent to the management and direction of himself. You are judged to be so fully inducted into those languages and sciences as to be competent to the task of being henceforth your own tutors and governors.

But as young men arrived at majority still desire to profit by the experience of others, and are therefore frequently disposed to ask advice, and sometimes to take it, allow me then to tender to you a few suggestions and advices in this my valedictory address—in this my last official duty to you,—prompted, too, from an acquaintance with each other, so pleasing upon the whole retrospect of the past, as to allow me to say, and you to believe, I trust, that I tender them to you from a sincere and cordial interest in your future usefulness, prosperity, and happiness.—

1. First, then, let me remind you of what I have on former occasions remarked, viz.—the importance of retaining and still improving the habits of study acquired here. Such habits are not easily acquired; and when acquired, are worthy of being retained through life. I give it as my opinion, that the habits of mental application, of self-government, and discipline, necessary to a thorough collegiate course, are as worthy of being preserved as the acquisitions themselves. To command our attention with despatch, to concentrate and hold our faculties on proper subjects of study and examination, are amongst the most essential attainments of a collegiate education. Preserve, then, and cultivate habits of close observation, strict analysis, and a rigid logical induction. Apply the same modes of investigation to all subjects that fall in your way, worthy of your attention. There is no other safe or certain method of arriving at truth.

2. In the second place, approach all subjects, as well as all persons, with candor. Nothing is more respectful to ourselves and to others, han a candid temper. Truth, too, never had a more effectual friend,

nor error a more mighty foe, than candor. Bigotry quails in its presence, and superstition is as imbecile as a babe. Candor hears both sides of all moral questions—prejudice and partiality hear but one. Candor keeps an ear on each side of its head—prejudice places them both on one side, and is consequently deaf on the other. But history has already taught you many good lessons on this subject. The fortunes of earth's greatest benefactors are replete with much instruction on the necessity of cultivating this noble virtue. They have suffered under the scowl of a mean bigotry, and the intolerance of a pusilanimous and uncandid spirit. Though all who have been sacrificed at the shrine of bigotry have not been prophets, reformers, or benefactors, still all prophets, reformers, and benefactors have suffered evil treatment at the hand of uncandid, bigoted demagogues. Even ignorance and envy are confederate against genius, while from its cornucopia it is pouring blessings on the world. Remember the evil fortunes of a Columbus, a Harvey, and a Galileo.

3. In the third place, forget not that a College education is not learning so much as the means of acquiring it. Those arts of which you have obtained the first degree, are but the arts of acquiring and communicating learning. We learn different languages and scholastic sciences for the improvement and corroboration of the faculties themselves, and for the sake of acquiring and communicating knowledge by them. Words are but tools for the acquisition and the communication of ideas, sentiments, and feelings: they are like money, not wealth; but the means of acquiring it. Intellectual treasures are to be sought through the instrumentality of language, and the other intellectual machinery found in Colleges. You are now, gentlemen, like an artist who has passed through his apprenticeship, lifted his indenture, bought his tools, and opened shop. Your mental fortune is yet to be made. You may become immensely rich, or just get along from day to day. Industry is as necessary to wealth intellectual as it is to success at the plough, the shuttle, or the quill.

How many graduates rust upon the shelf, and rust out like an old razor! Beware, gentlemen, of the rust of idleness. Ever keep your armor bright as the sword of Achilles, or as the plough of Cincinnatus. Suffer not the moths to become *masters* of the art of eating those volumes through the perusal and study of which you have become but *bachelors*. Occasionally read Cicero for his eloquence and manly thought; Sallust, Tacitus, and Livy, for their raciness, concinnity, and eloquence of style; Demosthenes, for his unrivalled forensic eloquence, his great powers of logic and rhetoric combined; but daily read one chapter in the Septuagint, and one in the Polumicrean Testament. You will thus preserve your Greek and Latin, improve your style, and derive an annual interest from your investments in the mines of Greece and Rome. Remember that what ever is worth acquiring is worth retaining; and should you from choice or from necessity ever find it expedient to teach those languages, your capital will be instantly productive of a very acceptable and equivalent reward.

4. But, in conclusion, may I add one word to you, gentlemen, on the choice of a calling. This, indeed, may be too late; or, perhaps, you may think wholly unnecessary. Still I am willing to run the risque. Educated men must rule the world. But for that purpose it is not necessary that every scholar should be either a General or a Statesmen. Few of our politicians rule the state or the world. Their ambition through their constituents too frequently rules them. It is a great misfortune that Kings, Presidents, Judges, and Generals should occupy so large a space in the annals of the world, and overshadow with their fame in history and romance, in poetry and in prose, earth's real nobility and its most illustrious benefactors. A Bacon or a Locke, an Aristotle or a Plato, a Faustus or a Columbus, a Franklin or a Fulton, a Luther or a Calvin, a Prophet or an Apostle, governs the world much more than any living Emperor or King. A hermit like Peter, or a preacher like Melanctoon, a scholar like Erasmus, or a writer like Addison or Cowper, makes a deeper and a more enduring impression upon the minds of millions than the achievements of the greatest Statesman in America or in the world.

The way to great usefulness, honor, and happiness is not chartered to State Officers, civil or military. A farmer like Washington, or a printer like Franklin, will, like Joshua the son of Nun, sometimes make the sun and moon of empire stand still at their bidding until those under their guidance shall have triumphed over their enemies. Nay, a tinker like Bunyan, though self-taught, obtained more universal admiration, and exerts at this hour more influence over the understanding and the affections of England, than Cromwell who won more than a throne by the boldness of his ambition and the greatness of his talents.

Associate not, then, gentlemen, with political office or state aggrandizement the idea of greatness, usefulness, or happiness. These are matters of another category. No man of quality, smitten with the love of eminence, can enjoy any thing but the incense of popular worship, the din, confusion, and loud huzzas of hungry parasites and selfish sycophants, whose great interest it is to elevate him that can elevate them, without respect to the public good.

No, gentlemen, rather lay your scenes of earthly enjoyment in the more innocent walks of rural life. An American farmer, well educated, (and who needs or deserves a more diversified and extensive education than he!) is, in my humble opinion, one of the most elevated in rank (so far as occupation has in it any thing of elevation) of all earth's noblemen and lords. But this is not, in my esteem, the greatest inducement to such a preference. It is not because he holds his land from no crowned chief—from no sceptred hand: it is not because he is liege monarch of all that is within his survey: it is not because he has no tithes nor quit-rents to pay; but because his calling and his seclusion place him where he can have the most leisure for his own personal improvement, the most leisure to serve his country or his race in any important trust, to which in their wisdom, or by any pecials providence, he may be called. His is a position the most free from temptation to any species of unhallowed conformity—a position the most independent—a position that throws him more into communion with God and Nature than any other.

In our great national domain there is, moreover, a farm for just as many as have taste and capacity for such a pursuit. Every young man of education and enterprize, that desires a thousand or five hundred acres, may yet find such an estate in the bounds of our vast patrimonial inheritance; on which, too, he may find occupation for all his mental resources; and a theatre, also, from which, if he have any gift that society needs, ecclesiastical or political, he may send his mind abroad on errands of philanthropy in some one of its various and numerous channels of beneficence.

Still, many men have many minds; and kind Heaven has made provision for them all. Every one, then, has just as good right to dissent from me as I have to dissent from him in this particular.—Hence, while I concede to all the right to dissent, I claim the same right, and the right, like Elihu of old, to show my own opinion. But, gentlemen, in one great point we all agree:—That we live for the future a thousand times more than for the present; and that the moral tinge of an eternity to come is derived more or less from the moral character we acquire and confirm in this short pilgrimage of time. On this point you have often heard my opinion, and therefore I shall not obtrude it upon you now. We must, then, come to a close.——We separate to-day never again in human probability all to meet within these walls. You will carry with you, gentlemen, wherever you go the most cordial wishes of every member of the Faculty for all that good on earth you can possibly enjoy, as a prelude too of an unending felicity in heaven through the faith and obedience of the gospel of Christ. As the first fruits of this infant institution, we cannot but feel, I think, a commendable pride in your attainments, both intellectual and moral, and in the prospects we cherish of your future useful and honorable career. Go, then, into your respective fields of laudable avocations; be diligent, active, and enterprizing in your callings; maintain, as you have begun, your own dignity as gentlemen and scholars, and that of your *Alma Mater*. She will always rejoice in your prosperity, and regard your good character and your good fortune as a part of her own.

Before I sit down I must say one valedictory word to your fellow-students:—Gentlemen, your behaviour as members of this Institution, during the present session, has not only been both profitable and honorable to yourselves in the highest degree, and exceedingly gratifying to the Faculty; but I doubt not that it will prove highly advantageous to the Institution itself. Your devotion to your studies, though equal, if not superior to any thing we have before witnessed, and your great proficiency in many departments of learning and science, as evinced, through a long and severe examination, gratifying though it be, is still surpassed, in our esteem, by your moral and exemplary decorum, and general respect to the laws of our Institution.

By your aid we have been able to exhibit to this community the practicability of our scheme of so combining intellectual and moral culture, through the whole series of a collegiate course, as to secure as much improvement in the one as there is of proficiency and advancement in the other. You will carry with you to your respective homes, as I sincerely think, the very best desires of every member of the Faculty for your present and future welfare.

As we always expect to hear a good report of you, we shall only add our fervent prayers that we may never be disappointed, but that you may still advance in the paths of literature, science, and virtue, until you shall have filled the entire circle of your own wishes so far as they are in subordination to your intellectual and moral improvement—to your usefulness and happiness in this world—and to your eternal honor and blessedness in another world, whose pleasures are as pure as they are substantial, and whose honors are as exalted and glorious as they are unfading and eternal. A. C.

* * *

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune:
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a sea are we now afloat;
And we must take the current when it serves,
Or lose our ventures."——————*Shakspeare.*

TYRANNY OF OPINIONISM—*No. VI.*

CONTINUED FROM PAGE 267.

[Present—*Bishop Omicron, Doctor Virtuoso, Doctor Biblicus; Deacons Mutans and Equitas; Dr. Doubty and his party; together with Evangelist Zenas, and a great concourse.*]

Meeting opened by *Bishop Omicron* with prayer; after which he said—

HAVING assembled for mutual edification in things spiritual and eternal, I sincerely hope, brethren, that the discussion may be conducted with great gravity, solemnity, and polite decorum. I was sorry—indeed, grieved at some indications during our late meeting on the questions now before us. I discover rather too much levity on some countenances now assembled, which I cannot but notice as incompatible with the objects of the meeting. It is a *Wednesday* evening, it is true; but our meeting is in a house sacred to the memory and the *institutions of the Messiah*, and on a subject involving more or less some of the fundamental principles of the Christian Institution. I ask, then, from all present a decent respect to the audience, the place, and the subject in discussion.

Deacon Mutans. Before the subject of the evening is introduced I desire to know, brother Omicron, in what point of view our brother Dr. Doubty, and those who withdrew with him, are contemplated by this church. Would the presiding Bishop inform the audience how these brethren stand with the church in this place?

Deacon Equitans. I desire to know, brother Omicron, what this meeting has to do with Dr. Doubty and his friends, before any opinion is expressed in answer to our brother Mutans.

Deacon Mutans. If allowed to respond, I will briefly state that Dr. Doubty and his friends are desirous of taking some part in the discussion if it be compatible with their standing in the community.

Bishop Omicron. The question propounded cannot be answered, because the church has not expressed its views of the conduct of Dr. Doubty and his friends. But as to his liberty to take part in this meeting, having cut himself off by asking a letter, and in such a way as to injure the feelings and to insult the dignity of the congregation, I know not with what consistency he can ask for such a liberty on the present occasion.

Evangelist Zenas. With your leave, brother Omicron, I ask for information whether a person until he is separated from a church, or constitutionally withdraws from it, has not the rights of every other member; and if so, has not brother Doubty a right to participate in the discussion? I speak, sir, at his suggestion; and as he claims not only a right in common with other members, but also a right of property in this house, being one of its most liberal contributors, I hope his right to speak will be recognized and full liberty granted him to take part in this discussion.

Biblicus. I fear, brother Omicron, these matters will consume much of the evening; and as, in my opinion, they are at least irrelevant to the subject before us, I hope they will not be discussed.

Evangelist Zenas. Allow me, brother Omicron, to insist upon your opinion in this case. It is important that it be decided; for if not, we shall be deprived of much of our strength in the present discussion.—We should regard the inhibition of any of our brethren from this floor as anti-republican and partial in its bearing, however intended. I hope then, sir, it will be decided by a clear exposition of the views of the church.

Bishop Omicron. It is with reluctance I again advert to this unpleasant case; and nothing but the fear that the evening will be improperly spent, could induce me to give at this moment, and without a full discussion of the whole subject, an opinion on the affair as it now presents itself to our view. First, then, a member of a church, until convicted of some crime and excommunicated, or until he constitutionally withdraws, with consent of the community, from it, has all the rights of a member. But if by any impropriety he sins against that community, and wounds either the cause itself, or any of its friends in particular, he may be called to order, and inhibited until satisfaction be given. And this is the case before us. Brother Doubty has sinned against the Lord and this church, in my esteem, and in that of other Elders of this community, in the scenes and events of the last evening, and cannot now be heard until he first make a confession of said errors, and presents an acceptable apology, and then withdraws his request for a letter of recommendation.

But he pleads property in this house. He has not, then, given any thing to the Lord. If so, why retain it? But be it so: he has on that account no more privilege in Christ's church than any other member. Do men *buy* votes, and places, and spiritual authority, and Christian rights, because of a contribution to build a meeting-house! Talk then no more of Romanists buying heaven with money. The sin of Simon Magus, it seems, is not yet wholly repudiated. Should A give a thousand dollars, and B but one, to build a house for the Lord; A has not a thousand shares in that house for B's one. In all spiritual rights and Christian immunities they are equal. A has not a thousand times more stock in church privileges or in heavenly grace than B, if their liberality be equal. I did not imagine that we had any Protestants who claimed spiritual licences upon golden arguments. But the pecuniary part of the argument is more ungrateful to my ears than the political part of it. Brother Zenas, as a *politician*, may plead republicanism in the state; but political republicanism is none of the gifts bestowed by the Messiah upon evangelists, pastors, teachers, or hearers. There is no political republicanism in heaven, in Christ's church, nor in any Christian family. The state is, indeed, a republic; that is, it is public property, public rights, immunities, and privileges. Christ, too, is a public property, or common Saviour, and he makes his blessings all public. His is a common salvation. But our virtues are more than republican virtues; and, therefore, we expect much more courtesy, subordination, and equality too, in the proper sense of these words, than in any political association. Hence no one well read in sacred learning will speak of any transaction in Christ's church as "anti-republican." I cannot, then, recognize the plea of republicanism any more than the plea of property, in conducting the affairs of Christ's church. It would be full as eloquent, as apposite, and as evangelical for an Englishman to say, in London, that such a way of proceeding is anti-prelatic, or anti-monarchical, as for an American to say it is anti-republican. We repudiate such language as we do Popery itself. If, then, those who disturbed the meeting on last Wednesday night have no apology to offer, they have cut themselves off from any participation in the exercises of this evening.

[No response being offered by Dr. Doubty, Biblicus arose.]

Biblicus. Brother Omicron, I cordially acquiesce in the decision you have pronounced; and with your leave, sir, I shall at once offer another argument after a brief enumeration of those offered.

Bishop Omicron. Proceed, brother Biblicus.

Biblicus. We argue—

1st. From the dying commendation of his spirit to the Lord on the part of the protomartyr Stephen:—"Lord Jesus, receive my spirit."

2d. From the dying commendation of his spirit to the Lord on the part of the suffering Messiah:—"Father, into thy hand I commend my spirit."

Both of these had given up their *bodies* to martyrdom and the dust, but their spirits were given to God.

3d. From the promise made to the dying thief by the author of our faith:—"To-day shalt thou be with me in Paradise."

4th. From Paul's being unable to know whether his spirit was "in the body or out of the body," as expressed in these words:—"I knew a man in Christ some fourteen years ago, caught away to Paradise:

whether in the body or out of the body I cannot tell—God knoweth." If souls cannot live out of bodies, and if men both bodied and disembodied cannot be in Paradise, Paul could not, by any possibility, have spoken thus.

5th. From the fact that in scripture bodies only are the tenants of the tomb, and bodies only are represented as coming out of the tomb. Matth. xxvi. 52. "Many bodies of the saints arose, went into Jerusalem, and appeared unto many."

6th. From the language employed on the reanimation of the son of the widow of Sarepta:—"The soul of the child came into him again."

7th. From the names given to the body by the Apostles Peter and Paul. They both call the body a *tabernacle;* they both regard the soul as dwelling in a house, a temple, or a tabernacle. Hence the soul is a *guest* or a *ghost*. Thus said Peter:—'I must soon lay aside or put off this tabernacle'. There was some person that put off this tabernacle. This is corroborated by Solomon, who said, 'The body returns to the dust, and the spirit to God who gave it.

8th. From demons, evil spirits, and the whole doctrine of familiar spirits, and necromancy—their possession and dispossession—it is shown at great length that the spirits of wicked men perish not in their bodies; and that spirits are so diverse from bodies as to go into them, and come out from them, &c. &c. No materialist or destructionist can in any plausible way whatever dispose of this argument. They can only say that demons and familiar spirits, and all spirits are phantoms.—They are phantoms, however, the belief of which has always been as universal as any sentiment, or view, or tradition ever expressed in language.

9th. From the parable of the Rich Man and Lazarus. This comparison, founded upon facts, as all the Lord's parables are, clearly indicates that while the body is in the grave the spirit is in conscious existence, susceptible of pleasure or pain. It was before the resurrection, and while the rich man's brothers were still living, that Abraham told the rich man that while Lazarus was comforted he was tormented.

10th. From the developments on opening the fifth apocalyptic seal. John "saw under the altar *the souls* of those who had been slain on account of the word of God and the testimony which they held;" and they cried with great earnestness, soliciting information on the subject of the continuance of God's forbearance to punish them who had shed the blood of saints and martyrs. Now had there been no separate state, no souls distinct and separate from their bodies, how could such a case have been introduced as representing God's schemes of providence towards the living and the dead.

To these ten arguments discussed during the last evening, we shall proceed to introduce and develope a few others. And first we shall state an argument deduced from the words of the Messiah, addressed to Martha and reported by John, chap. xi. "*Whosoever liveth and believeth on me shall never die.*" Martha's faith only went so far as to repudiate a pre-millennial resurrection of the saints. She, simple woman, only believed that her good brother Lazarus should "at the resurrection rise on the LAST DAY,' *not a thousand years before the last day;* for she was not technically a pre-millennial adventist; but this point of never dying had not yet become familiar. Still she believed it when the Lord said it.

11th. My eleventh argument then, is, that if he that believes in Christ shall never die, and as Christians actually die so far as their bodies are contemplated, their souls must certainly survive their bodies, else the Lord has deceived us.

I hold this to be as evident as any proposition can be—an argument, I humbly think, irrefragable. It bears equally against soul-*sleeping* as against soul-*dying*. For if death is compared to a sleep, as some contend, in all respects, then the sleep of death, or unconscious existence after death, is wholly repudiated in the words "*he shall never die;*" that is, he shall never pass into a state of unconscious existence.

Zenas. With your leave, brother Omicron, I will say a few words:—As I have been made to waver in my educational belief touching the future state of the wicked, and also concerning the state of conscious existence between death and the resurrection, since I have heard some of the Adventists deliver themselves on the subject of *destruction*—"EVERLASTING DESTRUCTION," I am anxious to hear what can be said on the other side; and, therefore, wonder not if I should occasionally offer an objection or two, drawn from their reasonings and quotations. This eleventh argument seems to be a host itself; provided it cannot be shown to be an hyperbole. May it not only mean, that while wicked souls die, good souls shall only sleep from death to the resurrection.

Deacon Mutans. That resembles the saying of an Evangelist in Kentucky, who said he would be glad not only to free his mind and the world of the hyperbole of everlasting life in misery, but the whole universe; but on being asked what "everlasting *punishment*" meant, said, he could not tell, unless everlasting destruction and everlasting punishment meant everlasting nonentity. And, continued he, what a beautiful and sublime idea—a universe without a hell, a groan, or an evil spirit!

Biblicus. And why not add, without a Satan? But if Satan and his angels can consistently be annihilated, would it not have been better to have annihilated them before the world began, than to annihilate them after the work of seducing the human family shall have been consummated in the eternal destruction of untold millions!

Deacon Mutans. But some of the speculators of the Universalian genus, make Satan a metaphor, hell an hyperbole, and everlasting destruction a literal annihilation; and so they metamorphose the literal into the figurative, and the figurative into the literal.

Biblicus. From all such unlearned and unthinking speculators let us turn away to the Bible and its common sense interpretations.

Our Saviour has solemnly said that a true believer shall never die. But Abraham, Isaac, and Jacob were true believers, and have been dead some 3500 years, and all believers have died, so far as all other animals have died. If, then, their souls survive not their bodies, and are not now living somewhere, then our Saviour's words are false. From which conclusion there is no escape open to any materialist, to any one that denies a separate state in which spirits live after their animal existence is defunct. Here, then, I shall institute a twelfth argument which greatly corroborates the eleventh, and will open a new field of thought.

12th. My twelfth argument shall be deduced from an argument offered to the Sadducees by the Messiah in person, as reported by Luke, in the words following, to wit:—"Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also; and they left no children, and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she? for seven had her to wife. And Jesus answering said unto them, The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." Luke xx. To understand this most important passage, we must quote another from Luke's Acts of the

Apostles, ch. xxiii. 6–8. "But when Paul perceived that the one part were Sadducees, and the other part Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both." 'The Pharisees acknowledge BOTH'—*two tenets, not one.* Angels and spirits are the one tenet—the resurrection of the body, the other. The Sadducees deny spirits and a future state; consequently, the resurrection of the body. The non-resurrection of the body was, therefore, a mere consequence of their doctrine. Now the Messiah always aims a blow at the root, the tap-root of the system of error. He proves that *spirits are;* that the spirits of the dead ARE.—The Sadducees say they *are* NOT. Jesus affirms not that they *were*, but that they ARE. Abraham is dead, and Isaac is dead, and Jacob is dead, said the Sadducees, wholly dead: 'spirits are not, bodies only are; and as their bodies once were, but are not, the resurrection is absurd.' But Jesus affirmed that spirits *are;* and his proof is, that God *is the God of Abraham*—of some existing person—not the God of what *was;* but the God of what *is.* Therefore, as he is not the God of the dead, but of the living. Abraham, Isaac, Jacob now live—*always live.* For adds he, "All live to God"—"*If dead to us, they are alive to him.*" 'But their bodies are yet in Palestine; their sepulchres are yet with us. For David nor Abraham is not yet ascended to heaven; their sepulchres and their ashes are still with us; but their spirits live with God. Can any one refute this?'

Dr. Virtuoso. Brother Bishop, I cannot comprehend how the Messiah's words can be so far strained as to make them a proof of the resurrection of the dead. In that view of the subject there is no connexion between the premises and the conclusion! It might, indeed, be inferred that the spirits of these men live, if God is the God only of the living. But that such is the meaning of the phrase, "All live to him," is not quite so evident.

But again we are told that the spirits of the dead are in *hades.* Now *hades* means either the *grave* or *hell;* and so our translators understand it. Now the spirits of all the dead are in their graves or in hell! But we are told it means the separate state also; and where is that! Has it a local habitation as well as a name! or is it *vox et præterea nihil*—a name without an idea!

I hope brother Biblicus or some one will explain the following difficulties growing out of this word *hades:*—

"It is written, 'Thou wilt not leave my soul in *hades*, nor suffer thy holy one to see corruption.' This was spoken of the Messiah. Paul in speaking of absence from the body, speaks of presence with the Lord.

Query.—Does that which is absent from the body go into hades? The Lord is not in *hades;* therefore, the soul or spirit of the righteous, when separated from the the body, does not go to *hades*, else it is not present with the Lord; for neither the Lord nor the body of the Lord were left there. Or does the word *hades* ever signify heaven? Surely the King's translators would not have rendered it *hell* if it ever signified heaven. From what part of the Bible do we learn that Abraham's bosom is a part or parcel of *hades? Hades* will not give up its dead until the second resurrection. *Query*—Will any that are Christ's be found in it? If so, that part of them will have no part in the first resurrection, and will be subject to undergo the second death."

Biblicus. It is more easy to create difficulties than to annihilate them. These are, however, only apparent, not real difficulties. Our Lord's method in debate always was *to convict* or convince his spponents by making one or two strong points; and, therefore, he aims at the root of the error. "Man was not made for the Sabbath, but the Sabbath for man," was argument enough against all the mere Sabbatarians of that age. So was "Render to Cesar what is Cesar's, and to God what is God's." "Your fathers ate the manna and *died*," spoke a volume against those who argued for the manna against the living bread, or who extolled its marvellous efficacy against the Messiah's pretensions. So to affirm that God is the God of the living, and the God of Abraham, &c. proves like a demonstration that the patriarchs still live; and as their bodies do not, their spirits must. Hence the necessity of a resurrection to complete the men of the future age—of the next world. This was an argument which the Sadducees themselves admitted. They were silenced; they felt their foundation shaken, and retired from the field of combat amidst the triumphs of the Pharisees. This is the best proof of its relevancy and cogency.

And with regard to the puzzle about *hades*, we may say it is a mere play upon the word. *Hades* means whatever it meant among the Jews of that age. So does the word *Sabbath*, *Passover*, *Pentecost*, *Heaven*, &c. It may have sometimes meant the *grave*, because that included all that was known of the deceased. We still say of our friends, "They are gone to the grave," or "to the dead." But do we mean that they are all in the grave? This form of speech comprehends both the receptacle of body and soul. They are gone to the dead—their bodies to the dust, and their spirits to God.

The saying of David, applied to the Messiah, "Thou wilt not leave my soul in *hades*, nor suffer thy holy one to see corruption," does not mean 'Thou wilt not leave my soul in the *grave*, nor suffer thy holy one to mingle with the dead.' It means that his soul should enter *hades*, but not continue in it, and that the body should not turn to dissolution and dust. "*Absent from the body*" the soul must be after death. Hence they both cannot be in the grave. "*Present with the Lord*" the spirit is after death; therefore, unless there be a separation, the body is also with the Lord. And if the body is present with the Lord, and the body yet in the grave, then the Lord is yet in the grave!! Such is the showing of our brother Virtuoso on the ground assumed in the objection.

We have *hades* only eleven times in the New Testament—ten times translated *hell*, and once *the grave*. *Ge-enna*, or Gehenna, we have twelve times, always translated *hell*. *Hades* cannot mean *hell* if *Gehenna* properly represent it. *Fire* is represented as one of the inseparable appurtenances of *hell*, but never of *the grave*. *Gehenna* and *fire* are inseparable.

Now that *hades* may indicate *the grave*, because of its darkness and deprivation of the enjoyments of life and earth, is not improbable. But that the phrase "*death* and *hell* were cast into the lake of fire," could mean that the grave and death were consumed by fire is not a very sensible way of speaking. That death should be destroyed—that the grave should be emptied of all its inhabitants—and that the state of separation between man's soul and body should be no more, are very natural and rational objects of desire and expectation; and that such will be the glorious ultimatum of the conflict, so far as the saints are implicated, is a matter of revelation and not of doubtful conjecture. Whether, then, *hades* be regarded as the whole state of separation, as respects both soul and body—a separation from each other at death—or a further separation of the body from animal life in the grave, it is immaterial in this case. Antiquity and the holy scriptures use *hades* for the state of separation without regard to happiness or misery. In *hades*, or while Dives and Lazarus were in a state of severance from life, the one was comforted in Abraham's bosom, and the other was suffering the pains of condemnation.

Evangelist Zenas. May I be heard a few words at this time? I have a criticism on the word *death*, which I think relieves this subject much, and shows the irrelevance of much that is written on the subject. I will read:—

"Rev. xxi 8. 'But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.'

"If this were the only passage of scripture in the Old or New Testament in reference to the end of the wicked, it would be sufficient to refute the popular notion of endless life in misery. The word *death*, according to Walker, Webster, and other lexicographers, is '*the extinction of life*.' The first death takes us out of the world, the second death takes the sinner out of the universe. It will not do to say that the second death is figurative, and at the same time admit that the first death is literal. If we interpret the second death figuratively, why not the first? And, to be consistent, must we not interpret the lake of fire and brimstone figuratively? For how could a figurative death be inflicted by fire and brimstone? And, moreover, we should go further and interpret the characters who are sentenced to this death as so many figures. Thus we would not only have a figurative death, figurative fire, but we would also have figurative unbelievers, figurative liars, &c. Such absurdities would result from this rule of interpretation. But again, Rom. vi. 21–23. 'What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is *death*. For the wages of sin is *death*; but the gift of God is eternal *life*, through Jesus Christ our Lord.'

"Here the second death is evidently meant as the wages of sin, and is put in opposition to everlasting life. Rom. viii. 13. 'For if ye *live* after the flesh, ye shall *die*; but if ye through the Spirit do mortify the deeds of the body, ye shall *live*.' 1 John v. 11–12; also, verse 16. 'And this is the record, that God hath given to us eternal life: and this life is in his Son. He that hath not the Son of God, hath not life. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say he shall pray for it.' Ezek xviii. 4–23, and 32 verses. 'Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall *die*. Have I any pleasure at all that the wicked should *die*? saith the Lord God; and not that he should return from his ways, and *live*. For I have no pleasure in the death of him that *dieth*, saith the Lord God: wherefore, turn yourselves and *live* ye.'

"Death in these passages is the penalty of sin, and means neither more nor less than the extinction of the life of the soul, the termination of its conscious existence.

"Again, Phil. iii. 18–19. 'For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is *destruction*, whose God is their belly, and whose glory is in their shame, who mind earthly things.'

"Destruction, according to our dictionaries, means '*demolition, desolation, ruin*.' Hence when a house, for example, is destroyed, it is no longer a house, and so of every thing else. True, the word is sometimes used in a restricted sense to signify something less than what it ordinarily imports. But it must never be so construed unless there is an obvious necessity for it arising out of the nature of the thing to which it is applied. In the case under consideration there is no such necessity. We continue our quotations:—

"2 Thess. i. 7–9. 'And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of God; who shall be punished with everlasting *destruction* from the presence of the Lord and the glory of his power.' Matth. x. 28. 'And fear not them which kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell."

Brother Biblicus. I fear, brother President, that we shall expend our humble resources upon too large a field of labor. If soul-sleeping and soul-destruction are to come up in debate in their amplitude and full extension, our discussion must be protracted from week to week, and from month to month. Besides, I fear we are not sufficiently learned to investigate a subject which mainly relies upon the etymology and history of words for its documentary proof and argument. The brother has rather *read* you an extract from one of our Western Doctors, who has been much more employed in analysing medicines and compounding drugs, than in studying either etymology, syntax, or prosody, much less dipping deeply into the metaphysics of words and phrases. He perceives no jargon in the "demolition" of a soul, in the "dissolution" and dilapidation of a spirit. Common Dictionaries furnish him with the means of ascertaining how souls are to be destroyed! And most learnedly he remarks that when a house is destroyed it is no longer a house; but there is something remaining—the materials or the ruins are there: but when a soul is destroyed it is no longer a soul, of course; but what are the materials and ruins remaining!—! It is annihilation, and not destruction, then, of which this zealous brother speaks.

But he quotes 2 Thess. i. 7–9., and Matth. x. 28. Unfortunate quotations! "Everlasting destruction"—and yet he argues for *instantaneous* destruction. In a moment his destruction is complete; and yet he quotes an Apostle speaking of a destruction which goes on for ever!! And still more preposterous, he will have a soul and a body—destroyed in hell. Now what sort of a receptacle is *hell*, if in it annihilated souls and bodies are found! What is the use of hell as a place of instantaneous annihilation! I had thought that an everlasting destruction is an endless destruction—a destruction in eternal progress; and that hell, a place of *everlasting punishment*, is not designed for the mere ruins of annihilated souls and bodies!

But Webster says that death is "the extinction of life;" and with this definition he proceeds to prove that the second death is a second extinction of life!!—that life is literally extinguished in the first death, and a second time literally extinguished in the second death! The Apostle speaks of some that are twice dead, and yet have neither died the first nor the second death! They have, then, four extinctions of life; and yet they are to live for ever!!

I cannot think of going into an exposition of the folly of building a system of faith upon such an aerial and imaginative basis—upon such a superficial knowledge of the use of words. Adam died the day he transgressed, and yet there was no extinction of natural life. He was *separated* and *deprived* of the enjoyment of his presence. This is the meaning of the word *death*, as used in the Adamic Constitution, and as the original Hebrew clearly imports—in the covenant with our natural father and representative head. The separation of soul and body is one acceptation of *death* applicable to man. The separation of an animal from the constitution of nature, or from the elements of animal existence, is death to it. And the final separation of the wicked from the presence of God, is a second death according to the acceptation of the word. But there is no first, second, third, or fourth death in the Bible, in the sense of our friend Zenas. Those who have died twice before his first death might have prevented him from appealing to Webster to decide the biblical acceptation of a term used in various senses in the sacred scriptures. He had better looked into Cruden than into Webster, or into the Hebrew idiom than into the Saxon or English. He builds upon a plank rather than upon a rock. The smoke of a torment that ascendeth for ever and ever, will as soon indicate a torment that ceases for ever, as his comment on death will prove that a soul dies eternally in an instant.

But I must introduce a new argument before I lay down my pen. It is our thirteenth. Paul said he was a Pharisee, in the midst of an assembly of Pharisees and Sadducees. He intended to save his life by it. Did he lie!! He was, in the sectarian sense, a Pharisee, and not a Sadducee. This was solemnly affirming for them in all the points designating their peculiarity on the Sadduceean hypothesis. I offer it now in confidence as a conclusive argument against destructionism, against Sadduceeism, against materialism in every form of it. The resurrection of the dead, the existence of angels and spirits, and the everlasting existence of man either in happiness or misery, were the whole constituents of a Pharisee. Paul affirmed these to be true when he solemnly declared that he was, in opposition to the scepticism of the Sadducees, a Pharisee in faith, and by descent not merely the son of a Pharisee; but a Pharisee himself. I, too, brother Omicron, am a Pharisee.

A. C.

[TO BE CONTINUED.]

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CHRISTIAN PSALMODY—*No. IV.*

I HAVE still before me "The Psalmist." It is a Baptist compilation, and is therefore the best of all the popular works of the day. It is the most recent in its publication, and is therefore the most in keeping with the improvements of the age. So we sometimes reason on such matters. And I now reason with those who reason, thus; because it is conceding all that its framers and patrons could either ask or wish. We were in our last number examining the character of its compositions on the Holy Spirit—both the sentiment, the theology, and the poetry of this important section of the work. The criticisms in my last, however unacceptable to some of the denomination, will be useful to many, and will ultimately, I humbly hope, be useful not only to that people, but to other denominations who have drawn so liberally from the same sources of popular psalmody, exceedingly unscriptural, and delusive to those who form their views of Christian doctrine from such unchastened sources. We shall select a few more specimens of this class. Take one from Doddridge—354:—

"Come, sacred Spirit, from above,
And fill the coldest heart with love;
O, turn to flesh the flinty stone;
And let thy sovereign power be known.

O, let a holy flock await,
In crowds, around thy temple gate,
Each pressing on with zeal to be
A living sacrifice to thee."

The first stanza invokes the Spirit as its own self-disposing agent, contrary to the genius of Christianity, as developed in our last essay. It locates the Spirit in heaven still, and implores its descent. Few seem to believe the fact that the Spirit, as an officer of the Christian institution, has descended from heaven, and is yet in the church.—When Jesus ascended, the Spirit descended. It is, therefore, as unscriptural to sing the first line—

"Come, sacred Spirit, from above"—

as it would have been for Peter at Cesarea Philippi to have prayed to Jesus to come down from heaven and walk on the earth, while standing before him. This is a gross misconception of the genius of Christianity, very common, but no less unscriptural and injurious.

This too is a prayer for the Spirit to come to convert sinners into saints by a *sovereign* power—by an immediate impulse—by instantly turning a heart of stone into a heart of flesh.

"O, let a holy flock await
In crowds, around thy temple gate!"

This, in connexion with the foregoing stanza, intimates that the cold flinty hearts of sinners met for worship, are instantly to become a holy flock around the temple [meeting-house] gate:

"Each pressing on with zeal to be
A living sacrifice to thee."

The pious Doddridge is a better poet than theologian. Men may present their living bodies a living sacrifice; but they cannot present themselves a living sacrifice. The Spirit, in the scripture trope, is the *priest*, and the living body the *sacrifice*. But Doddridge has it the whole man is a living sacrifice, and without a priest to offer it. Certainly this is as bad taste as bad divinity. Not so Paul: "I beseech you, brethren," said he, "by the tender mercies of God, that *you* present *your* BODIES a living sacrifice to God; which is your reasonable service."

The following hymn, written by Beddome—362—seems to have been composed for unconverted persons to sing:—

"Come, Holy Spirit, come,
With energy divine,
And on this poor benighted soul
With beams of mercy shine.

Melt, melt this frozen heart;
This stubborn will subdue;
Each evil passion overcome,
And form me all anew.

Mine will the profit be,
But thine shall be the praise;
And unto thee will I devote
The remnant of my days."

I again give a specimen very similar—365:—

"Holy Ghost, dispel our sadness;
Pierce the clouds of nature's night:
Come, thou source of joy and gladness,
Breathe thy life, and spread thy light.

Author of our new creation,
Bid us all thine influence prove;
Make our souls thy habitation;
Shed abroad the Saviour's love."

So Browne teaches—368:—

"Come, gracious Spirit, heavenly Dove,
With light and comfort from above;
Be thou our guardian, thou our guide;
O'er every thought and step preside.

To us the light of truth display,
And make us know and choose thy way;
Plant holy fear in every heart,
That we from God may ne'er depart.

Lead us to holiness—the road
Which we must take to dwell with God;
Lead us to Christ—the living way;
Nor let us from his pastures stray.

Lead us to God—our final rest—
To be with him forever blest;
Lead us to heaven, its bliss to share—
Fulness of joy forever there."

In these and numerous other compositions of the sacred character, unconverted sinners are taught to sing prayers to the Holy Spirit, and to beseech him to give them new life—to lead them to Christ—to convert them. They are supposed to know the Spirit's character, office, and work, before they come to Christ—before they know either God or Christ. They sing, "*Lead us to God*"—"*Lead us to Christ.*" One would think from such invocations that the Spirit was more accessable than either the Father or the Lord; that sinners might approach him more freely; that they can do it without his aid, or that of the Father or of the Son. How often are they taught to sing, "Come, blessed Spirit, lead us to God, lead us to Christ?" &c. &c. What darkness and confusion in the minds of those who so sing and pray! "How," says Paul, "shall they call upon him in whom they have not believed?" When we call on any being for help, it is not for help to call upon him; for this we do before we can be heard. This, then, may be a good reason why no saint or Christian, as reported in Old Testament or New, ever did call upon the Holy Spirit. They had the Spirit before they called upon the Lord, if indeed they called upon him in truth. But the moderns suppose that without the Spirit they may approach the Spirit, and also address both the Father and the Son. Whereas Paul saith, "No man can call Jesus *Lord* but by the Holy Spirit." In the Old Testament we have but one prayer for the Holy Spirit on record. David says, "Take not thy Holy Spirit from me;" and in another place he says, "Uphold me by thy free Spirit." In the one hundred and fifty psalms inspired by the Holy Spirit, there is not one like any of those found in the *thirty-two* hymns on the Holy Spirit found in this new "Psalmist."

But this is not the only imperfection in these songs. Men are taught to sing a theory of the Spirit. Take a specimen on the sovereignty of the Spirit, a subject never named in the Bible—379:—

"The blessed Spirit, like the wind,
Blows when and where he please:
How happy are the men who feel
The soul enlivening breeze!

He moulds the carnal mind afresh,
Subdues the power of sin,
Transforms the heart of stone to flesh,
And plants his grace within.

He sheds abroad the Father's love,
Applies redeeming blood,
Bids both our guilt and fear remove,
And brings us home to God.

Lord, fill each dead benighted soul
With light, with life, and joy:
None can thy mighty power control,
Or shall thy work destroy."

So sings the theory of Beddome, adopted in the Baptist Psalmist. But is the second stanza true!—?

"He moulds the *carnal mind* afresh."

The carnal mind must be destroyed: for, according to Paul, it can neither be mended nor moulded afresh. A carnal mind new moulded is worse than before. This the Spirit has never done.

Take another sample from Charles Wesley, found in the same book—380:—

"Stay, thou insulted Spirit, stay,
Though I have done thee much despite;
Cast not a sinner quite away,
Nor take thine everlasting flight.

Though I have most unfaithful been
Of all who e'er thy grace received,
Ten thousand times thy goodness seen,
Ten thousand times thy goodness grieved,—

Yet, O, the chief of sinners spare,
In honor of my great High Priest;
Nor, in thy righteous anger, swear
I shall not see thy people's rest.

My weary soul, O God, release;
Uphold me with thy gracious hand;
O, guide me into perfect peace,
And bring me to the promised land."

Here is a singular case—a sinner debating with the Spirit, whom it has insulted—a case wholly unprecedented in the first four thousand years of the world. It never happened till the canon of Holy Writ was completed. The sinner is here in his own proper spirit, without either the High Priest or the Holy Spirit, in a persevering conflict with the Holy Spirit, about, as he imagines, to leave him. No composition that I have ever read is more anti-evangelical or unscriptural than this.

The Holy Spirit is indeed the religion of the New Testament. To enjoy it is every thing in Christianity; without its aid, its illumination, its consolations, no man is a Christian; without it, we can neither believe, repent, pray, praise, or worship God acceptably. God the Father sent his Son into the world to become our kinsman Redeemer. He returned to his Father after he had expiated our sins. He then sent his Holy Spirit into the church. It reveals Christ to us and in us. By it we are led to Christ, and Christ leads us to God. We need not ask it to come; for it says to us, "Come"—"The Spirit and the Bride say, Come." He stands at the door of our hearts knocking, saying, "If any one hear my voice and open the door, I will come in and sup with him and he with me."

The subject matter of our religion is the Holy Spirit himself. He is the spiritual life of the spiritual man. He dwells in us, sanctifies, purifies, comforts, strengthens us. He works in us to will and to do; and without it we can do nothing pleasing to God. Jesus obtained the Spirit for us, and asks us to receive him by receiving his Spirit.—"Be baptized, every one of you, in the name of the Lord Jesus, and you shall receive the gift of the Holy Spirit: for the promise is to you and to your children, and to all afar off, even to as many as the Lord our God shall call." God is the projector and designer of our religion and salvation. Jesus Christ is the author and finisher of the faith, and the author of an eternal salvation to all that obey him. The Holy Spirit is the perfecter in us of this great deliverance. It is the renovation of our moral constitution—it is the life and the soul of the Christian church. And as the human body, without the spirit, is dead; so a church, without the Holy Spirit, is dead also. He that comprehends this doctrine, cannot possibly relish such compositions as those I have quoted from the "Psalmist." A. C.

W. W. EATON'S TOUR.

SALEM, *Mass.*, July 1st, 1844.

My dear brother Campbell,

IF you are of the opinion that the following hastily written sketch of an excursion through some parts of Canada West, *via* New York, will be interesting to your readers, you may hand it to your compositor.

A few brethren in Canada invited me to make them a visit some time since. Being desirous that I should revive the publication which I conducted in New Brunswick, they thought that it would be best for me in the first place to visit some of the congregations, and thus, personally, I might be better able to judge of the state of the cause and what it demanded.

I left home and the very interesting little company of brethren in Salem, about the first of May. The distance from Boston to Buffalo, (N. Y.) more than 500 miles, I travelled in less than 40 hours. I spent some time in Williamsville, 10 miles east of Buffalo. Here I spoke *five* times. The church is in a good healthy state—numbering about 200 members. During the winter they taught two Second Advent brethren "the way of the Lord more perfectly," who since that time have not only preached that "the Lord will come again without a sin-offering unto salvation," but also God's plan of saving sinners "through the redemption which is in Christ Jesus." Many of the most wealthy of the brethren in Williamsville, having learned the true doctrine that faith in Jesus overcomes the world, and that they are only stewards of all they have, are devising some noble methods of doing the greatest amount of good to the bodies, souls, and spirits of their fellow-men. May Heaven grant them wisdom to carry out into active operation their whole heart's desire!

Being brought on my way by the friends in W., the next field of labor which spread itself before me was Jordan and Beamsville, Niagara District, C. W. There are in this vicinity about 100 brethren who hold views similar to our own, and who are endeavoring to walk in the commandments and ordinances of the Lord blamelessly. This province and Western New York have been much benefitted by the labors of several faithful proclaimers from Ohio. The brethren in this part of Canada were very desirous of, and expected to obtain, the labors of brother Richard Williams. He had made a good impression on the public mind during a recent visit, not only here, but wherever he had labored in the province. Previous to his visit some aged excellent brethren had doubts of the propriety of sending out very young men as preachers of the gospel; but since they are willing to judge of every tree by its fruit, be it *young* or *old!* In this district I spent about a week, and spoke several times. Favored with the company of our excellent brother Bradt, I crossed the upper part of Lake Ontario to Toronto, the chief city of Canada West. This city possesses many natural advantages, and will no doubt become a place of great importance. It has a population of about 18,000, and is rapidly increasing. Being well situated for trade and commerce, it is destined to become one of the largest and finest cities in British America.

The congregation, meeting in Toronto to keep the ordinances as delivered to the ancient Christians, is in a very prosperous condition.—They have had frequent additions by immersion. Last year they numbered about 30—now, nearly 90; and several have taken letters and removed to some other place in the vicinity, and formed another small congregation. The "Adventists" have made many converts in this city. Scores of them became obedient to the faith. A division having taken place among them on the subject of baptism, 29 at one time joined themselves to those who meet the first day of every week to break the commemorative loaf.

Toronto being a central point, I was there three times during my sojourn in Canada. I spoke there frequently, and formed an acquaintance with many excellent brethren. The Lord's day during which I spent in the city, brethren Scott and Beaty made an excursion into the country, where they met a large congregation and immersed 8. On the whole, if the advocates of the pure gospel in Toronto succeed in disseminating scriptural views on the subject of Christian union, I see nothing to prevent them from becoming one of the most efficient churches in America. Already the word of the Lord sounds out from them in all that region.

I spent about a week in Whitby, 30 or 40 miles east of Toronto. I spoke to very small assemblies here—the great mass of the people being out in the woods to a great riotous camp-meeting. The few brethren here have been very diligent students of the Bible, and are able to defend the truth. Several abortive attempts to unite with the "Christian Connexion," and other unpropitious circumstances, have very much weakened their hands; but they have yet, I trust, the nucleus of an active flourishing congregation of the Lord.

From this place I visited Esquesing, Eramosa, and Erin—places situate some 30 to 50 miles west of Toronto. In these places there are *five* churches after the model of those formed by the Apostles. Their growth has been very gradual. I do not remember their exact numbers. They are well instructed in the word of the Lord, and maintain scriptural order and good discipline. They are very desirous of avoiding any approach to sectarianism—and many of them wish when they use the phrase "*our brethren*," to include all who love and serve our Lord Jesus Christ in sincerity. I spoke three times in Eramosa to deeply attentive audiences. This place is the residence of brethren Oliphant and Stewart, who were in Bethany College during the first session. The former is now in good health, sounding out the word of life. He immersed one in Erin the day on which I was in Eramosa. The latter is in poor health, and accompanied me on my return to New England *en route* for Scotland. He is going to the land of his fathers in search of health.

I spoke three times in Erin, and returned to Equesing, where the brethren from various parts of the province soon assembled to hold a yearly meeting. It commenced on the 14th of June, and continued three days. I never enjoyed a "big meeting" more than this; and although there was but *one* immersed, yet the season was, and must continue to be, a most profitable one. Lasting impressions were made, I doubt not, on many minds. All the brethren from their inmost souls were ready to exclaim, "How good and how pleasant it is for brethren to dwell together in unity!"

Fearful that their yearly meeting might grow into a *calf*, an *ox*. or something *worse*, they concluded that in future such meetings shall be for the alone purpose of cultivating Christian union. They have resolved that when they meet again it shall be to comfort and build each other up in the faith and hope of the gospel, and to proclaim the glad tidings of salvation to "those who are without," that they may be induced to accept of pardon, life, and endless peace.

They have given up the idea of a provincial co-operation in order to keep proclaimers in the field. Every church that is able is to do this by itself; and those which are not, intend, some two or three of them, to combine their powers. All this was brought about without any misunderstanding in reference to the past, or disagreement in anticipation of the future. Instead, then, of one co-operation meeting, they will have *five* or *six*, with the intention of an interchange of the efforts of those whom they may induce to take the field. Carrying out their begun work, I doubt not but that they will have abundant cause of gratitude to Him who "gives the increase."

The next meeting is to be (the Lord willing) in Jordan, Niagara District, June, 1845. The particular day I have forgotten, but a timous notice will be furnished for the Harbinger.

There are many churches in the province that I had not time to visit. They have need, in some places, of more efficient teachers; and in other places they have suffered in consequence of unworthy men, who have made some good brethren, in the estimation of many, over-cautious as to whom they shall receive. If you could so arrange your business as to spend a month of your vacation in Canada, you would find in its fine bracing atmosphere a good antidote to the enervating influences of the summer suns of Bethany. The brethren would be greatly delighted to see you. Among those plain Gaelic Bible-reading Scotsmen you would find some of the choicest sons of earth. And, permit me to add, you would find less speculating and more real attachment to the Bible and to the brethren for the truth's sake than you have even yet found in America.——In the good hope, yours respectfully,

W. W. EATON.

News from the Churches.

Boon county, Missouri April 22, 1844.

At a three days meeting, held in Huntsville, by brother H. Thomas and myself, embracing the 4th Lord's day in March last, there were five additions. At a meeting in Jefferson City, including the 5th Lord's day in March, attended by S. S Church and myself as evangelists, there were eight additions—four by letter, one reclaimed, and three immersed, one of whom was a Presbyterian. At a meeting the 2d Lord's day of this month, held at Friendship in this county, by brother Church and myself, there were four added to the congregation. The congregation in Columbia have engaged our young and excellent brother S. S. Church, from Jacksonville, Ill., and myself as evangelists for the present year; so that we meet regularly every Lord's day, unless both should be absent by the consent of the church, attending some other meeting. T. M. ALLEN.

Georgetown, Kentucky, July 1, 1844.

REPORT NO. 7, FOR 1844.

To the Churches and Brethren in Scott County, composing the Co-operation for the spread of the Gospel.

Your Evangelist would respectfully report—That he has just completed a tour of five and a half weeks, in conjunction with our beloved and worthy John N. Payne, an Evangelist of Woodford county, having travelled upwards of 500 miles.

We met the brethren at Harrodsburg at the general meeting, on Friday before the 4th Lord's day in May, and assisted until Tuesday night; during which time there were 13 additions. The meeting was continued until Friday, and closed triumphantly with 16 additions.

As a high commendation of the Faculty of the College, several Students were of the number. Brethren, I feel proud of our College, and do most earnestly solicit for it the most liberal patronage. The recent commencement has elevated it a hundred fold in my estimation, and has endeared it to me as a favorite child. It has proved itself worthy of all confidence and praise. If some of our brethren and friends will patronize the institutions of our enemies in preference to those of our own, be theirs the responsibility and *credit*.

On Wednesday morning we started for Barboursville, at the south-east end of this state We reached there on Friday morning in time to hear our able and esteemed brother Rowzee expose many of the absurdities and grossly anti scriptural assumptions of the Methodist Discipline. He gave, as an apology, an assault made upon our brethren by one of their preachers. He gave notice of a reserved fire on some future occasion. We continued the meeting until Tuesday night following, and obtained 6 additions. To these were added 2 more by brother Rowzee a few days subsequently, making 8 in all. This church, although but little more than one year old, now numbers upwards of 60 members; and for its age, it has no inferior in the state.

We had calculated on returning by Monticello and Somerset; but on Wednesday morning, after mounting my horse for Athens in East Tennessee, I found him too lame to proceed. Brother Ballinger, who is ever ready in deeds of benevolence, loaned me a fine riding animal, and we were thus compelled to return the same route. We traversed the mountain region of the Cumberland river and the beautiful vallies beyond, until, on Saturday noon, we were greeted by brother Samuel and his lady at his residence, hard by the Academy he superintends, about one mile from Athens. We were received and treated by brethren, friends, and relatives (for we found some there) in a manner that has endeared them to us and has embalmed them in our hearts.

We labored in Athens and the vicinity for eight days, including the 2d and 3d Lord's days in June. Mountains of prejudice were removed; the public mind was disabused and greatly conciliated; and, what is better than all, we gained 13 additions, one of whom was a substantial Baptist preacher, of irreproachable character. The Cumberland Presbyterian friends most nobly granted us the privilege of their house of worship, for which they received our most grateful acknowledgments. We organized a congregation of 22 members according to the Christian institution; and the officers, viz —two Elders, an Evangelist, and a Deacon, having been selected by the congregation, were most solemnly ordained by fasting, prayer, and the imposition of hands A very large assembly witnessed the scene, which was deeply interesting, solemn, and affecting.

The beautiful villages of East Tennessee present the finest field for the labors of an able Evangelist; and we hope the brethren of Kentucky will speedily supply one.

You have no conception of the gratitude of those friends for what has been already accomplished. The numbers added to the cause is by no means a full indication of the extent of the good that was achieved. May you live to realize the fruits of your labor!

On Monday morning, after speaking at an early hour and baptizing three persons, we received the benedictions of brethren and friends, and started home. We reached Barboursville on Thursday evening, having encountered heat, and rain, and storms. On Friday morning we made for Manchester, at the Salt Works, where the brethren had made an appointment. It was said that the Methodists were alarmed, and had resolved to get up a meeting in the country to prevent their members from hearing. So it was.

They had a meeting, and but few of them heard us. We occupied Saturday and Lord's days, and added 2 more valuable persons to the little band at that point. One of them, the wife of Col. Garrard, was an honorable member of the Methodist church.

On Monday morning we proceeded to an appointment not far from London, although brother Payne was very unwell and scarcely able to ride. On Tuesday we spoke at a Mr. Pearl's, much to the gratification of our friends, and greatly to the furtherance of the gospel is most confidently anticipated.

On Tuesday evening, after baptizing Mr. Pearl, 67 years old, and his companion, we started for home by way of Harrodsburg. We reached Harrodsburg on Thursday morning in time to hear the addresses of the President of the College and Dr. Fishback to the Newton and Franklin Societies.

On Friday four of the Students occupied the stage before a crowded house, with most thrilling effect. Our hearts were made to rejoice; and the tear of gratitude bedewed our cheeks whilst we listened to their splendid efforts. They reflected the highest honor on the Faculty, and bid fair to be lights to the world and blessings to their race. May the Lord bless our infant Institution, and make it a blessing to mankind! May the choicest blessings of Heaven rest upon you! J. T. JOHNSON, *Evangelist.*

N. B. We attended to the ordination of the officers at Barboursville by fasting, prayer, and the imposition of hands. Brother Rowzee merits our special thanks for his conciliatory conduct on that occasion. J. T. J.

Victory, New York, June 26, 1844.

I went to Ellisburg last winter, and found them in a very low state. Some internal discord reigned. Elder Brewster, whom you saw at Cicero in this state, is entirely blind, and has been for several years, so that he has not been able to take the oversight of the congregation. They had not met together for nearly a year. Through the blessing of the Lord I succeeded in healing all their divisions—enlisted eleven new soldiers—and made arrangements for going to live among them.

Brother Campbell, I have become thoroughly convinced that the churches of any size must have the labors of one Elder at least, as a shepherd to watch over the interest of the flock, in teaching, admonishing, exhorting, with all long suffering and doctrine, or they never will be healthy and prosperous. Churches that think their Elders have done their duty when they have exercised a supervision over the exercises of public worship, have very inadequate views of that subject. I think you would do well to call the attention of the congregations to this matter through your periodical.

J. MILTON BARTLETT.

Sweet Home, Indiana, March 16, 1844.

I have just returned from a tour of twenty days in Michigan. I labored in Adamsville, Beardley's Prairie, Pokagan, Pawpaw, Kalamazoo, &c. I delivered 26 long discourses to listening audiences, besides numerous lectures to smaller circles, and conversations almost incessant. Only five, however, were added to the faithful. But such was the impression made, if I have judged correctly from appearances, from numerous concessions, and from the opinions expressed by brethren, that I am persuaded another such a tour over the same ground would result in the conversion of a multitude.

Pawpaw is a beautiful village, the seat of justice for Van Buren county, containing a virtuous and intelligent population, a large proportion of whom are Sceptics and Universalists. I adopted the plan of reasoning with them in all benevolence, and not that of abusing them as 'the fag-end of the human race!' At the last evening meeting a prominent individual remarked openly, that he had never heard so strong reasoning in his life—that he was determined to investigate the matter—that he was bound to refute it or *obey!* There is a church in this place of 32 members. The brethren and sisters are intelligent, devout, and zealous. They are raising up some promising gifts for the public. Their liberality to proclaimers is worthy of imitation.

Kalamazoo is the seat of justice for the county of the same name, and is a splendid village for so new a country. I held three evening meetings in this place. Our kind of preaching is a new thing here. At the close of each discourse we went to the water. Among the baptized was an excellent lady who had for a long time been reading your writings, and had been waiting for an opportunity to obey. We were opposed by the Judaizers, and by a *base rabble*. At no meeting, except those in Kalamazoo, was there a single instance of rudeness.

At the last meeting in Kalamazoo a Methodist preacher, who had been a Presiding Elder in New York, arose and announced that he "would the next Sabbath prove that the gospel was preached to Abraham—that Abraham was a member of the Christian church—that justification was by faith *alone*, without works, and without baptism"!! My engagements obliged me to leave, or I should have attended to this case.

I could give you some interesting details, but that I know you have not room for long letters. CORBLY MARTIN.

Chardon, Ohio, May 25, 1844.

Not any very *splendid* achievements of late among the congregations hereabout; but some most *gracious* improvements in manner and spirit. 'Trim ship,' and 'clear up the decks,' are echoes from every quarter. A more healthy, and vigorous, and successful economy prevails. Praise the Lord, all ye his saints, and laud him all his people!

E. G. B.

Carlisle, Kentucky, June 8, 1844.

This is to inform you that a very successful meeting, of about a week's continuance, closed on the last day of May, at Union, in this county. Our very pious and useful brother Peter Hon is a member and teacher of said church. Our very zealous and sensible brother Vanhook Lee was the principal laborer at the meeting. The addition of forty members was the result. We have in our county five churches, numbering all together between eight and nine hundred members. JOHN ROGERS.

Fayette county, Indiana, May 1, 1844.

On the 18th of April brother Jasper Moss visited the church at Fayetteville, Indiana, of which I am a member. He continued preaching and teaching every day until Monday evening, when eight came forward and made the good confession, and were baptized into the name of Jesus for the remission of sins Two of them are physicians. A few days since a young man was baptized. JOHN HASLETT.

Independence, Jackson county, Missouri, June 4, 1844.

I am now 'far west,' within a few miles of the western boundary line of the U States, on the turbid waters of the angry, crooked, and turbulent Missouri This town is located three miles from the river, on the south side of the river, and is the garden spot of Missouri. There is a congregation of disciples here, consisting of two hundred and fifty or sixty members. Brother Francis E. Palmer, formerly of Scott county, Ky., is their teacher. We have just closed a meeting here, at which nine persons were added. I came from Liberty, Clay county, on the opposite side of the river, to this place. We had a meeting at that place, and two persons were received. Our meeting at that place was greatly interrupted by the heavy and incessant rains, which have continued five or six weeks, with short intermissions. Mississippi river is fuller of water than it has been for nearly fifty years past. At Liberty I met with brethren A. F. Payne and William Morton, Jr., and a greater number of my old members from Kentucky, and those that I had baptized in that state, than at any other point I have visited in Missouri. I had intended to go from Liberty to the Platte country, but was prevented by the high waters.

Owing to the new and scattered situation of the churches in this section of Missouri and to other causes, they are deficient in proper organization, and that entire devotion to God which Christianity demands. It is probable that Christianity is progressing more rapidly at this time in Missouri than in any of the Western States Our State Meeting, Fayette, Howard county, Missouri, the third Lord's day in last month, was very imperfectly attended owing to the great and constant rains and high waters. From Kentucky we were visited by brethren Thomas Bronson, from Madison county, and A. Kendrick, from Lexington From Illinois, by brother John T. Jones. A large number of our evangelists from the different portions of Missouri were present. Many of the churches in the east, south, and west part of the state, were not represented at the meeting. In the close of this communication permit me to call the attention of the brethren *most emphatically* to the condition of Christianity in St. Louis. We have nearly one hundred brethren in that great city: they are indigent, not able to build a house to worship their Saviour in; they pay a high rent for a room to worship in conditionally and occasionally. Brother Robert Fife, from that city, visited the state meeting to obtain help from the brethren to build a house A subscription for that object was set on foot, addresses were delivered, something was obtained for the purpose, but altogether inadequate to commence with. Will some brother living or dying deposite something in the Bank of Heaven for this place and for this purpose? There is not a place in the West, of the same magnitude, that has been so much and so long neglected by our brethren, nor one where the same amount of good might be achieved with adequate means and corresponding efforts. Brethren, think of this. J. CREATH, Jr.

DEATH OF JOSEPH SMITH.

City of Quincey, Illinois, June 28, 1844.

I have just seen four military companies paraded and put on board the steam-boat Boreas, to be transported to Nauvoo to fight the Mormons. Yesterday Joe Smith, and Hiram his brother, and Richards their Secretary, were killed. Joe Smith had fifty balls shot through him. They had been committed to Carthage jail, and the Mormons fired upon the guard and wounded them, and the Smith's fired from the windows upon them; and then the citizens broke into the jail and shot them. They are certainly dead. I have never witnessed such excitement and such a cry of war and bloodshed, and such a noise of drums and implements of war, since the war of 1812. It is supposed the Mormons have murdered the Governor of Illinois before this time. My meetings have been interrupted all the time I have been here by military companies parading. J. CREATH, Jr.

BETHANY COLLEGE.

At the commencement on the 4th of July, in this Institution, the degree of Bachelor of Arts was conferred on five young gentlemen, the first fruits of this Institution. These were Messrs. Stone, Fall, Dearborn, Bryan, of Kentucky; and Wm. Ferrel, of Virginia.—Also, in the different schools of this College a number of young men graduated:—

In Latin—*J. R. Saltonstall*, of Illinois; *John O. Ewing*, of Nashville, Tennessee; *W. W. Whitaker*, Kentucky; *John Brown*, Tennessee; *Andrew Campbell*, Tennessee; *W. Ferrel*, Virginia; *I. L. Garrard*, Ohio; *T. C. M'Keever*, Pennsylvania; *B. Richards*, Virginia; *L. B. Swift*, Tennessee; *W. C. Whitaker*, Kentucky.

In Greek—*John Brown*, Tennessee; *W. W. Whitaker*, Kentucky; *John O. Ewing*, Tennessee; *Andrew Campbell*, Tennessee; *W. Ferrel*, Virginia; *I. L. Garrard*, Ohio; *B. Richards*, Virginia.

In the School of Mathematics—*J. H. C. Howard*, of Virginia; *Daniel Bryan*, Kentucky, *P. A. Yancey*, Mississippi; *William Ferrel*, Virginia; *Frederick Uhlrich*, Virginia; *J. Brown*, Tennessee; *E. C. Bryan*, Kentucky; *Joseph Bryant*, Virginia; *Andrew Campbell*, Tennessee; *J. A. Dearborn*, Kentucky; *J. S. Fall*, Kentucky; *T. C. M'Keever*, Pennsylvania; *W. C. Whitaker*, Kentucky.

Natural Philosophy—*Albert Allen*, Kentucky; *W. H. C. Hagen*, Va.; *J. H. C. Howard*, Virginia; *Wm. Baxter*, Pennsylvania; *Joseph Bryant*, Virginia; *D. Bryan*, Kentucky; *E. C. Bryan*, Kentucky; *Wm. Ferrel*, Virginia; *I. L. Garrard*, Ohio; *W. C. Whitaker*, Kentucky; *P. A. Yancey*, Mississippi; *J. A. Young*, Kentucky.

Chemistry—*H. Christopher*, Kentucky; *W. H. C. Hagen*, Virginia; *J. H. C. Howard*, Virginia; *Albert Allen*, Kentucky; *William Ferrel*, Virginia; *W. C. Whitaker*, Kentucky; *William Baxter*, Pennsylvania; *R. T. Bryan*, Kentucky; *C. A. Caroland*, Pennsylvania; *I. L. Garrard*, Ohio; *T. C. M'Keever*, Pennsylvania; *B. Richards*, Virginia; *L. B. Swift*, Tennessee.

Mental Philosophy—*J. C. Stone*, Kentucky; *J. S. Fall*, Kentucky; *W. C. Whitaker*, Kentucky; *C. L. Loos*, Ohio; *William Ferrel*, Virginia; *J. A. Dearborn*, Kentucky; *R. Bryan*, Kentucky; *B. Richards*, Virginia.

The examinations in this Institution were severe and extended. They were in the different departments continued through the whole month of June, and exhibited on the part of a large majority of the Students great proficiency. The commencement was well attended by the public, and gave, so far as we learned, not only very general, but very high satisfaction. For general good behaviour, moral rectitude, and attention to business during the session, we have not seen the Students of this College ever excelled by those of any other.

Elder James Goss, of Virginia, has been appointed by the Trustees *Patron* and *Principal* of the Primary Department, who will have a very accomplished assistant. William Stewart, Esq. was also appointed *Steward of the College*. The Faculty continues as it was.—Mr. Goss' well known reputation in Virginia, both as a gentleman, a scholar, and a highly gifted minister of the Christian religion, will no doubt be hailed by all who know him, and who are friends of the Institution. We believe that the College and Primary Department are now so completely and ably officered as to be fully fit for their respective duties, and destined to render full satisfaction. The reduced prices of both departments, and the many advantages extrinsic as well as intrinsic, belonging to this Institution, are such as in the judgment, I believe, of all who know it, ought to insure a very respectable patronage.

A. C.

THE

MILLENNIAL HARBINGER.

THIRD SERIES.

VOL. I. BETHANY, VA., *SEPTEMBER*, 1844. No. IX.

ASPECTS OF METHODISM FROM THE INNER TEMPLE.

No. IV.

WE borrow an essay on the Aspects of Methodism from the London "Christian Remembrancer." We do this for two reasons—first, to show that we are not singular in our views of the tendency and actual results of the class-room operations, narrations, and experiences; and in the second place, to show that the temper and spirit which we are endeavoring to exhibit in these essays, is at least as mild as the Methodists and the Christian Remembrancer display to each other.—While I do not, indeed, approve of the severity of the Christian Remembrancer, I must admit the very great relevancy of his quotations and remarks, and the justice of his general critique upon the delusions of the system. But we shall let the essay speak for itself. We thank the friend, who, though of another profession of Christianity, and more Episcopal than Presbyterian in his theory of ecclesiastic politics, had the kindness to call our attention to this well written and pointed criticism:— A. C.

WESLEYAN METHODISM.

One little innocent page of our September number, p. 315, seems to have caused the direst wrath among the Wesleyans. Our readers will be good enough to remember that Dr. Pusey, in his late celebrated letter to the Archbishop of Canterbury, took occasion to speak of the Methodist body as 'degenerating into developed heresy,' and proved that what they meant in speaking of justification by faith amounted in fact to assumed justification by feelings. To this a Mr. Thomas Jackson, who it seems has been President of Conference, (we beg pardon for not being acquainted with such dignitaries) replied in a cumbrous pamphlet; which, instead of addressing itself to Dr. Pusey's point, gave a long *resume* of John Wesley's works. In our notice of this pamphlet, we briefly, and indeed enthymematically, set all this quietly aside, and suggested that the matter was only to be tested by the practical system of the Methodists, and not by their theoretical teaching. For this we have been most roundly abused; ignorance of every sort has been attributed to us; and the Methodist Magazine contains about ten columns of as spiteful matter against the Christian Remembrancer as was ever written. To this we take not the slightest objection; it only compels us to go into the proof of our original position, viz —the practical tendency of Methodism; we must now show how it works; and for the facts detailed in our present paper, we acknowledge our obligations to a friend, who has himself been mixed up with Wesleyanism, who has daily opportunities of seeing the results of it, and who, although by God's blessing he has escaped its toils, can bear personal testimony to every fact which he advances.

In page 8, (letter to Dr. Pusey,) Mr. J. says he has "heard of a few *dreaming religionists*, not holding the Wesleyan tenets, who have said, 'Believe that you are justified, and you are justified;" and he then gives Mr. Wesley's exposition of the doctrine of justification, which is (as has been already remarked) nothing to the purpose; for the subject of Dr. Pusey's note was to show, not what Mr. Wesley taught, but what his modern followers maintain and inculcate. Even admitting that Mr. W. was thoroughly orthodox, (and what an extreme concession!) it is very certain that his followers do not strictly adhere to his teaching, but have brought in a doctrine which *practically* teaches 'justification by feelings.' Let any person enter a Methodist class-meeting, and hear what are called 'experiences' of the various members; let him attend a revival meeting, (if he can endure the most revolting and shocking irreverence, we had almost said blasphemy,) or listen to the exhortations delivered by Methodist 'prayer leaders' and 'class leaders' (persons specially appointed to instruct and lead others) to sick and dying men; or, lastly, let him read the 'obituaries' at the end of every 'Methodist Magazine,' and he will be fully convinced that such is the *practical* teaching of Methodism, by which thousands of persons are deluded by a mere shadow, fancying themselves to be justified at a time when they are in bondage to their sins. Often has it fallen to our lot to witness, in the cases of sick and dying profligates, the most earnest exhortations on the part of the church to penitence, prayer, and self-abasement, nullified by the officious interference of these Methodist 'class leaders,' who have invariably urged the unhappy persons to seek after the 'assurance of pardon,' almost before they felt themselves to be sinners. Frequently have we been pained at witnessing the embarrassment of those men who seemed to be touched by a sense of their miserable condition, and on hearing them say, 'Sir, I don't know what to do, or what to believe; you tell me that I must repent of my sins, humble myself before God, and earnestly pray to Him to forgive me for Christ's sake—and this I try and wish to do—but the Methodists tell me I must believe that my sins *are* forgiven, and that if I do not believe this, I am not safe. Now, sir, what am I to believe?—if I did but know, I should be happy.'

Mr. J. may sneer at this, and call these teachers '*dreaming religionists;*' so do we; but let him remember they are such as his unhappy system has made them. A painful case, but by no means an uncommon one, occurred not long since, which will exhibit this miserable and false doctrine in its true light. A poor young woman, of abandoned character, was convinced of the sinfulness of her course of life.

and would, it is to be hoped, under proper teaching, have become a devout penitent. She, however, fell into Methodist hands; the yearnings of repentance were discouraged, and the poor girl was taught to seek for 'liberty,' that is, 'a *sense* of pardon,' before she had felt deeply the bitterness of sin. This supposed 'liberty' having been obtained, she became what is called 'triumphant,' and her experience was the envy of all her class-mates. This state of delusion continued for some months; at length she was laid upon her dying bed; and in the prospect of eternity the film fell from her eyes, and she bitterly bewailed her condition. In the extremity of her distress she cried, 'I have deceived myself with the idea that I was religious; now I am on my dying bed, and find myself unprepared to meet my God.' She fell back and died. Such instances, which might be multiplied *from every circuit* to any extent, are sufficient to prove that 'the people who bear his (Wesley's) name HAVE departed (more than) an hair's breadth from his views,' (page 15;) and they show further, that, if there is a 'palpable misrepresentation palmed upon the world,' it is Mr Jackson who has done it, and not Dr. Pusey.

What then becomes of the assertion, (p. 17.) that 'the Wesleyan doctrine of justification is in substantial agreement with the creed of every orthodox Protestant church in Christendom!' This doctrine was never heard of until Peter Boehler taught it Mr. Wesley. The latter searched the Holy Scriptures and the writings of Divines of all ages, but never once stumbled upon the Methodist doctrine, which Mr. Jackson declares to be the leading feature of St. Paul's Epistle.

The Mehodist Reviewer has thought proper to state a deliberate falsehood on this subject, when he makes the Christian Remembrancer to say that the 'doctrine of justification by faith is an invention of Luther's.' Nothing can be more palpably unfair than such a statement; for the Wesleyan Reviewer *well knows* that such is not the meaning of the writer in our pages, who simply stated the Wesleyan doctrine of justification, ('justification with them,' i. e. 'as taught by the Wesleyans,' and *not the true catholic scriptural doctrine*,) originated with Luther.

At page 27, (Letter,) Mr. Jackson declares it to be 'a most unfair and misleading statement,' to say that by 'present salvation' the Wesleyan body understand a 'sensible assurance of salvation;' 'whereas they mean nothing less than present deliverance from sin, its guilt, its misery, its power.' True, they may in theory, and we should be glad to believe they do, mean this; but their erroneous teaching quite sets it aside. We have known of many godless persons *going* to a Methodist meeting-house, quite opposed to every thing holy, and *coming* away boasting that they had 'obtained pardon,' 'gained liberty, and found peace.' These poor creatures have been deluded into the notion that they were penitent, and that they had obtained 'present deliverance from sin, its guilt, its misery and its power.' A few weeks serve to show, in many cases, that sin has still full power over them.

We have known many such. The fruits of one 'revival' we remember, where only one of the 'converted' 'continued in the good way:' this one 'went on to perfect love,' (it is perfectly shocking to hear of, and to write such things,) and when in this state was seized by the officers of justice, and conveyed to prison as a felon. In this case we believe great efforts were made to prevent the evidence from appearing lest it should hinder 'the cause.'

Another woman was congratulated on the conversion of a bad husband, on which she remarked, 'I don't know what he is *converted* to; I only know he is *worser* at home than he was before.' Mr. Jackson may say these were hypocrites. We think rather that they were the deluded victims of the false and antinomian doctrine of Methodism. Had they been taught the nature of true repentance, and the subtlety and power of sin, and the need for constant watchfulness and mortification, they would probably have become reformed and consistent characters.

At page 42 of Mr. Jackson's Letter, it is affirmed that Wesleyan teaching does not 'check the strong emotions of compunction which God has raised in the sinner,' but 'it is rather with them an object' to *strengthen* them. Now we unhesitatingly affirm, from much experience, that it does 'check' these 'emotions.' We know not what the 'object' of the Wesleyans may be; but we do know that Wesleyans set aside feelings of deep 'compunction' as not belonging to believers, and belonging only to those who are 'in bondage,' and who have 'found peace.' Those who *live* with Methodists must have heard them decry the penitential tone of the church service. We have known it to be said, 'You Church people cannot enjoy the power of religion, and a full, free, and present salvation; for you, every Sunday, call yourselves miserable sinners. How can you be miserable sinners if you are saved?' The chief religious topics on which Wesleyans dwell are, 'the witness of the Spirit, and Christian perfection.' Self-denial, mortification, &c., are regarded as popish, and it is a direct untruth to say that these subjects are put prominently forward in the Methodist system. The Conference may find it expedient to take a leaf out of the writings of the Oxford Divines, and inculcate these truths; they will, nevertheless, sound strange to their followers, and ill accord with the 'glory and boast of Methodism, which is to preach a full, free, and present salvation.' Those who have heard the bitter, sneering, and contemptuous expressions uttered by Methodists—both preachers and people—against Calvinism and Calvinists, must feel disgusted with the canting expressions of joy at the fact, that 'evangelical clergymen of the Church of Scotland have supplied our pulpits.'* See Conference Address of the present year.

It is well known by every clergyman that the Methodists are a self-conceited people, and imagine none to be enlightened but themselves; and no wonder when they hear the constant boastings of their platforms and pulpits.

Mr. Jackson thinks proper to deny that 'class-meetings, bands, love-feasts,' are the chief means of grace, to the exclusion of the sacraments. He knows well enough that these meetings have been *preferred* to the sacraments. The latter are not necessary to membership; the only test and bond thereof being 'the class.' The present religious movement makes it expedient for him and his Conference to speak of sacraments as means of grace. Until of late, Mr. Wesley's instructions on this point, as well as on many others, have been disregarded. If the Methodists had heeded their founder, they would not be such boasting determined schismatics as they now are. We should not have heard of 'the Methodist church' and 'true apostolical pastors.' The world would have been spared that *impious* assertion of the Conference, that 'the providence of God had irresistibly brought them into their present position.' There is full proof of the self-willed and ambitious principles which have brought about this sad result.

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* It is obvious that there is such a fundamental opposition, not difference, between Calvinism and Methodism, both doctrinally and experimentally, that one or both of the parties to this compromise and intercommunion of pulpits must be faithless to the principles of their respective systems.

It may be very convenient for Mr. J. to say that persons who had declared that 'sanctification may be obtained by an act of faith,' would not be 'esteemed sober-minded;' but we can tell him that they are at this moment reckoned the chief boast of Methodism, and among its brightest ornaments. He attempts to sneer down the sincerity of those who say they 'have had no sinful thought for years:' but he asserts that he 'never heard any of his people give utterance to such a sentiment:' his Methodist friends must either have lost their usual loquacity, or he asserts what is untrue. There are *thousands* of Methodists now living who say these things and profess to be at this pitch of sanctification, and Mr. Jackson knows it. Why has he not the honesty to avow it? He knows well that it is a pernicious doctrine, and is ashamed of it; and well he may be. Why, then, has he not the moral courage to denounce it and uproot it? Why, but because that he knows it to be in practice the life, 'the boast, and glory of Methodism.'

We are acquainted with the case of one of the silly persons (a nabob of Methodism) who 'professed to have had no sinful thoughts for weeks,' (Letter, p. 71,) and whose sanity Mr. Jackson seems to question. His money, however, is the staff of 'the Wesleyan interest' in the district; the ex-president of the Conference must therefore, beware of calling such persons foolish.

In this same district were a male and female who professed to be sanctified, until the latter was found to be pregnant by the former. Here we find two persons thinking themselves sanctified because they had certain 'feelings;' and 'having no root in themselves,' they find sinful 'feelings' prevail, and are betrayed into the deadly sin of fornication. Had these persons been taught that sanctification consisted in the mortification and subjugation of evil passions, and in strict personal conformity to the will of God, they might have had grace to resist the temptation. Their fall is the sin of Methodism. We could also tell Mr. J. of a case of gross moral delinquency, in which the guilty party was actually deterred from the practice of penitence, and urged to seek pardon by a (real or supposed) act of faith alone, and this by an influential preacher among them.

We deny most positively that the Wesleyans 'are men of one book,' (Letter, page 107,) except it be 'the hymn-book.' This is more frequently read and quoted than the Bible—which accounts for persons remaining blind to more correct views. If any person doubts this, let him read the obituaries, and visit sick Methodists, and he will find 'the hymns' perpetually dinned into his ears, and see the Hymn-Book on the table and on the bed.

We can vouch for the truth of the facts which we have here advanced, and we challenge Mr. Jackson and all his Methodist brethren to disprove them. And we think that enough has now been said to prove the correctness of Dr. Pusey's statements, and at the same time to vindicate the distinction which we draw between the teaching of John Wesley, (however orthodox that may be, which is very questionable,) and the practical results of the system, and its antinomian tendencies, as now administered.

In conclusion, we recommend our readers, who feel any curiosity about the matter, to read the memoirs of Sammy Hick, and of Carvosso, in order to understand the real working of Methodism. Mr. Jackson ends his letter to Dr. Pusey with a hymn. Hymns are scattered with tolerable profusion throughout Wesleyan works: so for once, we will take a leaf out of their book, and conclude with copying from the Englishman's Magazine a hymn which is largely circulated among them. We owe our readers an apology for printing such profane trash; but our object has been to show *Methodism as it is.*

"The Saviour's name I'll gladly sing,
He is my Saviour and my King;
Where'er I go his name I'll bless,
And shout among the Methodists.

To the devil's camp I'll bid adieu,
And Zion's peaceful ways pursue;
Ye sons of men, *come turn and list*,
And fight like valiant Methodists.

It is religion makes the man,
The world may try to prove it vain;
But I would give the world for this,
To be in heart a Methodist.

A Methodist it is my name,
I hope to live and die the same;
O may I always *rest on this*,
And he a faithful Methodist

They preach and pray, and sing the best,
They labor hard for endless rest:
I hope the Lord will them *increase*,
And turn the world to Methodists.

A better church cannot be found,
Their doctrine is so pure and sound;
One reason I will give for this—
The Devil hates the Methodists.

When that happy day thall come,
When all the Christians are brought home,
We'll shout with high enraptur'd bliss
Amongst the *blood-wash'd* Methodists."

To which the following 'experience,' detailed at a 'love-feast,' may be taken as a pendant:—

"A member stood up and related a dream. He dreamed that the judgment day was at hand, and that he saw a large party go up to the gate of heaven to seek admission: most of these were rejected. They were the Church folks. After these came a party with downcast looks, some of whom were admitted, but the majority were rejected: these were Dissenters. The next party were the Socinians, all of whom were turned away. At length he saw a party coming with banners flying, leaping and singing——'We are the *Methodicy;*' and they were all admitted through the gate into the city."

This was actually related, and elicited loud acclamations of 'Amen!' and 'Bless the Lord!' &c. It also produced some 'conversions' in the place. This may be depended upon as a fact; it was communicated to us by a staunch believer in the Wesleyan system, (since dead,) in whose accuracy we placed implicit confidence, and that the rather because she quoted this piece of folly as a mark of spiritual 'leading.'—[*London Christian Remembrancer.*]

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BAPTISTISM.

BROTHER CAMPBELL:

Dear Sir—I HAVE just read, with much pleasure, an article occupying some thirty pages of the American Biblical Repository, for April 1844, by Rev. PHARCELLUS CHURCH, of Rochester, N. Y., on "THE TRAINING OF THE WILL." I now take pen in hand to make an extract or two from it for the Harbinger. If brother Church were not a Regular Baptist, and if I were not one too, and both alike unwilling to wear any man's name, or have our honest sentiments which we derived from the Bible and the other great Books of the Lord, branded as the *isms* of some frail mortal like ourselves, I would vouch for the extracts, that I am about to make, your approbation—I would say, they are your sentiments also. But let them speak for themselves; and if you approve, let us and let all consider you, so far, a brother Baptist with us, and we not be considered as heretics on your account.

ADELPHOS.

THE EXTRACTS.

"Our virtue and vice are said to have their seat in the *heart*, and not in the will; by which is meant, that they have their seat in our love, hatred, malice, good will, and our affections in general. And the heart, as made up of involuntary sensations, is spoken of as the only devil in man's nature, a living serpent that took possession of him at the fall, and has been propagated from father to son by a sort of connatural generation. The thing to be done for his reformation, it is supposed, is to kill this serpent, and cage in its place a new heart, as a bird of Paradise to whistle its sweet notes through the pipes of the will. And as a show of argument for this view of the subject, they quote the saying of our Lord that vices proceed out of the heart. They forget that the inspired writers never used the term *heart* for a faculty distinct from the intellect and will, for the plain reason that their philosophy had not learned to make this distinction in the mental faculties. *Their* heart included the whole internal economy, as distinguished from outward conduct. When our Saviour speaks of our hearts as the source of our wickedness, therefore, he means our thoughts, purposes, passions, and whole internal man as distinguished from what is outward and visible. Hence, whatever the fact may be, his words contain no proof that our wickedness has its existence in something independent of our wills.

"2. *The will sustains the relation of cause to whatever is blame or praiseworthy in the other faculties.* When a hand is put in motion in lifting a piece of steel, what is it that distinguishes the act from that of a magnet in lifting it? The effect in both cases is the same, viz.—the elevation of the steel from that state of rest in which it had been held by its own gravity. And yet this action in the hand may be conceived of as *morally* right or wrong. If it be that of a child's hand, whose father had commanded or forbidden it, then the idea of obedience or disobedience, of praise or blame, would attach to it. But no such idea could attach to the action of the magnet. Wherein, therefore, lies the difference? Manifestly in this, that the act of the hand was the effect of choice or intention in the mind, while no such choice or intention is supposable in the case of the magnet. This example will illustrate the relation which the will sustains to all actions, exercises, affections, and states of the heart wherein inheres the quality of blame or praiseworthiness." pp. 345–6.

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"Responsibility is thrown upon the agent exercising will, to restrain one class of tendencies, and give place to another. And this responsibility arises, both from the inherent superiority of some of these tendencies over the others, and from his power of will to follow the one and repress the others. No matter what *grounds* of preference might exist in the case, if he had not power to discover them and act upon them, no responsibility would be imposed. And if he had this power, and no foundation of preference. of right, existed to call it forth, there could be no moral action. The restrictions under which Adam was placed in the garden, were as necessary as his own faculties to the morality of his conduct.

"Law being once made known to us, we are laid under obligation to the instant endeavor of keeping it. Yea, we are bound to such endeavors of intellect and conscience, in the use of the moral helps at our command, which will bring us acquainted with the law. And when so acquainted, no obstructions must deter us from abiding by it, as the standard of conduct. Even if we were bound, we must go the length of our chain towards keeping the law, and then wait and pray that the fetter may be broken, to admit our going the full extent of its demands. Does the law require faith in God and his gospel? Then we may know, from its being required, that it is something within the compass of our voluntariness. Faith consists in holding our faculties to the issues of a given truth or class of truths, precisely as the will acts through the muscles of the arm in holding on to a thing No weakness, therefore, should prevent the instant endeavor after this altitude of our faculties, in reference to God and the gospel. Is love required? Then, we may be sure, it is not confined to an involuntary sensation. Are we commanded to rejoice in the Lord? Then something within the compass of our voluntariness is to be done, directly or indirectly, to call up the exercise. If we have no direct mode of willing ourselves into the exercise of joy or love, still, by holding on to that class of truths calculated to kindle these affections, and dismissing contrary considerations, by prayer, and in various ways, we may contribute to their growth in our hearts. Of one thing we may be certain: He who knows what is in man, would never enjoin a thing utterly beyond the compass of his voluntariness. Are humility, repentance, patience, hope, or any other affections enjoined, therefore, we must say to ourselves, this grace or this virtue shall be mine. God wills me to have it, and I *must* have it. My compassionate God would not stir me up to the endeavor after an unattainable good. By his grace it shall be my own.

"Unfortunately our theories of religion throw us back upon the involuntary sensations, as the sole basis of right action. Until these are excited in a given manner and to a definite pitch of intensity, by causes beyond the scope of the will, it is supposed that no action can take place in that faculty itself, tending towards salvation. An involuntary change in the powers of sensation, is made the basis of a change in the will. Hence the endeavor after the graces of religion, in one who has them not, is deemed utterly vain and useless. And it *would* be vain, had not the gospel come to supply the means of its success. The weakness induced by our sin cannot exceed our strength in Christ. To represent otherwise would be an imputation upon the gospel, as a remedy for our vices and our woes. Is not the provision of Christ's death for the ungodly, an ample offset against their weakness?

"And as it is dishonorable to God to make the gospel unequal to the end for which it is given, viz.—the obedience of faith—so it is still more so to turn off our heavenly Father with a religion of involuntary sensations. We have already too much of this kind of religion.—Hundreds are waiting in idleness for some mysterious gale to blow their sensations into a flame of holiness and heaven. Not a few also suppose themselves favored by it, whose uncorrected pride, avarice, ambition, or worldliness, show, indeed, that so far as they have any religion, it is confined to involuntary sensations. A resolute adherence to what is right, or a fixed purpose of subordinating their whole being to the known will of God, is the farthest imaginable from their thoughts. All their talk on the subject is how I *feel*, and not how I *do*, or how by the grace of God I mean to be.

"Ministers must understand this, and instead of preaching a physical regeneration and a religion of involuntary seneations, they must lay the foundation deep in the mind's voluntariness. An attitude of absolute submission in the will to all that is right, and of unceasing endeavor to carry it out in our lives, is the only religion inculcated in the Bible. Members of our churches, therefore, who complain of their *feelings*, should be subjected to a rigid catechetical training, to know how they live and what they are doing. How do you demean yourself in your family; in your business, and in all the departments of active life? Sir, your feelings cannot be right till your intentions are so. Think not that God can accept occasional intervals of luxuriant emotion. No such intervals can ever be healthy, which have not an habitual course of right action in the will for their basis. An attitude of absolute submission in this faculty to all the known will of God, is the least that the divine law can require." pp. 356–7–8.

REMARKS.

There is both sound sense and sound philosophy in the preceding extracts. The verbiage is, however, too scholastic; and all scholastic language on this subject of "the Will," or "the Freedom of the Will," hitherto current, is superlatively clumsy and awkward. Bible language for Bible things. I concur with the views couched in those terms; and if all the Baptists, "Regular" and Irregular, had candidly read and considered what we have printed on the gospel and the human heart—the condition of saints and sinners—of faith, repentance, and regeneration—they could not have loaded us with so many anathemas for our heterodoxy, while they fraternize with such men as the excellent author of the above treatise, and many others of a similar stamp.

I am, upon the whole, better pleased with the extracts furnished by *Adelphos*, our much esteemed friend and brother, than I am with his preamble. He says, "If brother Church were not a Regular Baptist, and if I were not one too," &c.—"and unwilling to wear any man's name," &c. Well, now, all this *seems* very good. But inasmuch as the God of heaven has called himself by "the name of a frail mortal like ourselves"—such as Abraham, Isaac, Jacob—the God of Abraham, the God of Israel—nay, has called himself *Jacob;* I would rather call myself by any great and good man than by a *mere rite!!* "A Regular Dipper" is no honor nor honorable designation to any man. Call me a Calvinist, a Lutheran, rather than a mere *dipper*, occasional or regular. I have just as much faith in glorying in the name of a man as in the name of a *rite*, an ACTION, or a MODE. I believe as much in the idolatry of a rite, or an ordinance, as in the idolatry of a man. The Egyptians worshipped a *heifer* and an *onion*, and the idolatry was no greater in the HEIFER than in the LEEK, the ONION, or the NILE. There is, then, in my humble opinion, just as much that is offensive to the Lord in the name Regular Baptist, as there is in the name Lutheran, Calvinist, Arminian, Methodist, Presbyterian, or Episcopalian. They are all unscriptural, unchristian, and of evil tendency. A disciple of Christ, a Christian, a saint or a brother, are very convenient in heaven and amongst the faithful every where. But I never expect to meet with a *Baptist*, a *Methodist*, a *Calvinist*, a *Lutheran*, or a *Campbellite*, regular or irregular, in heaven. Now as the world are duped, gulled, and corrupted by names and designations such as these, I shall never glory in any of them, not even in being "a brother Baptist," nor any one who glories in these apples of discord and roots of bitterness that have dishonored the Lord and insulted his friends.

A. C.

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THE POPE DEMONSTRATED TO BE THE 'LITLE HORN.'

Gentlemen—I CALL your attention now to an important point, which should be constantly before your eyes, when you have to do with Rome: I mean the precious and sacred doctrine of our fathers, too much neglected and often even despised in our churches, though God has given us, to appreciate its value, many new reasons which our fathers did not possess.

The doctrine is, that Rome is the Babylon of which John speaks; the Pope, the Man of Sin, the Son of Perdition, of whom Paul speaks; Popery, the little horn of which Daniel speaks.

I would show you that this doctrine, constantly held in the church of God for more that twelve hundred years, has only been lightly esteemed, like the doctrine of an evil spirit, the Tempter, in times of lax theology and infidelity.

When the pious Waldo distributed the Scriptures in France, seven hundred years ago, the cry was soon heard, Come out of Babylon! When the great Wickliffe preached the Reformation in England, five hundred years ago, all eyes were turned to the Roman Pontiff with the exclamation, Behold the Man of Sin! When the generous Huss and when Jerome of Prague made their voices heard, a hundred years before Luther, it was against the abominations of "the great Whore" foretold by John. When our fathers preached the reformation in Geneva, one of their first cases was to affix to the wall of the City Hotel, a brass plate, (of which, alas! there only remains the frame,) and on which they inscribed thanks to God "for having delivered them from the tyranny of Antichrist." When the fathers of most of us, gentlemen, made their admirable Confession of Faith at Rochelle, they took care, in their seventeenth national synod (held at Gap under Henry IV. in the year 1603,) to decree that at the end of the 30th article should be inserted the following declaration, called article 31st. I transcribe their words:—

"And since the Bishop of Rome has erected a monarchy in Christendom, claiming for himself dominion over all churches and pastors, exalting himself to be called of God, wishing to be adored, boasting to have all power in heaven and upon earth, to dispose of all ecclesiastical matters, and to decide upon articles of faith, to authorize and interpret at his pleasure the Scriptures, to make a traffic of souls, to disregard vows and oaths, to appoint new divine services; and in respect to the civil government, to trample under foot the lawful authority of magistrates, by taking away, giving and exchanging kingdoms; we believe and maintain that it is the very *Antichrist* and *the Son of Perdition* predicted in the word of God under the emblem of a whore clothed in scarlet, seated upon the seven hills of the great city, which has dominion over the kings of the earth; and we expect that the Lord will consume it with the spirit of his mouth, and finally destroy it with the brightness of his coming, as he has promised and already begun to do."

For more than fifty years the Protestant ministers and people of France were persecuted by kings and governors of provinces on account of this 31st article. But we love to hear their faithful voice making itself heard in their twenty-ninth and last national synod, after they had been refused for fifteen years holding any:—

"The king's commissioner having requested that they should not employ such expressions as *Antichrist*, (when speaking of the Pope) and *idolatry*, when speaking of the Romanists,) in the oaths taken in this synod, the Moderator was instructed to answer as follows:—

" 'But in regard to these words; *Antichrist*, found in our liturgy, and *idolatry* and *working of Satan*, found in our Confession of Faith, they contain the reasons and foundation of our separation from the church of Rome, and express the doctrine which our fathers maintained in times of cruel persecution; and we are resolved, after their example, never to abandon them by the grace of God, but to preserve them faithfully and inviolably to the last moment of our life.' "

Such, gentlemen, is the declaration of your fathers, which I put to your understanding and to your conscience;—to your understanding, that you may study it carefully—to your consciences, that you may preach it resolutely, like your fathers, "in times of cruel persecution, faithfully, inviolably, to the last moment of their lives."

This important doctrine is taught us by three Prophets: by Daniel in chapters ii., vii., and xi.; by Paul in his 2d epistle to Thessalonians, and his 1st to Timothy; and lastly by John, in chapters ix., xi., xii., xiii., xvii., and xviii. of the Revelation.

I design to give you some idea, gentlemen, of the wonderful light which the Holy Spirit sheds upon this subject; and I shall be satisfied for this purpose to state briefly what only one of these Prophets, the oldest, Daniel, says, and that only in his seventh chapter.

I beg, first, that one of the brethren will please to read aloud the first fourteen verses.

You will recollect, gentlemen, that in his chapter ii., Daniel, under the figure of a golden image, had described at large the future history of nations until the second coming of our Lord Jesus Christ.

In this seventh chapter we see again the same succession of four great monarchies; but here presented only for the purpose of revealing to us the time and place of a most frightful apostacy, which should afflict the church for many ages, and which taking its rise in the empire of the Latins, soon after its division into ten distinct kingdoms, *should not be destroyed till the second coming of our Lord Jesus Christ!*

But mark how sublime and majestic is this symbolical conception of the future! These four great empires, which contain in their destinies all the glories of this world during twenty four hundred years, exhibit themselves to the Prophet under the view of four great beasts, rising up one after the other on the bosom of a great sea agitated by tempests. These four monarchies will be equally cruel and tyrannical; they will oppress the people of God; they will devastate the earth, and their glory will be that of the destroyers of mankind! The first, the Babylonish empire, is a lion, with eagle's wings. The second, the empire of the Medes and Persians, a wild bear of the mountains, to whom it is said, *Arise, devour much flesh!* The third depicts admirably with a few strokes Alexander and his history: it is not only a leopard swift and terrible; it has four wings of a fowl, and it has also four heads; its power is taken away and its empire is soon scattered to the four winds of heaven. The fourth lastly, the empire of the Latins, has no name, so terrible is it: it tramples every thing under foot; but (as in the prophecy of the golden image) it ends by *being divided into ten*; its ten horns are the ten kingdoms of the Gothic nation, which, towards the fifth century, all at once, (as if at the word of command from the banks of the Vistula to the Roman frontiers,) invaded, with a view to retain under a divided form, the vast empire of the Latins, namely—the Visigoths, Herules, Ostrogoths, Francks, Burgundians, Vandals, Alans, Sucoi, Gepides, and Lombards!

Now listen: You have here already *the place* of the predicted apostacy, and you have also *its time*. Its place: It is a Roman apostacy, it is the whole territory of the Latin monarchy; its time is the ages which shall follow the invasion of this empire by ten barbarian kings. You have also its whole progress; for, narrow as the canvass is, by after strokes of the pencil, the Holy Spirit describes both the character and destinies of the empire with wonderful precision. Mark the 8th verse:—

"I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things."

Then, (verses 24, 25,) in the interpretation which the angel gave of these symbols to Daniel, we are told this signifies that another king shall rise up after the ten kings, and he shall be diverse from the first ten, and he shall subdue three kings; and moreover, he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws.

It would take long, gentlemen, to do you justice, by our interpretations, to the divine beauty of this picture. Popery is here found completely described by thirteen or fourteen marks.

I will try to make you understand how, at each of these marks, we are forced to exclaim, not only, '*Is this the Pope?*' but, 'There is nothing under the sun, nor in the history of all ages, to which these divine descriptions can be applied, unless to the Pope!—it can only be the Pope!'

First mark. The NATURE itself of the power prefigured by the little horn.—Plainly, according to the prophecy, this must be a PRIEST KING. It is a KING; for it is written, '*The little horn came up among the other ten; and another king shall rise after the ten.*' It is a PRIEST-KING; for it is written that *it shall be diverse from the other kings;* and all that follows is designed to tell us in what *it shall be different*, and to show it to us at once in a political and in a religious character. What does it do? It blasphemes, persecutes the saints, pretends to change times and laws. As KING, it is feeble and small; it is a *little horn:* but as PRIEST-KING, it is great and mighty; it has power to oppress the saints for ages, it speaks great words, it governs the world. Where will you find in the whole history of the world, unless in Popery, a priest-king who has pretended to change times and laws, who has reigned with power, and who has made war upon the saints?

Second mark. You have here too the *geography* of this power. Where must we seek for the little horn? Where is its "holy see?" Where its lands, its patrimony, the "domain of the church!" Where must we place the theatre of these things!

How clear is the prophecy! It points you to the Roman monarchy, places this holy see in Rome; these lands of the church in Italy; and this theatre of a wicked power in the vast empire of the ten Latin kingdoms. You are not ignorant with what care John elsewhere points us to it in Rome, the city of seven hills, the Babylon of the last times. You know too that the Roman Catholics, as well as we, all recognize that Babylon, in John, can be no other than Rome. If, then, this power is a territorial state, it is, according to Daniel, a Roman state; if it is a church, this church, according to Daniel, is a Romish church; if it is a Pontiff, this Pontiff, according to Daniel, is a Roman Pontiff; if it is a great Apostacy, this Apostacy extends, according to Daniel, between the Rhine, the Danube, the Greek empire, the Adriatic, Mount Atlas, and the great ocean; that is to say, throughout the whole territory of "the Fourth Beast." In other words, we must seek it in France, Belgium, Spain, Portugal, Savoy, Italy, Bavaria, Austria, and part of Hungary.

Third mark. The ORIGIN of this power, and the nature of its growth. How did it come into the world? Slowly, little by little, by constant increase, as a horn grows on the head of a bullock. Remark that the first ten horns (or the ten kingdoms established by the barbarians in the Roman empire) had appeared to the view of the Prophet as already full-formed: but not so with the eleventh horn; it presents itself as coming up after the others, silently and imperceptibly, as a horn grows. And now inquire of all historians, if this is not an exact description of the origin of the Papal tyranny; and if it has not become threatening, imposing, and terrible, without their being able to tell the year when it began.

Fourth mark. The CHRONOLOGY of this apostacy, by which I mean to say the time of its commencement and of its end. When ought it to commence, according to Daniel (this is a striking mark!) According to the vision, it is immediately after the division of the Latin empire into its ten Gothic kingdoms; that is to say, towards the sixth or seventh century. And, according to the same vision, this divided state must continue till the coming of Christ! But, I ask, if it is possible to find, any where but in Popery, the least solution to so clear and distinct a problem? I ask if all the histories of the Popes do not show us this power springing up from the ruins of the Roman empire, towards the sixth or seventh century, rising out of the very midst of the ten kingdoms formed from these ruins, in the days of Clovis, Justinian, and Belisarius! Point me, then, in all the world, (but especially in the Roman empire and in Rome) to a priest-king who began to reign 1200 years ago, and who reigns in our day, still to continue till the second coming of our Lord Jesus Christ.

Fifth mark. The TERRITORIAL ACQUISITIONS of this power. Here is something marvellous! "Three of the first horns (says Daniel, verse 8th,) were plucked up before the little horn;" and these horns John represents to us as *each wearing a crown.* Take now a map of Italy; look for the Pope's domains, and find how many of the ten kingdoms the pontifical territory now occupies. You will see that it has supplanted three—the Herules, the Ostrogoths, and the Lombards. And if you will then go to Rome, and see him there, this very year, upon the banks of the Tiber, in his pontifical robes, trample upon the ashes of Romulus; or see him at the church of St. Peter, or in his palace in the Vatican; you will see him bearing upon his Babylonish tiara (for he is the only king on the globe who places upon his head this prophetic covering)—you will see him, I say, bearing upon his Babylonish tiara three crowns of *horns plucked up before him*—the crowns of Odoacer, Theodoric, and Alboin. Find me on earth another prince who covers his head with three crowns! And this prince is a priest-king: this prince is in Rome; this prince has grown as great as a horn grows; this prince began about the sixth or seventh century; this prince still exists! It is written, "Three of the first horns were plucked up before it," and "He shall subdue three kings!"

Sixth mark. The extraordinary SAGACITY, consummate skill, incomparable policy, constant vigilance of this power. How admirably is this mark portrayed in the symbols of the vision! Whence, according to Daniel, the great power exercised by the little horn, to rule the whole Roman Catholic empire, and to agitate the world for so many, many ages; since it comes after the other ten, and is also the least? Listen: *It had eyes,* Daniel tells us, *like the eyes of a man!* Its eyes, there is the secret of its power! A horn having eyes! strange conception truly, but admirable when we take the meaning! For twelve hundred years what has given Rome her power, that extraordinary sagacity, that worldly policy of which the eye is emblematical; that vigilance which she exercises over every part of the earth by her religious orders, by her jesuits, her apostolical prelates, and especially by her confessionals: it is that penetrating eye, always open, and which never sleeps; it is that consummate knowledge which it has of human weakness, and of which the confessional has been the great school for 800 years; it is its tricks and profound subtleties. "Those depths of Satan, as they speak," says John, Rev. ii. 24.

Seventh mark. Its DECEIVABLENESS, its falsehoods and lying wonders. This is a striking mark, and without a parallel in history. I would have referred it to the preceding; but Paul has so well described it in his second epistle to the Thessalonians, when he says of the Man of Sin that "his coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness," (ii. 9, 10,) that I thought I should give it a distinct place. To this head we must refer the false legends, false books, false relics, the wonder-working medals, false cures, and more especially the *false decretals,* that surprising falsehood, which has never had its like in the world for hardihood and success; for these false decretals deceived all Europe for 500 years, and availed alone to the success of the monstrous usurpations of the Popes.

Eighth mark. Its more than royal POMPS. Daniel tells us (verse 20) that although this horn was "the least," "his look was more stout than his fellows." The pomps of Charlemagne, Charles V., Louis XIV. and Bonaparte were very great; but were they comparable to that of the Roman Pontiff? The greatest kings must hold his stirrup, serve him at table, (what do I say?) must prostrate themselves before him, and kiss his feet; or even put their necks under his proud foot! Go yet this year to view him in the Vatican, as I myself have done. You will see hanging in the 'royal hall" where all the ambassadors of Europe pass, a picture representing Henry IV. uncovered before Gregory VII. You will see in another picture the heroic and powerful emperor Frederick Barbarossa upon his kees and elbows, before Pope Alexander III in the public square of Venice: the foot of the Pope rests on his shoulder; his sceptre cast to the ground; and under the picture these words: "Frederick, a suppliant, adores, promising faith and obedience!" You must see with your own eyes this priest-king in his palaces and his temples, to form an idea of his pomps, and to understand the full meaning of these words of Daniel—"His look was more stout that his fellows." What eastern king was ever borne like him upon men's shoulders, decked with plumes of the peacock!—Incense is burned before him as before an idol; they kneel on both knees before him; they kiss the soles of his feet; they worship him! *Venite adoremus?* (Come, let us adore,) exclaim the Cardinals when they go to him. The present Pope caused to be sold in Rome, this year, among the numerous medals which the Pontiffs have successively struck, to perpetuate in brass the exploits of their history, a medal which I had a few days ago in my hand, and where you read these words above the portrait of Adrian VI. crowned by his Cardinals, "Quem creant, adorant," (whom they create they adore.) How often, when viewing him with my eyes amidst his pomps, has this oracle of the Holy Spirit sounded in my ears—"He as God sitteth in the temple of God, showing himself that he is God."

Ninth mark. Its LANGUAGE, its great swelling words. This little horn *had a mouth*, (says Daniel,) *and this mouth spake very great things.* It would seem that nothing in the vision struck more forcibly the Prophet, than the violence, the pride, and malignity of this language. He expresses more than once his astonishment at it. (Verse 11.) "I beheld, then, because of the voice of the great words which the horn spake"———"I would know the truth (he adds, verses 19 and 20,) touching this mouth that spake very great things." Surely, gentlemen, this mark alone would be sufficient to designate the Pontiff of Rome. Let the most superficial scholar in history in one of our Colleges, be asked to search in the whole course of the 900 years of the dark ages, and the 400 years of modern history, for the power which had unceasingly filled the world with the noise of his great swelling words, words of threatening, words of pride, words of command, words of cursing, and also words of fire, sending the nations obedient to him on remote expeditions and exterminating wars? Is there a scholar who does not at once reply, It is the Pope; it can only be the Pope. In this respect the Pope is without his like in history. For 1200 years the world has resounded with his great swelling words—words of threatening and anathema; he himself calls them "thunders." Gregory XVI., now reigning, speaking in his book of "the triumphs of the church," borrows the language of Jupiter, and says that he *fulminates*, words of command and of violence; he opposes kings, he condemns them, he deposes them;—words of hatred and murder; for two centuries he overturned Asia; by his crusades all the Western Nations; he destroyed afterwards the Christiam Empire of the Greeks; he effected then, during 27 years, by crusades of Christians against Cristians, the extermination of the south of France; words of pride: all historians, Christian or Infidel, alike tell you, that, for great words, the Pontiff never had his equal on earth. How much reason had not Daniel then to say "I considered because of the voice the great words this horn uttered."

Tenth mark. The DURATION OF THIS LANGUAGE. According to Daniel it must last till the coming of the Son of Man in the clouds of heaven; and you see, gentlemen, it lasts still! Who could have believed before hand, that in Europe, after so much civilization, after the

the blessed Reformation, after twelve hundred years of scandal, a priest-king in Rome could continue in impunity such language among the nations: God is great!

Eleventh mark. ITS BLASPHEMIES. Daniel says, (verse 25,) "He shall utter blasphemies against the Most High. But where is there any thing more blasphemous than the pretensions and titles of the Roman Pontiff? To call himself "the Holy Father," the name which Jesus gave to his Father!) "the Most Holy Father!" "the Church's Spouse!" "the Head of the Universal Church," (the incommunicable name of the only Son of God!) To call himself "His Holiness!" "the Vicar of Jesus Christ, God's Vicegerent, God on earth!" To declare himself infallible; to dare to put his decrees above even the Word of God; to pretend to release men from the commands of their Creator! To maintain that he alone creates priests, who alone in their turn create their God in a bit of bread, by three Latin words, that he may be eaten for the people! to pardon sins committed against the Lord of Lords! to open to men at his pleasure the gates of heaven! Are these blasphemies enough on the part of a worm of the dust? Was there ever under heaven any power which, in this respect, is comparable to the Pope? Do you find any where its like in the history of the folly and pride of man? And to assume these prerogatives, when it is known, (and all the world agree) that the priests capable of this audacity, were, for the most part, for many generations, the scandal of the universe, by their luxury, their dissoluteness, and their cruelties!

Twelfth mark. His homicidal HATRED and his PERSECUTION OF TRUE CHRISTIANS. Daniel tells us, (verse 21,) "I considered that this little horn made war against the saints and overcame them:" and he adds, (verse 25,) "He shall destroy the saints of the Most High!" Alas! here the voice of history responds loudly to that of prophecy. All its pages, even to the last century, when it speaks of the Popes, show you them persecuting men who would live according to the Word of God, and putting them to death like sheep for the slaughter. Who may tell what passed for six hundred years in all the dungeons and auto-dafes of "the Holy Inquisition," that horrid tribunal, all whose acts for these six hundred years were directed and regulated by the bulls of the Court of Rome! Other earthly governments have caused men to die by thousands, (for the natural men have feet swift to shed blood;) but the Pontiff of Rome has put to death *the saints.* His decrees cursed and condemned to the flames every man caught reading the Bible in the vulgar tongue. And remark here, that it would serve nothing to weaken the testimony of history, in this designation of the Roman Pontiffs, to allege the cruelties committed elsewhere for the cause of religion. These cruelties are disavowed, they are condemned, they are detested now, in all other communions; but it cannot be so in that of the Pope; for they are not only narrated in history—they are part of the doctrine of Popery! The duty of putting heretics to death is among the infallible and irrevocable decrees of its general councils,* like those of the Mass and Purgatory; and when Luther dared to say that "it was against the will of the Holy Spirit to burn with fire men convicted of error," the Court of Rome, in its bull *Exsurge*, placed this opinion among the number of the forty-one propositions, for which it condemned Luther, and ordered, under severe penalties, that he should be seized and sent to the Pope.

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* *See 3d and 4th de Lateran.*

Thirteenth mark. His audacious HERESIES. This perhaps is the most striking mark of all; and in which the Roman Pontiff has never had his equal. Daniel says of the little horn: "A king diverse from the other ten, shall think to change times and laws." This denotes the unparallelled attempt which the Pope has made upon the law of his God: he has pretended to *change the law* in its sovereignty, in its sanction, in the extent of its promulgation, in its contents, in its morals, in its doctrine. I say, its sovereignty: he alone on earth proclaiming himself infallible, has dared to put his decrees and his traditions on a level and above the Scriptures. I say in its sanction: he alone on earth has pretended to pardon the sins which the law condemns, and to dispense from the duties which the law commands. I say in the extent of its promulgation: he alone on earth for six hundred and fourteen years, (I mean to say since the Council of Trent in 1229,) has forbidden the people of God to read the holy books. Never was any thing like seen in Christendom. The churches of the East, corrupt as they are, have enthroned the Scriptures in all their councils; the Pope is the only priest who has dared publicly to withhold from man the law of his Judge and his God. I say in its contents: he alone on earth has added to the oracles of the Old Testament, (for example, the Maccabees, regarded as human compositions in the time of Jesus Christ.) I say in its morals: read what the Jesuits propagate; read the directions given, this very year, to the confessors at Friburg, Grenoble, Strasburg, and all popish countries; read the three hundred and twenty-six authors of the Society of Jesus, which were condemned in the last century by the tribunals of all Europe as encouraging every sort of crime, and which the Parliament of Paris caused to be burnt in 1762 by the public executioner.* All these abominations are allowed, recommended, sanctioned by the Roman Pontiff; by his formal restoration of the order of Jesuits in 1814; by Pius VII's beatification of the Jesuit Liguori, the great advocate of the immoralities of probabilism; and by its more recent pompous canonization under the reigning Pope, who thus *canonized* the detestable maxims exposed in vain by Pascal, two hundred years ago, and burnt in vain by the executioner of Paris, eighty years ago (on "mental reservation," on "probabilism," and on "philosophical sins." I say lastly in its doctrine: since he avows, by his plenary authority, heresies most opposite to the Word of God, respecting image worship, exaltation of the priests, compulsory celibacy, auricular confession, an ecclesiastical priesthood, and a sacrifice in the mass; respecting prayers to the dead, the use of an unknown tongue in worship, the adoration of Mary, relics, Purgatory, the universal dominion of the Pope; but especially, (mark this well,) by his professing precisely the four doctrines which Paul points out as the mark of the Man of Sin:—1st. lying wonders; 2d. the worship of demigods, or deified dead men, which were worshipped by the Romans and Greeks under the name of demons; 3d. the doctrine of ecclesiastical celibacy; 4th. the prohibition of meats. Read the words of Paul (1 Tim. iv. 1, 3:)—"The Spirit speaketh expressly, (he refers to Daniel,) that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth."

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* *Ancient and Modern Jesuitism*, by the Archbishop of Malines, p 212. Of these 326 publications, all of which are approved by three Jesuit Theologians, to whom they were referred, 17 encourage immodesty; 28, perjury; 33, robbery; 36, homicide; 68, regicide; 14, simony, &c.

Fourteenth and last mark. The exact duration of his persecutions against the people of God. Daniel and John declare several times that it shall be "until a time, times, and a dividing of time," or twelve hundred and sixty prophetic days, which are taken, with strong reason, for so many years. Who would have believed boforehand that a priest king, so violent, so proud, so cruel, so blasphemous, so contrary to the Scriptures, and so well described by them, so outrageous against nations and kings, would last twelve years? and the Holy Spirit tells us that it shall last twelve hundred and sixty! and this is seen to be so! I will not attempt, gentlemen, to tell you any of the calculations which have been made upon the beginning and end of this period; but I will ask you to admire this fourteenth prophetic mark of the Roman Pontiff, as all the rest ought to be admired.

Lastly, gentlemen, the same prophecies have also foretold its JUDGMENT AND ITS OVERTHROW. I do not mean to go into this subject; but I love to call it to your minds in conclusion, for your encouragement. Read the words of Daniel: "The judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Gentlemen, this sketch of the single seventh chapter of Daniel, will suffice, I trust, to let you see with what abundant evidence the Scriptures establish the doctrine which I desire to bring before you. Still brighter light beams from the prophecies of Paul and John on the same subject. I will return to them another day But what is the conclusion from the whole?

1st That our fathers were right when they inserted this doctrine in their confession of faith.

2d. That you ought, in your turn, to study it carefully in order to be able to preach it.

3d. That it is not only a weapon of controversy, but that it contains for the pious mind great consolation. The Pope here preaches Christ to us; since at the end of the reign of the *Man of Sin* the Scriptures always point us to that of our Redeemer, his glorious coming, our gathering together unto him, (2 Thess. ii. 1.) the blessed millennium and the reign of the saints.

4th. That nothing is so mighty as this doctrine for directly combatting Rome. Just as we lose time, if, in preaching Jesus, we content ourselves with describing his virtues instead of saying, 'He is the Christ!' So we lose much time, if, in refuting the Pope, we content ourselves with showing his heresies and his crime, instead of saying, 'He is the Man of Sin!'

5th. That the preaching of this truth becomes very useful for establishing of Christians in the truth. Ordinarily in the popish controversy, you do nothing but demolish; you overthrow, it is true, the mass, purgatory, indulgences; this is well, but this is all. Here, we preach the divinity of the Bible; for, in pointing to the Pope, we point to a miracle, which calls upon us to believe the Bible! Considered in this view, the obduracy of the Romanists, like the obduracy of the Jews, wonderfully instructs the church, because it has been foretold; and thus it is that this doctrine transforms for us the scandals of Rome into an elegant argument. The sovereign Pontiff and the Romish hierarchy become, in their way, admirable supports of the truth.

6th. That this doctrine is suited to awaken savingly men's consciences. How many men in our day, while witnessing the abomination of Rome, seek to compound with this impure system and remain quietly in Babylon, keeping free from its heresies, and spiritualizing its idolatrous rites. This doctrine calls to them, 'Break, break all covenant with iniquity!' "Come out of Babylon, my people, that ye be not partakers of her sins; and that ye receive not of her plagues." Rev. xvii. 4.

7th. That by meditating upon the truth you will strengthen yourselves for the task; you will prepare yourselves for the perilous times which are at hand; you will hear the prophetic trumpet which sounds to encourage the sacred host of God; you will arm yourselves against persecution, and, if necessary, for martyrdom! No ordinary struggle is this of the evangelical Christian against the power which the Scriptures have pointed out for so many ages, and which HIS MASTER WILL DESTROY BY THE BRIGHTNESS OF HIS COMING! It is related that this thought gave strength to the reformers. It sustained the courage of Wickliff; it gave holy boldness to Luther; and the great Knox, (as well as Hamilton, his young and noble predecessor,) had it always before his eyes; it rendered him intrepid, it hardened his face like a flint before the angry looks of kings, and before the wrath of the people.

8th. Lastly. By preaching this doctrine you will rejoice the people of God; you will prepare them for the coming of their Redeemer; and you will call their attention to the scenes that are at hand; for Christians are described by these expressions:—"They wait for Jesus Christ;" they "love his appearing;" they say to him, "Lord, remember me when thou comest into thy kingdom!" "Ye come behind in no gift, (says Paul to the Corinthians, 1st epistle, i. 7, 9;) waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

REMARKS.

Those who have read my discussion with Bishop Purcell, will be struck with the similarity of the views contained in it on the seventh chapter of Daniel, with those recently expressed by the learned Professor GAUSSEN, of Geneva. The above, says the "Midnight Cry," of July 11th, is the substance of Gaussen's discourse to the Theological Students of Geneva, October last. It was translated for the "New York Observer," and, strange as it may seem, published in that paper. The only difference between the Professor and myself is, whether the Man of Sin is to continue till the second coming of the Lord, or to be consumed by the bright displays of his indignation providentially administered. With the old Millerites the day is past—with the new Millerites it is some time in the future. We look for sudden and extraordinary events, worthy of the phrase "Whom the Lord will destroy with the brightness of his coming"—events, indeed, worthy of such a representation. Let Christians closely observe the signs of the times.

A. C.

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CHRISTIAN PSALMODY—*No. V.*

DOXOLOGIES.

WHILE on that portion of sacred psalmody pertaining to the direct worship of the Holy Spirit, it is requisite that we notice the subject of Doxologies. The following specimens are taken from '*The Psalmist,*' a new collection of hymns for the use of the Baptist churches—by Baron Stow and S. F. Smith: Boston: Gould, Kendall, and Lincoln. 1844:—

1.—Praise God, from whom all blessings flow,
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

2.—To God the Father, God the Son,
And God the Spirit, three in one,
Be honor, praise, and glory given,
By all on earth and all in heaven.

3.—Let God the Father, and the Son,
And Spirit, be adored,
Where there are works to make him known,
Or saints to love the Lord.

4.—To Father, Son, and Holy Ghost,
One God, whom we adore,
Be glory as it was, is now,
And shall be evermore.

5.—Ye angels round the throne,
And saints that dwell below,
Adore the Father, love the Son,
And bless the Spirit too.

6.—To God the Father's throne
Your highest honors raise;
Glory to God the Son;
To God the Spirit praise:
With all our powers, Eternal King,
Thy name we sing, while faith adores.

7.—Sing we to our God above
Praise eternal as his love;
Praise him, all ye heavenly host;
Father, Son, and Holy Ghost.

8.—Glory be to God the Father,
Glory be to God the Son,
Glory be to God the Spirit,
Everlasting three in one:
Thee let heaven and earth adore,
Now, henceforth, and evermore.

9.—Praise the God of all creation;
Praise the Father's boundless love;
Praise the Lamb, our expiation,—
Priest and King, enthroned above;
Praise the Fountain of salvation,—
Him by whom our spirits live;
Undivided adoration
To the one Jehovah give.

10.—Great Jehovah, we adore thee,
God the Father, God the Son,
God the Spirit, joined in glory
On the same eternal throne:
Endless praises
To Jehovah, three in one.

11.—Now to the great and sacred Three,
The Father, Son, and Spirit, be
Eternal praise and glory given,
Through all the worlds where God is known,
By all the angels near the throne,
And all the saints in earth and heaven.

12.—To Father, Son, and Holy Ghost,
Be praise amid the heavenly host,
And in the church below;
From whom all creatures draw their breath,
By whom redemption blest the earth,
From whom all comforts flow.

13.—To God—the Father, Son,
And Spirit—three in one—
All praise be given:
Crown him, in every song;
To him your hearts belong:
Let all his praise prolong,
On earth—in heaven.

Such are thirteen out of the fourteen doxologies of the last best offering of American Christian Psalmody. One would think it might suffice to repudiate these papistical innovations simply to note the deeply impressive fact, that not one such doxology is found in holy writ. In all the worship of God reported amongst Patriarchs, Jews, and Christians—nay, indeed, in all the worship of God reported in heaven or in earth, by sacred historians, Prophets, Apostles, or Evangelists, not one such instance or example can be given in countenance of such a custom. This is one of the first fruits of the Arian controversy. Saint Athanasius must have the credit of this extreme orthodoxy. It is the fruit of the antagonisms between Arianism and Athanasianism.

It is, then, clearly anti-evangelical and unscriptural. Of the heavenly worship we have numerous specimens on record. We have worship directly and solemnly addressed to the Father and to the Son by the heavenly hierarchies. They "worship him that sitteth upon the throne, and the Lamb;" *but not one allusion to the Holy Spirit in* *all their prayers and praises!!* Why is this? The economy of redemption forbade it; as we have before observed. But our cordial reprobation of this custom is no theory, philosophy, or reasoning either of our own or of any man, on the subject. It is because it is strange fire on God's altar—uncommanded, unprecedented, uninspired. It may, indeed, be as incongruous in the Divine esteem to worship in this way God and his Spirit as to honor a man and his spirit as separate and distinct objects of honor. But be this as it may, I affirm not; I only say it is a human invention; it is being both wise, orthodox, and pious above what is written. I was once severely reprimanded by a Roman Bishop for speaking unworshipfully of "the Mother of God," because I could not worship the Holy Virgin under that relation. True, indeed, I do not make the cases equal; still, so far as precept or example is requisite to authorize the practice, there is as much authority for the one as for the other.

I observe in some of my preaching brethren a similar aberration from scriptural authority and precept in the department of prayer.—Similar, I mean, in one respect only; similar merely as to the process of reasoning which gave it birth. They reason from the scripture doctrine of remission of sins, that when sins are pardoned they are not to be continually confessed, and pardon asked for them. Hence to pray according to theory, they say, "Lord, forgive our unpardoned offences!" Thus while the doctrine of the co-essentiality, consubstantiality, co-equality of "Father, Son, and Holy Ghost," was being discussed, men of the one school would neither worship the Son nor the Holy Spirit with equal honors: the other party would equally worship "the THREE;" and for this purpose got up the doxologies as *test songs*. The custom of our brethren is equally speculative, orthodoxical, and unscriptural. We have no right, and there is no propriety in arranging our sins in two categories—the forgotten and the unforgotten, as if to prevent mistakes, and to ask the Lord to pardon the unpardoned offences. This is being orthodox overmuch. When any one is conscious of a sin of omission or commission, of any imperfection or blemish, let him confess and forsake it, and then sue for remission, without informing the Lord of the pardoned or unpardoned offences.

So let us sing in the spirit and with understanding the praises of God and of the Lamb. All worship, whether prayer or praise, ultimately terminates upon, or is addressed to, the Father of angels and of men. God is worshipped *through* the Messiah as an intercessor, and *by* the Spirit of God in our hearts prompting and maturing the acceptable desires.

To return to the doxologies: In the ancient (not primitive) church they had the two doxologies—the greater and the less. They are still used in the Episcopal Church of England. The Greater Doxology, or angelic hymn, began with "Glory to God," &c. The Less Doxology was all expressed in one sentence, as in the 4th stanza or example given. The clause, "As it was in the beginning, is now, and ever shall be," was added some century after the first composition. It was, indeed, from the beginning a human affair, and ought to have been left in the Church of Rome when Henry VIII. preferred to be head of the Church of England rather than the defender of the faith of the papal hierarchy.

With the exception of the 1st and 4th of these doxologies, the poetry is lean, or the sense is clumsy. The 5th is a very humble and childish composition. The 6th is superlatively awkward in sound and sense: *raise* glory to the Son, and to God the Spirit *raise* praise!! The second person is changed into the third for the sake neither of piety nor sense, but for metre—"*Your* highest honors raise—We sing thy name while faith adores!" The 6th doxology I presume will not be sung ten times in a hundred years. But we care incomparably less for the composition than for the sense, and still less for the meaning of the words, than for the innovation upon the true Christian worship. How sublime the Christian doxologies! "Now to the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever: Amen!" Paul to Timothy: "The blessed and only Potentate, the King of kings and the Lord of lords, who only hath immortality, dwelling in light unapproachable; whom no man hath seen or can see: to whom be honor and power everlasting." Paul to Timothy: "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created." The four and twenty senators of heaven, Apocalypse, 4th chapter:—"Worthy is the Lamb, that hath been slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing!" The four cherubim, the twenty-four senators, ten thousand times ten thousand and thousands of thousands of celestials—the whole universe doxologize the Lamb in these strains: "Blessing, and honor, and glory, and power to him that sitteth on the throne, and to the Lamb, for ever and ever!" Of course there were neither Arians, semi-Arians, Socinians, or Humanitarians in the courts above while this doxology was being sung.

I wish the Baptists and all others were content to be as sublime and orthodox as the hosts of heaven.

A. C.

FOREIGN EVANGELICAL SOCIETY.

This Society held a meeting at Park Street Church, Boston, on the 31st of May, *John Tappan*, Esq., in the chair. Rev. Dr. *Dana*, of Newburyport, invoked the divine blessing.

Rev. Dr. Baird read portions of the annual report. It briefly stated that the world contained 600,000,000 of Pagans; 150,000,000 of Roman Catholics; 50 000,000 belonging to the Greek Church, and 75,000,000 to the Protestant. Openings are constantly making in all the Roman Catholic countries of Europe for the introduction of the gospel. This is especially the fact in France and Belgium. During the past year the Society has supported twenty-five colporteurs in France, two in Sweden, twelve in Canada, and a considerable number of students at a seminary in Canada—in all about 100 persons.

In France, most of the priests are opposed to the distribution of the Scriptures. There are, however, some honorable exceptions. This number is increasing, especially among the young. In Italy the Bible has been published in parts, and booksellers are engaged in its circulation.

Rev. E. Beecher, D. D., of Boston, made a few remarks. He said that he wished to suggest one thought. There was too little faith in the possibility of the conversion of Roman Catholics. We should remember that Luther and Calvin were educated Roman Catholics. The Reformation was a revival of religion among Roman Catholics. Revivals are the only hope of the conversion of the Roman Catholics. For these we should labor and pray, and pray and labor. If the church had more faith in the power of God to convert Roman Catholics, we should soon witness again the scenes that took place in the days of Luther.

Rev. Mr. Kirk, of Boston, made a concluding address. Christian Europe, said Mr. Kirk, has never been Christianed. It has been only nominally Christian. The heart of Europe is still Pagan. It has never been converted. Roman Catholic worship is idolatry. They pay homage to the Virgin Mary. She is their God.

REMARKS.

These words of Mr. Kirk, as quoted in the Religious Herald, are words of truth and soberness. Europe, nor England, nor the United States, have yet been converted to God. I will go farther and affirm the deep and heart-felt conviction, that none of the national churches have ever been converted to God. "They are Pagan in heart." There are Christians in them all; but none of them are Christian. Christianity must be greatly corrupted before it could be established by any nation—even Scotland itself. Whatever creed has been national is not Christian, no matter how much sound doctrine is in it. Whatever will please a king and his court, or the majority of Scotland, England, or France, is not according to the New Testament.

A. C.

DEATH OF J. SMITH, THE MORMON IMPOSTOR.

Joseph Smith and his brother **Hiram** have been providentially cut off in the midst of their diabolical career. They were most lawlessly and mobocratically put to death. One of the antediluvian signs of the times was, that "the earth was filled with violence." From Boston and Philadelphia to New Orleans this land is filled with violence; and, analogically reasoning, some great catastrophe is coming upon the world. There is no law of sufficient authority in the hands of this government to preserve peace and safety in this country. The sword of the magistrate is worn in vain.

But the money-digger, the juggler, and the founder of the Golden Bible delusion, has been hurried away in the midst of his madness to his final account. 'He died not as a righteous man dieth.' The hand of the Lord was heavy upon him. An outlaw himself, God cut him off by outlaws. He requited him according to his works. He was not *persecuted*, unless to punish a traitor, a public plunderer, a marauder, be persecution! The killing of Robespierre was not murder. It was the outrages of the Mormons that brought upon the head of their leader the arm of justice. The phrenzy of a fanatic cannot make out of the affair persecution. Religion or religious opinions had nothing to do with it. It was neither more nor less than the assassination of one whose career was in open rebellion against God and man. Still the guilt of his death lies upon those who, in violation of the laws both of God and their country, despatched him without even the form of a trial.

A. C.

PHILADELPHIA RIOTS.

The Philadelphia riots develope so much Romanism as pertains to the faith of the word of a Priest when his loyalty to the Pope and the church is concerned. The details of the search of the St. Philip De Neri Church, in Southwark, Philadelphia, is a most literal verification of the allegations against popish faith in the controversy with Bishop Purcell. The Report of *the Committee of Nineteen* is a lesson to every Protestant and non-committal man in the New World on the duplicity and deceitfulness of the spirit of that system. The burning of our Bible in New York, and the trampling under foot the flag of our country, are indications of hatred against both, that I did not expect to transpire in this our day and country. Many Romanists, I admit, abhor and reprobate it; still it is the spirit of the system, and essential to St. Gregory's religion.

A. C.

From the Philadelphia Daily Chronicle.

JUDGE JONES' CHARGE TO THE JURY.

The room of the Court of Quarter Sessions was crowded to excess yesterday morning, it having been understood that his Honor Judge Jones would charge the Grand Jury on the subject of the late disgraceful scenes in Southwark. Order having been restored—

Judge Jones said, that it was his intention to have postponed all investigation into the late disturbance in Southwark, until the public mind had become more calm; but, at the instances of the law officers of the Commonwealth, he had been induced to commence it. The cause of the late unfortunate transaction arose from the fact of arms being found in the church, in Queen street. If the present state of excitement continues, and it will continue if arms be found in churches, it will break out again as soon as the troops are withdrawn from the scene of disturbance. The right of every citizen to bear arms was unquestionable—it was right by the statute law of Pennsylvania, and also by common law. It was never doubted. But when considered beyond the individual right, it has many qualifications. It is settled by law, that citizens who bear arms are not allowed to assemble with their friends, going to church or to market; but must put themselves under the protection of the law. If they apprehend violence, they must not assemble their friends; but must put themselves in the hands of the law. There is one exception against a citizen assembling his friends:—A man whose dwelling-house is menaced, has a right to assemble his friends, armed, and such an assembly is not an unlawful assembly. If any assemblage meet without legal authority, for the protection of public property, corporations, other than dwelling-houses, then is such an assemblage an unlawful one. If such armed assemblies infuse terror into the people, such persons are guilty of assembling unlawfully together, and more particularly in a great city. There is no doubt of the right of a citizen to assemble his friends for the defence of his dwelling. When parties assemble, armed, for the protection of churches or engine-houses, that assembly is unlawful, and what the law calls an unlawful assembly, and the place where they assemble ought to be indicted as a nuisance. If it should be found in the course of your investigation, that there are assemblies, with arms, for the protection of churches or engine houses, or other buildings, present the names of these places to the Court, that they may be indicted as nuisances. The principle of the law is useful and salutary, and of vital importance to the peace of the community. If we allow the principle of arming churches, we cannot hope for the restoration of order—we cannot hope for any thing but anarchy.

[The learned Judge then descanted briefly on the downfall of the Italian Republics, and continued]—

The head-quarters of the different political parties will next be armed, and the result no man can foresee. It is well that the law countenances no such evil—it is well that the law gives us power to arrest the evil. When persons apprehend danger to their churches, they ought to invoke the protection of the constituted authorities—the churches are under the protection of the community, and the community are bound to protect them. Every defence of a building is an act of partizan warfare. What right have people to make a fort of a church, and invite a battle in the heart of the city? They have no right by law. Let the churches be disarmed. The law is adequate for the protection of all. The matter is now committed to your hands.

The learned Judge then told them that they should have the process of the Court to compell the attendance of witnesses, in order to find out the facts—that the question was a broad one; but they could not serve the community better than fairly, boldly, and frankly to take it up.

TO THE PUBLIC.

Being called upon by a sense of duty to our fellow-citizens of the city and county of Philadelphia, we, the undersigned, would beg leave to make a statement of a few simple and unvarnished facts, calculated to throw light upon the recent breach of the peace in the neighborhood of Second and Queen streets, Southwark.

It is well known that on the 5th day of July a furniture car conveyed to St. Philip de Neri Church, in Queen street, Southwark, a number of muskets, which were carried into the church, in presence of the residents of the neighborhood. The report of the matter having flown in every direction, the streets were soon crowded with citizens, in anticipation of an outbreak. The Sheriff was sent for, and soon appeared upon the ground. A request was made that the arms should be taken from the church. He entered the building with two of the Aldermen of the district, and soon returned, stating that there were 12 muskets in the church, which would be placed in the hands of the citizens who would be chosen for that purpose, and taken to the watch-house. This was accordingly done. One of the members of this committee was among those who had charge of these arms. He asked the Sheriff if there was any more arms or men in the church. The Sheriff said there were no more arms, and only Priest Dunn and the Sexton in the church, when the guns had been brought from the building. The people still seemed not to be satisfied, and called for more arms; when it was suggested that a committee of citizens should be appointed, whose duty it should be to make a thorough search of the place, and prevent any more arms coming in or going out. To this the Sheriff agreed, and deputized one of the citizens, who is a member of this committee, to choose the men. The subscribers were chosen, and headed by the Sheriff, who requested Alderman M'Kinley to accompany the committee. We entered the house. We had hardly arrived within the walls when the Sheriff enrolled us as his posse, and informed us that we should have to remain on duty all night and protect the church. We objected to this view of the case, and stated the object for which it was understood we had been appointed. He then demurred, and stated that it was illegal for us to search the premises—that there was danger in it; but if it were deferred until morning, he would make the search with us. This would not be listened to by the committee, as it would leave us at the mercy of persons who might be in the church, we all being unarmed. The Priest told us to have confidence in the Sheriff, and in him, and he would assure us there was no danger in waiting until morning.

The committee concluded to parley no longer, and started upon the search. The first door we opened revealed to us two able bodied

Irishmen, with fixed bayonets and loaded muskets. These men were disarmed; and on opening the door at which they stood sentry, we saw twenty-seven muskets stacked along the room. Placing out of our own number a guard over these men and muskets, we proceeded on the search, and in our way found eight other men armed as above. Arriving in the room in which the religious services were held, one of the committee brought the Priest in front of the altar, and thus addressed him:—"I ask you, upon your sacred word as a man and a Christian, have you any more men here? Have you any more arms? Have you any ammunition?" To each of these questions he answered positively, "No." Finding nothing new in our progress, we again proceeded to the room or vestibule from whence we first started. In this room were several closets, and some of them were in a case or counter which stood along the wall. We asked the Priest to open it. He said it contained nothing but a few lemons and articles for making something to drink. We asked him again to open it, when we discovered a keg of powder, some percussion caps and buckshot; and on account of this quibbling of the Priest, we were anxious to open a closet which was under the stairs, leading from the vestibule to the room behind the altar. The Priest here said that the closet contained private property belonging to his brother, William H. Dunn, and some small articles belonging to himself, and objected to open it, stating that the key of that place had never been in the hands of any other person but himself and brother.

No denial would be listened to, and accordingly the closet was opened. In it was found seven single and two double-barrel guns, and several pistols, and several hundred cartridges, some of which had eight, ten, or more slugs or buckshot in them; and upon examination of some of the fowling pieces, they had seven, eight, and nine finger loads in them. Upon this, the gentleman who spoke to the Priest at the altar, mentioned the circumstance to Mr. William H. Dunn, who denied that his brother had said any such thing. He brought in the brother to the Priest to confront the gentleman, and he also denied with regard to the arms and ammunition, and said that he had misunderstood the question, or had been misunderstood himself. We found thirty-nine muskets, including those stacked in the room, and those in the hands of the men, nine pistols, two swords, seven single-barrel and two double-barrel guns; three pikes or bayonets fixed on pieces of wood similar to brush handles. These were all taken by the police to Commissioners' Hall, together with the kegs of powder and cartridges, and balls and buckshot, at about 2 o'clock on Saturday morning, the City Guards being then in the church under the command of Captain Hill, having just arrived. After having finished the search, William H. Dunn made an address to such of the committee as were present, in which he stated that for fear any wrong impressions might go abroad against the Sheriff, himself, and his brother, he would say that he told the Sheriff the number of men and arms that were in the church; and would say further, that they had been on the premises since the 8th or 10th of June last, having been obtained by an order from Governor Porter; and that he, William H. Dunn, held a commission from Gen. Hubbell, constituting him a Captain of a company to defend the church.

He also said that in the evening of the 4th of July he had one hundred and fifty men in the house drilling them. The Sheriff said he knew of the arms being in the church, having been told by the Priest and Mr. William H. Dunn; and subsequently the Priest said that he had received on the 4th of July a letter stating that the church would be fired on the 4th, 5th, or 12th of July—hence the necessity of arming the building. The names of the persons found in the church with Priest Dunn, have been handed over to the proper authorities. These men the Sheriff said should be reached by the law, if any law could reach them. They were discharged, and are not yet arrested! This we conceive to be a fair statement of the circumstances connected with the church; we believe nothing is knowingly withheld, or too glowingly portrayed; we leave it to our fellow-citizens to draw their own conclusions. And though all of us cannot (on account of being separated on duty and stationed at different points) testify the same things, yet the statements of each taken in the aggregate, will sustain the report.

Adopted in committee, July 11, 1844.

John W. Smith,	*Wright Ardis,*
J. F. Vanderslice,	*John Fareira,*
John M. Dutton,	*F. S. Johnson,*
David W. Moore,	*T. A. Poe,*
John Baxter,	*J. F. M. M'Elroy,*
David Ford,	*F. B. Longmire,*
Francis S Bready,	*S. Boaler,*
Samuel Martin,	*S. Walker,*
William Copeland,	*R. Stewart.*

Having headed this committee by request of the Sheriff, I subscribe to the foregoing. N. M'KINLEY, *Alderman.*

* * *

ELDER B. W. STONE.

Kentucky, July 15th, 1844.

BROTHER A. CAMPBELL:

Dear Sir—BELIEVING that great injustice is done to our aged and pious brother Elder B. W. Stone, by the uncontradicted slanders of Mr. Rice, as they appear in the published "Debate," we most respectfully request that you publish in the Millennial Harbinger, at as early a day as possible, brother A. Kendrick's letter and brother Stone's reply, as they appear in the Christian Messenger of January last, beginning on page 261. Owing to the comparatively limited circulation of the Christian Messenger, we are the more anxious for their republication in your periodical, that the antidote may the more certainly go with the poison, both now and in future.

In connexion with this request, permit us to say, in all candor and affection, that we regretted to see that some of your remarks, in the discussion of the last proposition with Mr. Rice, as published to the world, are calculated to produce a wrong impression with reference to those (now your brethren in Kentucky) who were once slanderously styled New-Lights, Arians, Stoneites, &c.—see, for instance, the Debate, pages 864–5. Now as we understand this matter here, where the union between the Reformers and the Christians; or as they were invidiously called Campbellites and Stoneites, first commenced, you were not regarded as *saving* brother Stone and his associates, or they as *saving* you and yours; neither considered the speculations of the other as of a damning character—it was rather an equal, a mutual, and noble resolve for the sake of gospel truth and union to meet on common, on holy ground—the Bible; to abstain from teaching speculations or opinions; to hold such as private property, and to preach the gospel; —to preach the word of God. Neither considered the other as holding views subversive of Christian faith and practice; and having for a length of time previous advocated publicly the same great principles, the all-sufficiency of the Bible as a creed-book and directory; the right of private judgment and the necessity of implicit faith and unreserved obedience in every member of the body, how could they remain divided? It was not your joining brother Stone as a leader, or his joining brother Campbell as such; but all rallying in the spirit of gospel truth, liberty, and love, around the one glorious centre of attraction—Christ Jesus: thus out of the two making one new body, (not Campbellites or Stoneites,) but the church of Christ. So making peace; and may it long continue to bless our land! Amen!

John Rogers,
S. G. Marshall,
W. Morrow,
John A. Gano, } *Evangelists.*
George W. Williams. *An Elder in the Church of Christ at Union*

Joseph Wasson,
James A. M'Hatton,
James M'Millin,
Paschal Kirtley,
T. H. Stout,
James Annett,
John D. Ward,
Lewis Coppage,
Elders and Deacons of the Church at Leesburg, Ky.

Georgetown, Ky., *July* 8, 1844.

Beloved brother Campbell,

Dear Sir—I have learned, within a few days past, that many of the brethren in various parts of the state, are much grieved, because, in their judgment, of the great injustice which was done our aged and venerable brother Stone by the charges and imputations of Mr. Rice as they appear in the published Debate.

This unhappy state of feeling is increased by the supposition that your remarks made and published on the last proposition, pages 864—65, are calculated to make an improper impression, and to detract from the merit of those (now our brethren in Kentucky) who were formerly slanderously styled New Lights, Arians, Stoneites, &c. &c.; and that, in publishing, in the 3d number of the Millennial Harbinger, of 1844, a list of the periodicals engaged in the advocacy of the Bible alone, to the exclusion of all human creeds, &c., the Christian Messenger *seems* to be designedly omitted.

Conscious as I am that brother Stone, as a Christian, has your confidence and attachment, I the more readily address you.

That the most ample justice may be done, it is requested that you publish in the Millennial Harbinger the letter of brother Kendrick and brother Stone's reply, as given in the Christian Messenger of January last, on page 261, inasmuch as your paper has much the greatest circulation.

A few words more before I close this epistle: I was one of the actors at Lexington when the union took place, so far as one was effected, between brother Stone and those friends who were identified with him in contending for primitive Christianity as set forth in the Bible alone, and those friends who were identified with you in the same great cause. The union was not a surrender of the one or the other; but it was an union of those who recognized each other as Christians. The union was based upon the Bible and the terms therein contained—a union of brethren who were contending for the facts, truths, commands, and promises, as set forth in the divinely inspired record, the Bible alone; with the express understanding, that opinions and speculations were private property—no part of the faith delivered to the saints—and that such matters should never be debated to the annoyance and disburbance of the peace and harmony of the brotherhood. I have mingled much with those brethren, and I think I can truly say, that you have no better friends on earth—and that they have redeemed the pledge made at Lexington as faithfully at least as those with whom they united—perhaps to the letter. Many of them do honor to the Christian ministry, and constitute as able, intelligent, learned and pious persons as any engaged in this reformation. Many of our opponents seem to derive especial pleasure in misrepresenting them; and to esteem it a merit to denounce old brother Stone: whilst their piety and goodness in comparison with his, would sink into insignificance and contempt. I have often heard him preach, and I have read much of his writings; and, in my judgment, he neither denies the divinity of the Saviour; nor the virtue of the atonement, *so called.* I have heard him affirm the divinity of the Saviour as well as the obligation to worship him, and deny the charge of his being a *created* being. And if I am not grossly deceived, he regards the virtue of the death, burial, and resurrection of Christ as essential to salvation—the *sine qua non.*

Our enemies would feast with delight upon any discord or internal discussion among us. But I trust in God that no such disaster will ever occur. We are upon the Rock of Ages; and if true to the cause, we cannot be moved by all the tornadoes of earth. Faith, yea, unshaken confidence in Christ—love, yea, unbounded love for him—and obedience, yea, implicit obedience to him, will insure us a safe passport into the haven of eternal rest and joy.

Most affectionately yours,

J. T. JOHNSON.

I assure brother Johnson, and, through him, all whom it may concern, that the omission of the Christian Messenger on the list of our periodicals was purely accidental, and not at all designed; and that on discovering it, I handed to my printers another list containing it, and some others not named, for the June or July number, which was unfortunately crowded out. Also, I shall be happy in publishing the documents named so soon as a copy of them is forwarded to me.—I did see a letter in the Christian Messenger from brother Kendrick, as well as the reply to it, but cannot now find a copy of either. Whenever a copy is received, I will promptly and cheerfully insert it.

A. C.

DISCUSSION.

We have had frequent applications from numerous friends at a distance, for the discussion between B. W. Stone and A. Campbell. on the Atonement. All the numbers of the Christian Messenger containing it, are disposed of; and arrangements are now making to republish the entire discussion, with an extended appendix, by B. W. Stone. Our friends are therefore informed that we will be able in a few months to furnish them with the work; and orders for the same should be forwarded to us as early as possible, post paid. The work will be made as reasonable to subscribers as we can possibly afford.—*Editors C. M.*

I am pleased to hear of the publication of this discussion as now announced in the Christian Messenger; nor have I any objections to "an extended Appendix by B. W. Stone," being added to it; provided only, another extended appendix by A. Campbell be also added to it.—The reason is not at all *controversial.* But it will be remembered that I was induced to desist while the discussion was yet in progress, on the intelligence that Father Stone had been struck with the palsy, and was not at all expected to live but a short time. If then "an extended Appendix by B. W. Stone" is added, I will expect as much room to respond to it, or to add as much in illustration and confirmation of the Atonement as taught in the scriptures of truth. It will be useful to have a full development of this subject by a full exposition of both sides. All of which is very fraternally and affectionately submitted.

A. C.

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IMMERSION OF BAPTISTS.

Under the head of "News from the Churches," as published in the Harbinger and other papers, such items of intelligence as the following are sometimes inserted:—

"We gained *twelve* to the good cause—*six* by immersion—*four* from the Methodist Episcopal Church, and *one* from the Baptists." (See letter signed *J. B. New*, in June number of the Harbinger, 1844.)

From this enumeration the reader learns that from the "*twelve* gained to the good cause" *six* were immersed. *How were the residue admitted? Four* from the Methodist church were added, it seems; but *not* "by immersion" Is it *thus* that "the good cause" is sustained in the West? *Who* is it that says, "Verily, verily, I say unto you, he that entereth not by the *door* into the sheep-fold, but climbeth up *some other way*, the same is a *thief* and a *robber*"? John x. 1.

But we learn further, from the same source, that besides four gained from the Methodists, *without baptism*, *one* was gained, in the same way, from the *Baptists*. This, indeed, is more, in the *usual* course of things, in *this* day, than the reception of Methodists, without baptism. It may be, however, that these last were baptized Methodists; for each are sometimes found in the bosom of the good orthodox Methodist Episcopal Church; and *perhaps* it would be difficult to discover a better reason for reckoning the baptized Baptists among the "gained." than the baptized Methodists, (if indeed these last were immersed at all,) provided we allow the following premises to be warranted by the scriptures.

Let men deceive themselves as they may, there are with God but two classes of mankind when considered with reference to their condition in his sight. They are, the sinner and the saint—the lost and the saved—the condemned and the pardoned. This is plain and undeniable.

How is the sinner saved? Jesus answers, "He that believeth (the gospel) and is baptized shall be saved;" and Paul amplifies and expounds the commission thus: "With the *heart* man believeth unto righteousness, and with the *mouth* confession is made unto *salvation.*" *What* is to be *believed*, and *what* is to be *confessed*, is further declared by the same high authority—"This is the word of faith which we preach, that if thou shalt *confess with thy mouth* the Lord Jesus, and shalt *believe* in thine *heart* that God raised him from the *dead*, thou shalt be *saved.*" Romans x.

Now have *all* Baptists *believed* this truth *with the heart?*—have *all confessed* this truth *with their mouth?* If they *have*, "unto salvation"! then are the *sinners* become *saints*—the *lost saved.* But we all know some instances in the Baptist communities in which *neither* of these conditions are observed; and *many* in which the latter (confession, &c.) is wholly omitted. Can a half-way obedience to a *positive* ordinance procure the promised blessings? In what Baptist churches known to us is the "confession *of the truth* unto salvation" that *Jesus is the Christ*, required? Instead thereof is not the confession exacted of the sorrowing sinner, that he believes that *his sins* are pardoned—that he is a child of God, &c.; though in fact he is neither pardoned nor adopted; so that his belief is, in truth, the belief of that which is *untrue;* and if perchance, the question be asked if he believes *Jesus to be the Christ*, is not his answer, Not "with the heart unto righteousness," nor "with the mouth unto salvation;" but rather that he *hopes* than believes this blissful truth. He is then *in doubt.* Now we know *who* has said, "A man of *two minds* is unstable in *all* his ways. Let not that man think that he shall receive *any thing* of the Lord."

In this state of incertitude as to the *foundation* truth of Christianity. can the mechanical submission to the *ceremony* of baptism render its subject acceptable to God, whilst the *heart* has *not* believed unto righteousness, and the *mouth* has *not* confessed unto salvation;" especially when it is written, "Without *faith* it is impossible to please him;" and "If thou believest with *all* thine *heart*, thou mayest."

Whilst I do not say that all Baptist immersions are unscriptural, and therefore invalid, I maintain that it is not displaying "the wisdom of the serpent" to adopt the current practice of nearly all the proclaimers of the gospel in this day, and endorse *every immersion* as Christian baptism. Surely some inquiry is needed, under these circumstances, into the preparation of the subject for that impressive and sacred ordinance. It was doubtless this conviction of a want of preparation on the part of *many* members of the Baptist community, that drew from a very prominent speaker in the ranks of the Disciples, on a conspicuous public occasion, a few years ago, the declaration that "there are hundreds of *Baptist* baptisms now-a-days which are no better than so many baby sprinklings."

Shall the Disciples learn nothing on this point from the practice of the Apostles? Let them turn to the 19th chapter of Acts, and read in the 5th verse the baptism of the baptized disciples of John the Harbinger. These had learned and believed a *part* of the truth—that Jesus "*was to come*," after John. When they learned the *whole truth* from Paul, "they were baptized in the name of the Lord."

There is another incident to this question to which I will here refer. It is this: It has sometimes happened within the knowledge of the writer, that one who had been "gained" from the Baptists, (in the usual way of silent admission to membership,) becomes, on subsequent reflection and examination, dissatisfied with his Baptist baptism, and who, resolving to receive *Christian* baptism, proceeds, with great secrecy and studied concealment, to be baptized, when and where only one or two can witness his confession and obedience. Is this to let our "*light* so *shine* that others seeing our good works may glorify our Father in heaven"? Surely this is not to imitate Timothy who made confession "before *many* witnesses."

As a pleader for strict conformity to divine commands and apostolic usage, my judgment is, that when any Baptist presents himself for union with the Disciples in keeping "the way of the Lord more perfectly," the question should be propounded by the church, "Were you immersed on a confession of your heartfelt faith in Christ as the Son of God and the Saviour of the world"? If the response be affirmative, it is well, for he will then have confessed "with his mouth unto salvation." If *Nay*, then let him be instructed and admonished to believe and obey the truth. If unprepared to answer, let him pause and examine himself "whether he be in the faith," and let him act accordingly."

If none can show "a more excellent way," I say with Paul, "Let *God* be true, but every man a liar." A. B. M.

Charlotteville, Va.

REMARKS.

The above criticism on the language in which communications concerning additions are sometimes made, are worthy of attention on the part of all those who use that style. None from the Methodists, or any other denomination, are received by our churches, so far as known to me, unless by immersion. Baptists who have been immersed are generally received on application on the testimony of credible witnesses. Those who did not confess their faith before baptism, or who are not conscious that they were immersed into the faith of Christ, are sometimes immersed on a confession of that faith. Those who have not first believed and professed their faith, are indeed in need of Christian baptism. And in all cases where there is any reason to doubt, it is better to immerse or wash away the doubts, and place oneself on satisfactory grounds. A. C.

THE BAPTISTS.

Our Baptist friends claim in this day, and in this region, that their churches very much resemble, if they are not exactly identical with, those of the apostolic age. And I would ask a few very plain questions. Had the ancient churches the name Baptist? Did they adopt the Philadelphia Confession of Faith? Did they meet once-a-month or once in three months tu celebrate the death of their Divine Master? Did they resort to revelling parties to obtain money to build their synagogues or support the gospel? Did they forbear to express themselves upon any subject of practical importance—such as regeneration, remission of sins, &c. &c., for fear they would produce a division in the body, as is the case in Virginia and other places, with the modern Baptists? Did they take the vote of the church whether an individual believing the gospel should or should not be baptized?—should or should not obey the Lord? Or, if he would like the question changed, I will adopt the language of a contemporary, once a Baptist preacher, and ask, 'How the mourning bench came—from whence it came—from heaven or the saw-mill—how experience-telling came—how the Baptist inquests came—how the Philadelphia Confession came—how monthly meetings came—how the observance of the Lord's supper two or three times a year came—how the name Baptist Church came; and how, in short, most of the Baptist peculiarities came?' I say, if we were to ask our Baptist preachers of this day, how all these things came—things that make up their character as a religious people in the world—could they answer, From the apostolic churches? Would they not have to say, 'They came in like the frogs and mice of Egypt —by *creeping*'—as every other human invention has been introduced into the great Babel, now claiming to be the church of Jesus Christ? Let the honest-hearted reflect, answer, and reform.

J. B F.

Merryville, Ky.

* * *

MINISTERIAL APOSTACIES.

We have long been taught to look with suspicion on those who reverse the scripture precept, and esteem themselves better than others. If you see a man wise in his own conceit—blind to the beam in his own eye—loud in his denunciations against others—and particularly *scrupulous* about matters in which he has no real concern—beware of that man. Be assured he is not the man whom he would have himself taken to be. True piety has a tendency to make men humble, modest, courteous, sparing of censure against others, distrustful of themselves, and never aspiring to set themselves up as patterns for society. On this account it is that we have never had much confidence in the professed reformers of the present age. We have always thought that they furnished strong ground of suspicion against themselves. And hence we have frequently taken occasion, when we have had to do with such characters, to remind them of the importance of looking to home; of taking care of themselves, and of their own affairs; and of having less to do with the affairs of others. Our suspicions, in this case, have been, and are, founded on the fact, that the temper and conduct of these people were entirely incompatible with the principles of the gospel, as set forth, and practically illustrated, by the inspired teachers and reformers of primitive times.

Recent occurrences have fully sustained the justice of our misgivings. The Northern papers have recently been crowded by the most startling accounts of apostacies and impostures, and, in nearly every case, from among those who had been foremost in the ranks of reform, and loudest in the clamor against the sins of others. The reader may find a specimen of these accounts on our first page. We might have furnished several others, within the last few weeks; but we generally prefer to leave the task of recording such defections to those who have a greater taste for the business.

The following remarks, on the subject above alluded to, which we find in a late number of the Philadelphia Christian Observer, are so true in themselves, and so applicable to the present times, that we cannot resist the impulse to give them a place in our columns.

[*Biblical Recorder.*]

We took it for granted, that a very large proportion of ministerial apostacies, known in our country during the last five years, had occurred among those who were zealous in advocating *new* principles or *new* measures of reform. It was recollected that Mr. Taylor, of Oberlin, Mr. Judd, the late Pastor of a Congregational Church in Brooklyn, and Mr. Johnson, endeavored to make their reformatory principles prominent. It was recently stated to us, that there had been *twelve* cases of apostacy among ministers in New England. Some of them were Baptists, some Methodists, and others were of the Congregational Church. All were zealous for *reform;* or, as our friend remarked, "they commenced with abolitionism, and ended with *diabolism*, or open infidelity." An exchange paper brought us intelligence, a few days ago, that Mr. Alvan Stewart, a Ruling Elder in the Presbyterian church, was giving *political* lectures on the Sabbath. It is well known that Gerrit Smith, a man who once stood high in the estimation of the Christian Church, has publicly avowed his purpose of devoting the Sabbath to the promulgation of his doctrines of political reform.

Are the facts in most cases of apostacy such as we have supposed them? If so, it appears to us a duty to examine them, and inquire whether they are not the result of false principles and unscriptural measures in reform. Other Editors are calling attention to the subject. The Rev. Mr. Wood, of the Congregational Journal, remarks in an able article as follows:—

"It is a serious question, whether the ministry of our country is not in a process of deterioration; otherwise how can we account for the crimes and apostacies so rapidly accumulating in its ranks, and for that suspicion under which it labors in the public esteem, to say nothing of the systematic efforts made to accomplish its overthrow? If there is reason to apprehend deterioration, it is not unwise or unkind to avow the fact, or inquire for its causes."

The *causes* he enumerates are various:—1st. *Crowding men into the ministry without due attention to their piety.* 2d. Neglect of watchfulness on the part of ministers toward each other. 3d. The adoption of false principles. 4th. False measures in the prosecution of reforms. 5th. Ceasing to make the conversion and salvation of men the great absorbing purpose of the ministry. Under the 2d assigned for these apostacies, he says:—

"The duty of mutual watchfulness is often and very earnestly inculcated upon the members of the *church*; but who watches over *ministers?* Who admonishes *them?* Is it done in the Presbytery or Association? Is it regarded as a part of individual duty, and administered in private? Is responsibility in this respect felt as it ought to be? When the first indications of corruption appear, is the note of warning sounded in their ears? In the case of Mr. Johnson, which was reported in our last paper, for years the Editor of the New York Evangelist and subsequently Pastor of a church in New Jersey, it appears upon his own confession, he had so long been addicted to visiting brothels, the most infamous parts of theatres, and to intemperance, that he knew not when he took the first step in crime. We ask, How could he come reeking from these abodes of pollution year after year, without detection, or at least awakening suspicion? Would not his eyes, his step, his countenance, his breath, his conversation, betray his guilt to his associates, and put them under obligation to faithful admonition in the first place, and exposure in the second? The ministry must sink deeper and deeper in disgrace, unless a kind, yet fearless, uncompromising fidelity is exercised with the first indication of defection and guilt. The bleeding cause of the Redeemer demands it; faithfulness to the souls of delinquents demands it; and God will not hold the ministry guiltless who decline the duty."

PRESBYTERIAN TACTICS.

INSTEAD of allowing the recent Debate to speak for itself—instead of efficiently encouraging its free circulation amongst Presbyterians, the organ of the denomination in Kentucky, denominated "The Protestant and Herald," is opening its columns to a class of anonymous correspondents, whose business it is to administer to us weekly portions of abuse. These nameless irresponsible slanderers are developing their mortification in unmeasured terms of indignation.

If, indeed, so far, the printed book has been fatal to their pretensions; and has not as yet made so much as one Pedobaptist or Presbyterian, a reasonable pride of character or self-respect, methinks, would have inhibited the low, vulgar abuse, which is now being served up in the weekly[*] bills of fare to the morbid appetites of dyspeptic Presbyterians. If they cannot name one person converted by the discussion, either while in progress or since it was printed, why should Mr. Rice or Mr. Brown, or any one else, under covert of *the Truth-Teller* or "the Friend of Truth," or any other false title, descend to such mean service as to disfigure their faces for the sake of abusing us in so dastardly a manner? I affirm not who the cowards are; but suspicion falls on one or both of the persons named, and as the Editor gives not the names of these revilers, neither he nor they have any reason of offence at the imputation.

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[*] I had written *hebdomadal* instead of *weekly;* but on recollection of the mischief done us by some preachers in Kentucky by reason of this word, I expunged it and substituted another. A preacher had been expatiating on an article in the Harbinger, and to climax his fury, said, "How obscure the Editor, as well as heterodox, to print such things agains us—even to speak of our abdominal levees!!!"

We may, indeed, sometimes allude or even respond to an anonymous production; but when the concealed author says under the mask what he dare not say without it; and when he evidently loves darkness for the sake of marauding, we cannot treat his malignant outpourings in any other way than did Paul respond to some of the same inspiration, viz.—"We are slanderously reported by some who affirm" what is false, "*whose condemnation is just.*" When a man condemns himself to a mask, we condemn him as worthy of the silence of contempt.—Let him show a clean face, and look up if he can. Meantime, while these anonymous abuses are diverting the attention of the public from the examination of the printed volume, many of our friends and the non-committed public are giving the book a careful reading, which, in all cases, so far as we have heard, is operating favorably to the increase of our brethren and the friends of reformation. A. C.

BAPTIST EVANGELIST.

We notice in a late number of the Baptist Evangelist, that its Editor, brother Muse, is about to change its name, by omitting the term "Baptist," and calling it simply, "Evangelist." Of this we highly approve: there is nothing more calculated to perpetuate divisions amongst those who love the same Lord, than an adherence to those names, which have designated the churches, forming these divisions; and there is nothing better fitted for breaking down those middle walls of partition than an abandonment of those names. There are many, whose faith sufficiently approximates, to permit them to be united in the strongest ties of fellowship, yet are kept asunder merely by the names which have arbitrarily and unscripturally been imposed upon them. Let our other brother Editors follow the noble example of brother Muse; obliterate from your papers every thing which has the appearance of a sectarian badge; let all your energies be exerted, not in promoting the interests of any particular denomination, but in furthering the Lord's cause. Then will the Press be a mighty engine in bringing about the accomplishment of our Lord's intercessory prayer, that all his people might be one. All our praying for this end will do no good, unless we take the proper steps in order to its attainment.—One single act like this of brother Muse, is worth one thousand abstract prayers without any steps in order to their fulfilment.

Christian Intelligencer.

HE PASA EKKLESIA.

An Original History of the Religious Denominations at present existing in the United States; containing authentic accounts of their Rise, Progress, Statistics, and Doctrines, written expressly for the work by eminent Theological Professors, Ministers, and Lay Members of the respective Denominations—projected, compiled, and arranged by J. Daniel Rupp, *of Lancaster, Pa., author of* Der Mertyren Geschichte, &c. &c. *Philadelphia: published by J. Y. Humphreys. Harrisburg: Clyde & Williams.* 1844.

In this large beautiful octavo of 734 pages, firmly and neatly bound, are forty-three original histories of forty-three different religious persuasions, each one of which has been written by some intelligent and distinguished member of the community. It is, therefore, authentic in the highest degree. Such a work is useful to all who are much interested in ecclesiastic affairs. It has some advantages over all other church histories: it is the most recent—it gives the history of only those parties now in actual existence—it gives their history, their peculiar, and their general views; and frequently a portion of the evidence on which they rest—it gives their statistics as far as they could be collected; and is, therefore, worthy of a place in every library of a religious or ecclesiastic character. I think it is sold at some $2,50 or $2,75 per copy. A. C.

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CHRISTIANITY PROTECTED IN THE TURKISH DOMINIONS.

An important change is reported in the government of Turkey. The convert to Christianity is no more to be put to death for renouncing Mahometanism. This gratifying measure has been secured by the joint interference of the English and French Ambassadors. The following translations of the Sultan's decrees are from a late foreign paper:—

"It is the special and constant intention of his Royal Highness, the Sultan, that his cordial relations with the High Powers be preserved, and that a perfect reciprocal friendship be maintained and increased.

"The Sublime Porte engages to take efficient measures to prevent henceforward the execution and putting to death of the Christian who is an apostate."—March 25, 1844.

"Declaration of His Highness the Sultan to Sir Stratford Canning, at his audience on the 23d of March, 1844:—Henceforward neither shall Christianity be insulted in my dominions, nor shall Christians be in any way persecuted for their religion."

MARTIN LUTHER'S ACTIVITY.

From 1517 to 1526, the first ten years of the Reformation, the number of his publications was three hundred; from 1527 to 1536, the second decade, the number was two hundred and thirty-two; and from 1537 to 1546, the year of his death, the number was one hundred and eighty-three. His first book was published in November, 1517, and he died in February, 1546—an interval of 29 years and 4 months. In this time he published seven hundred and fifteen volumes—an average of more than twenty-five a year, or once a fortnight of his public life. He did not go through the manual labor of all this writing, it is true; for many of his published works were taken down from his lips by his friends; and it is also true, that several of the volumes were small enough in size to be denominated pamphlets; but many of them, also, are large and elaborate treatises. In the circumstances in which he wrote, his translation of the Bible alone would have been a gigantic task, even if he had had a lifetime to devote to it.—*Puritan.*

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PURE RELIGION.

Etymologists have differed not a little about the word *religion.* Some having derived it from the two Latin words *re,* [again,] and *lego,* [I read.] Others from *re,* [again,] and *ligo,* [I bind.] Were we to make a choice of either of these etymologies, we should certainly prefer the last; but we like the definition of *pure religion,* as given in the language of inspiration, better than any other. We will notice it directly. We find the word *religion* but five times in the Bible. Thrice it denotes Judaism; once the vanity of him who seems to be religious, but bridles not his tongue, and deceives his own heart. In the fifth and last place, the Apostle James defines it thus:—"Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." i. 27. See also Isaiah i. 16, 17; lviii. 7. From this heaven inspired explanation, it must be seen that religion is something to be *done.* It is not an entity or a quiddity that comes like an electric shock upon an agonizing soul. It is not a puff of animal passion; but it is something *done* to relieve the distressed, the recollection of which spreads a holy calm upon the purified conscience.

The exposition given by the Apostle will be acknowledged good, after "the wilderness of tombs" that stretches round the globe, shall have been destroyed—when King Jesus will say to the righteous in the day of judgment, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." [Why?] Because they had fed the hungry, satisfied the thirsty soul, clothed the naked, plead for the widow, and visited the sick. This kind of religion is beneficial to individuals and communities. It is well-pleasing in the sight of God, and as durable as the everlasting mountains, "rock-ribb'd and high." Wonder not, then, that Paul, full of his Master's spirit, said to his brethren, "God is not unrighteous to forget your work and labor of love * * in that ye have ministered to the saints and do minister." * * "To do good, and to communicate, forget not; for with such sacrifices God is well pleased." With such sentiments as these in his mind, Sir William Blackstone, the acute commentator on the laws of England, said, "It may justly be observed that religious principles, when genuine and pure, have an evident tendency to make their possessors better men as well as better citizens." These are what society needs; and were it entirely destitute of them, anarchy would sway a bloody sceptre from the heads of the rivers to the ends of the earth. Helpless innocence would be crushed by brutal force; and corruption, like the black floods of death, would overflow the world. But, honor to Him who sways the universe, pure religion is still "the salt of the earth."

As it is by comparison we gain much information, and have proper views of various objects, let us contrast *vain* religion with pure. What has vain religion done for the human family? Has she not in all ages and climes, "from Greenland's icy mountains to India's coral strand," thrown shackles of superstition, ignorance, and bigotry around the intellect of man, and dishonored his Maker? Has she not dug dungeons, forged chains, and made locks and keys to confine such as wished to be God's freemen? Has she not planted the stake, fastened the martyr to it, kindled the fire and burnt him to ashes? All these she has done and more! At her haughty bidding the blood stained car of persecution has rolled through the dominions of old Spain and Portugal, of France, of England, of Ireland, of Scotland, and of the Germanic States, and were it not for the political institutions under which we now live, she would drive it through these United States; but the true patriot, on the altar of whose heart burns the sacred flame of civil liberty, still lives to thank God that the spirit of free investigation is abroad—that the light of heaven is coming fast upon the sons of truth, and that reformation in heart and life is still progressing to the destruction of antichristian powers, and to the great comfort of saints.

Let us glance at a few things achieved by pure religion. She has ever been the humble supplicant to the one living and true God. Like her Divine Master, she has always been going about and doing good—she has wiped the tear from pale sorrow's eye, and poured the balm of everlasting consolation into the bosom of distress—she has kept herself unstained from the contamination of vice. When the votaries of righteousness were wafted along the stream of life by the gentle gales of prosperity, she has doubled their joys by whispering in their ears, "Behold the Lamb of God." When the pelting storm of adversity was lowering over their heads, she has cheered their hearts with the big hope of immortality. In short, she has tranquilized the soul in death, placed the banner of the Redeemer's love upon the rugged ramparts of rebellion, sounded the silver trumpet of the gospel, and called unnumbered millions to a jubilee of rest as long as the wasteless ages of endless duration. Who would not have such a companion as this to go with him through the dark valley and shadow of death? Who would not wish her placid hand to support his aching head in the hour of dissolution? What, then, would it profit a man, if he should gain the honors and riches of the world, and have the awful misfortune to lose his own soul? In the language of Cowper, we must say, that "eternity for bubbles, proves at last a senseless bargain."

O, readers! let us endeavor to be found, like the parents of John the Baptist, "walking in all the commandments and ordinances of the Lord blameless." Then we can in the spirit and with the understanding sing—

> " 'Tis religion that can give
> Sweetest pleasures while we live;
> 'Tis religion must supply
> Solid comfort when we die.
> After death, its joys will be
> Lasting as eternity!
> Be the living God my friend,
> Then my bliss shall never end."

C. F. R. SHEHANE.

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PERIODICALS.

The following Periodicals in the United States, are professedly devoted to the interests of primitive Christianity:—

MONTHLY.

MILLENNIAL HARBINGER, Bethany, Va., edited and published by Elder *A. Campbell.* Terms, $2,00 per volume.

CHRISTIAN MESSENGER, Jacksonville, Illinois; edited by *B. W. Stone* and *D. P. Henderson.* Terms, $1,00 per vol. in advance.

ORTHODOX PREACHER, Cincinnati, Ohio; edited by Elder *A. Crihfield.* Terms $1,00 per volume, in advance.

CHRISTIAN REVIEW, Nashville, Tennessee; edited by an Association of Brethren, among whom are *T. Fanning*, Dr. *J. R. Howard*, *W. D. Carns*, *James E. Matthews*, and others. Terms, $1,00 per volume, in advance.

BIBLE ADVOCATE, Paris, Tennessee; edited by Dr. *J. R. Howard.* Terms, $1,00 per volume, in advance.

CHRISTIAN TEACHER, Lexington, Ky.; edited by Elder *Aylette Raines.* Terms, 50 cents per volume, in advance.

EVANGELIST, Pittsburg, Pa.; edited by Elder *Walter Scott.* Terms. $1,00 per volume, in advance.

REFORMER, New Paris, Ohio; edited by Elder *D. Winder.* Terms 50 cents in advance.

CHRISTIAN LIGHT, city of New Orleans; edited by *G. W. H. Smith.* Terms, $1,00 per volume.

CHRISTIAN LOYALIST, Whitesville, Miss.; edited by Elder *Wm. Matthews* Terms, $1,00 in advance.

CHRISTIAN RECORD, Bloomington, Indiana; edited by *J. M Mathes.* Terms, $1,00 per vol. in advance.

SEMI-MONTHLY.

GENIUS OF CHRISTIANITY, Boston; edited by Elder *A. G Comings.* Terms, $2,00 in advance.

GOSPEL HERALD, New Carlisle, Ohio; edited by Elder *I. N. Walter.* Terms, $1,00 per volume, in advance.

CHRISTIAN INTELLIGENCER, Charlottesville, Va.; edited by Elder *James W. Goss.* Terms, $2,00 per volume, in advance.

WEEKLY.

CHRISTIAN JOURNAL, Harrodsburg, Ky.; edited by Elder *R. F. Ferguson.* Terms, $2,00 per volume, in advance.

GOSPEL PUBLISHER, Harrisburg, Pa.; edited by Elder *George M'Cartney*. Terms, $2,00 per volume, in advance.

The LONDON CHRISTIAN MESSENGER is issued monthly, edited by Elder *James Wallis*. This work is got up in good style, and is truly a Messenger of glad tidings. The first and third numbers of the current volume have been received at this office, for which brother Wallis will please accept our thanks. We should be pleased to receive the Messenger regularly; but the distance is so great, and so much uncertainty in the mails, that we fear this is impossible. This work, if well sustained by the brotherhood, is destined to do much good in building up the Redeemer's kingdom in the land of our fathers; and as such, we bid brother Wallis God speed—*Christian Record.*

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PROGRESS OF REFORM.

I HAD the pleasure of a two weeks excursion, in July, through Western Pennsylvania; during which time we visited and spoke in Washington, Pigeon Creek, Cookstown, Redstone, Jacob's Creek, Connellsville, Mount Pleasant, and Somerset. This being a region on which we sowed the seeds of the current reformation in the beginning of our labors, we were pleased to see so many of our old friends and brethren, and to see that all the congregations were not only still existing, but advancing in intelligence, in piety, and in numbers.—New and convenient meeting-houses have, since our last tour, some six years since, been erected in Somerset, Jacob's Creek, and Redstone. The brethren are much confirmed in the faith, and have acquired much experience in the things of the kingdom. Many additions have been made in diverse places through the labors of brethren Lucy, Pool, Streater, Darsie, and others. Some accounts of some large additions forwarded by brother Pool last winter, were, in my absence, by some inadvertence, not published. I think at one time some thirty were baptized at Cookstown, and some considerable additions in other places. We only spoke once in all the places above named, except at Somerset, where we delivered some five discourses, during which some ten persons made the good confession. The church in Somerset, under the supervision of brethren Postlewait and Huston, is in a good healthy state. Its present number is about 145 members. The meeting-house is in a good position, being central in the town and scientifically constructed, so that it is a pleasure to speak in it. Our brethren are improving in most places in the architecture of their meeting-houses. Inclined plane floors—seats made to look to the doors—the stands, or pulpits, low—the preacher looks up, rather than down—and the people neither hurt their eyes nor their necks in in seeing or hearing.

A. C.

NEWS FROM THE CHURCHES.

Monticello, Mo., July, 1844

I rejoice, brother Campbell, to inform you of the progress of *primitive* Christianity in Missouri. We have a goodly number of able, sterling, and devoted men in the far West, whose talents, time, and influence, are given to the proclamation of the gospel of our blessed Lord. Within the last week twelve noble souls have been added to the church of Christ meeting at Republican, seven miles south of this place May the blessing of the Lord be upon them, and may they walk worthy of the high calling wherewith they have been called! Many more, apparently, were almost persuaded to step upon the broad foundation of Apostles and Prophets, Jesus Christ being the chief corner stone.—We praise the Lord for his goodness, and take courage.

T. H. HARVEY.

Jeffersontown, Ky, *July* 5 1844.

I have just returned from a tour through Indiana, in company with Elder E Rose. I delivered two lectures in Utica, having large congregations, close attention, and great encouragement; but we were compelled to leave for other engagements.

In Vienna we commenced preaching on Friday night, which was continued four days; and notwithstanding the Methodist Quarterly Meeting was in session, our meeting-house was crowded all the time. On Lord's day we had to repair to a pleasant grove near the town.

Five persons with humble boldness confessed our Saviour and were immersed, one of whom was a Methodist lady. I shall return to that place in September, the Lord willing.

R. B. ROBERTS.

Tassinong Grove, Portage county, Ohio, July 2, 1844

The good cause is advancing slowly in this region. I have lately immersed nine for the remission of sins, and have witnessed the immersion of others by other brethren. Twelve have been added to the Morgan Prairie congregation within a month past—seven by immersion, and two from the Baptists Our congregations are generally large and attentive, and better prospect for doing good here than ever before.

G. W. TURNER.

Henderson, Ky., June 3, 1844.

On the first Lord's day in June we constituted the church in this place (with but seven members) according to apostolic teaching, with the officers, viz.—W. Steele. Elder, and P. Vanbussum, Deacon. This little flock, being built upon the foundation of Apostles and Prophets, and Jesus the chief corner stone, we trust will be the means of constraining many of the distressed sons and daughters of Adam to believe and obey the truth

W. STEELE.

City of Quincey, Illinois, June 27, 1844

My last communication to you was from Independence; from that place I returned to Liberty, and from thence I proceeded to Platte City, (via) by Barry, thence to Western, which is situated on the Missouri river Our brethren are numerous in the Platte country, but the land's claims have injured the claims of Christianity. Fifteen persons were received on that tour. I was absent five weeks and one day, and my journey was performed through rain nearly all the time, mud, and many dangers. I was very nearly being lost one night in crossing the Missouri in a skiff to meet an appointment. I called by home and staid two days, and then proceeded to this place and commenced operations under disadvantageous circumstances; since which time ten persons have been added by letter, and confession, and baptism; and among this number is the ex-Governor, Thomas Carlin, who had been a Calvinistic Baptist. His amiable wife united with the Baptists four years ago, when I was here A subscription has been raised or set on foot to build us a place of worship in this growing city, which is situated on the Mississippi river. Every effort has been made to prevent Christianity, as taught by us, from gaining admission into this city, and to trample us in the dust. We confidently hope that our brethren throughout Illinois and the West will aid us by their money, their prayers, and their labors to raise the flag and banner of the Bible alone as the standard of Christian faith and morals in this city. Brethren Thomas M. Allen and William Brown are invited to visit the city. We now number something like forty in the congregation; but the cause is young and feeble Travelling brethren are requested to call and plead the cause. I expect to remain here a few days longer, and then return home.

JACOB CREATH, Jun.

OBITUARY.

Scott county, Ky., July 22, 1844.

DIED, at her residence in the Stamping Ground, Scott county, Ky., on the 12th of May, 1844, MARY CATLETT, consort of Thomas B. Catlett, aged 55 years. She had been a pious and orderly member of the Baptist church for ten years On the 2d of July, 1836, she attached herself to the brethren and sisters of the present reformation; in which connexion she died as she had lived, in the possession of a meek and quiet spirit, and in the triumphs of faith, exhorting her son (a young man) to embrace Christianity, and to fill up the vacancy in the church occasioned by her death.

J. W. H.

Whitesville, Miss.. June, 1844.

Dear brother Campbell—The church at Consolation has to mourn the loss of another of her brightest ornaments

I know you will sympathize with us in our bereavement, when you learn that the much loved, pious, and intelligent mother in Israel, RACHEL N JOHNSON, no longer joins the assemblies of the saints on earth. On Lord's day morning, the 9th inst. she fell asleep in Jesus, aged 73 years.

In 1820 sister Johnson united with the Baptist church. Such was the superiority of her Christian attainments, the ardor of her zeal, and the consistency of her deportment while with that people, that her praise was in all their churches, as a most eminent example of piety and good works

When in 1829 reformation was plead for in her hearing, she was one of the first to investigate its claims; and with her the decision of one question, viz "What does the Book teach?"—was enough to settle every point. No opinion, however dear—no prejudice, however inveterate, was suffered to stand against its mandates. Nor was she a mere theorist, but was ever prompt to practise what she learned.

Her *singleness* of devotion and love for the Christian's Lord—for the New Testament as HIS teaching, and to the brotherhood as HIS *friends*, was extraordinary: truly, it formed the ruling passion of her soul. I have known her read the New Testament twenty times through in as many months, noting as she progressed its "heavenly beauties" in a style of touching eloquence such as systematic commentator never attained Her love for the church was without dissimulation, and so fervent I verily believe she would have died for the brethren.

For years previous to her death sister Johnson was ready to depart and be with the Lord, for she confidently anticipated his approving smile. She has left a disconsolate husband, with whom she lived nearly half a century, to mourn the irreparable loss; servants, (of whom *she* was the *slave*, toiling night and day, with many prayers and tears, for their temporal and eternal happiness,) to feel that their earthly all is gone; and numerous friends, who scarcely hope to look upon her like again, bathed in tears of deep regret. But it is for themselves *all* mourn, and not for her, whose heavenly *husband, master, friend*, has called her home to receive a crown of everlasting life, "where the wicked cease from troubling and the weary are at rest" May we all prepare to meet her where parting will be no more! W. E. M.

Pompey, N. Y, July 18, 1844.

It is with feelings of inexpressible sorrow that we have to announce the departure of our pious, intelligent, and exemplary brother, URIEL WILSON, Sen. On the morning of the 15th ult., after a protracted illness, he fell asleep in the arms of the Redeemer, aged 64 years. The death of this beloved father in Israel is deeply felt in the large circle of his acquaintance. He died as he lived—in full confidence in the hope which the gospel inspires He retained his full strength of mind till the day before his death. In making the arrangements for his funeral, he said, "These things we will name, but they are not the matters upon which to dwell." "Oh!" said he, "if I were not in peace with God, what would be my condition now?" "But," he added, "I feel that all is well; I feel perfectly resigned; I ask not to stay; these pains I can bear;" and he bore them with Christian fortitude. He called his family to his bed-side, and one by one gave them his parting benediction. Those who were present say, such a scene they never before witnessed. The venerable patriarch called his numerous family and acquaintance to his bed, and bade them farewell with as much composure as he formerly attended to any worldly business In his death we have full demonstration of the power of the gospel to sanctify mankind and to prepare them for happiness here and for a blessed immortality beyond the grave. H. K.

* * *

BETHANY COLLEGE.

THE third annual Catalogue of this Institution has been issued; from which it appears that there have been in regular attendance at the Institution during the past year ninety-six Students, from thirteen different States of the Union. Although this number is not so large as that of the preceding session, yet the year which has closed has been one of the most satisfactory to all concerned of any that has marked the progress of our infant institution. The unexampled prosperity which has characterized Bethany College during the past session, in all that is desirable in such an Institution, is one of the most gratifying facts connected with its history. The facts which mark its prosperity are found in the amount of solid literary attainments which have been made by its inmates, and in the gratifying evidences of moral progression. A moral sentiment has now been concentrated around this Institution which will prove one of the most efficient agents (perhaps an indispensable one) in enabling the Faculty to place it on that high moral eminence which it was designed to occupy. We invite attention to the following extract from the Catalogue:—

"CIRCULAR.—BETHANY COLLEGE

THIS Institution is situated in Brooke county, Virginia, eight miles from the Ohio river, and about the same distance from the National Road. It has received a very liberal charter from the State, by which all necessary powers are conferred, and the rights of its alumni fully secured. It has already enjoyed a very considerable share of patronage, and is rapidly rising in public favor. From the peculiar organization of this Institution and its admirable location, it presents important advantages to those who wish to secure, in addition to literary and scientific acquirements, a highly moral and practical education.—Some of these advantages we shall now briefly enumerate:—

1. The distribution of the various departments and the time and labor bestowed by the Professors, secure a much more thorough course of study than is usual in the Colleges of the West.

2. The arrangements of the Institution are such that students are not restricted to a fixed routine of classes requiring attendance at College a certain number of years, without regard to age or proficiency. On the contrary, the classes are arranged with a strict regard to the proficiency of each student, so that there are no barriers in the way of the most rapid progress, and those who are possessed of superior natural capacity, or greater maturity of mind, will not be delayed in their course by an arbitrary restriction to the progress of a particular class. There are many talented and deserving young men, who, from various causes, do not enter College until they are considerably advanced in age, as well as in certain branches of study, to whom this arrangement is especially important.

3. At Bethany College a student may graduate and receive a Diploma in any one of the schools or departments which it embraces, without entering any other one. A young man, for instance, who wishes to prepare himself for teaching the languages, may graduate and receive a Diploma in the Languages without entering the Department of Methematics. Or one who desires to qualify himself as an engineer, or to pursue mathematical studies alone, may graduate in this department without entering any other; and so of the rest.

4 It is a part of the plan of the Institution, to add to the Departments now organized, as soon as sufficient endowment can be obtained, a Normal School, or school for teachers, in which young men will be systematically and practically fitted for the business of teaching upon the most approved principles and by the most improved methods. All these features, by which the College is so eminently adapted to the circumstances and wants of the community, commend it to public favor.

5. The most particular attention is paid to the moral instruction and training of the youth in this Institution. To this the College is pledged, and for this the facilities and attainments of the President are called into requisition. A full and most interesting course of lectures are delivered by him every session, to the whole class, upon Sacred History, in which the great matters of piety and humanity are elucidated and enforced by appropriate examples. These lectures, which are general, familiar, and discursive in their character, adapted to the circumstances of the class, and embracing critical remarks upon orthography, orthoepy, &c. are admirably fitted to supply defects in the early education of youth, and to give a bias in favor of morality and virtue. And should any cases of immorality or insubordination arise, a firm and vigorous discipline by the Faculty will promptly deliver the Institution from the contaminating influence of corrupt examples. The peculiar location of the College also affords the greatest facilities for moral culture. Being entirely in the country, remote from any town or village, and surrounded by a highly moral and industrious population, engaged in agriculture, it is secluded from those haunts of dissipation and those vicious associations so fatal to youth in cities.

6. In order to insure to the students of this Institution that general and practical knowledge which may fit them for the duties of life, popular lectures are delivered to the whole class upon such subjects as are intimately connected with the happiness and well-being of individuals and of society. A familiar course of instruction, for example, is given upon Anatomy and Physiology, in which the organization of the human body is described and illustrated to a sufficient extent to exhibit, in bold relief, not only the laws of health, and the rules to be observed in cases of accidental injuries, but also the power, wisdom, and goodness of the Creator, in the adaptations which he has instituted. The principles of common law, the organization of society, the nature, necessity, and end of government,

and the practical duties of the citizen, constitute subjects of the highest importance to youth, and will in due course be elucidated in so familiar a manner as will render these practical matters easily understood. As a further addition to the usual collegiate system of instruction, the Professor of Ancient Languages delivers a valuable course of Lectures upon Ancient History, illustrative of the Greek and Latin Classics.

7. The location of Bethany College is not only most favorable to moral culture, but also eminently advantageous in regard to the physical health of its inmates. It may be said with emphasis that there is not in the United States a more healthy location. It is in the midst of a hilly and elevated region, where there is pure air, fine water, and a *perfect exemption* from those intermittent, congestive, and malignant fevers so prevalent in certain portions of the western country. Occupying too, as it does, a middle position, between the northern and southern portions of the Union, this vicinity is equally free from those pulmonary affections so prevalent in the north, and the biliary derangements so common at the south. There is a further advantage in the location of the College, that it is a *most convenient* one for merchants and others at the south or west who have sons or wards to be educated, as it is almost directly upon their route to the eastern cities, and they can thus visit the College upon their way to the East on business. The College is only 16 miles from Wheeling, but the most convenient landing place is Wellsburg, 16 miles above Wheeling, and only 8 miles distant from the College. Upon the National Road the most suitable stopping place is West Alexander 16 miles east of Wheeling and 8 miles from the College. From thence a conveyance can be obtained to Bethany by making application to the Hotel Keeper.

8. In order to meet the circumstances of the community, and to place a thorough education within the reach of all, the expenses of the collegiate course have been reduced to the lowest possible amount.

Board* and tuition will be	$116 60	for 10 months †	
Fuel,	3 00	"	"
Washing,	9 00	"	"

Add about $2,00 for candles, and the whole expense will be $130 for the collegiate year.

In the Primary or Preparatory Department the expenses of the collegiate year are $110. Boys of 5 years old or upwards are received into this department and prepared for admission into the College Proper. Its buildings are about ¼ of a mile from the College.

In order to create a fund for Library and Apparatus, a matriculation fee of ten dollars is paid by each new student upon entering the College Proper.

The collegiate expenses are to be paid semi-annually in advance to the Bursar, with whom may also be deposited for safekeeping the private funds of each student, one per cent. being allowed to the Bursar as a compensation for expense of postage and the trouble of keeping accounts. All new students after presenting to the President testimonials of good standing and character, will receive from him a written permission to matriculate; and upon presenting this to the Bursar and paying the expense of the first term, will be enrolled upon the books of the Institution. All remittances are to be made to W. K. PENDLETON, the Bursar, Bethany, Brooke county, Va."

At the last annual meeting of the Board of Trustees, a resolution was passed granting to every person who will donate $1000, the privilege of having one student at this Institution free of charge for tuition; and any person making a donation of $2500, to have a student free of boarding and tuition during his lifetime and the minority of his children. Any person making a donation of $5000, to have the privilege of keeping one student, each session, at the College free of boarding and tuition forever. Any person donating $6000, to have the privilege of keeping one student, each session, free of boarding, tuition, clothing, &c forever. W. F. M. ARNY, *Sec'ry. B. F.*

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* Good boarding will be furnished upon the College premises, at $1,50 per week, by Mr. WM. STEWART, who has been lately appointed by the Trustees to keep the boarding-house, and who is a gentleman every way qualified to maintain good order and promote the comfort of all the inmates of the Institution.

† The Session commences on the first Monday of September, and closes on the 4th day of July following, comprising 10 months, and leaving a vacation during July and August.

THE

MILLENNIAL HARBINGER.

THIRD SERIES.

VOL. I. BETHANY, VA., *OCTOBER*, 1844. No. X.

Illustrations of the Character of the "Rev. N. L. RICE, *late advocate of Presbyterianism in the Lexington Debate, written by his own hand.*"

From the Protestant and Herald of July 25, 1844.

THE DEBATE.

CINCINNATI, July, 1844.

Mr. Editor—FROM the commencement of my discussion with Alexander Campbell to this moment, I have published not a word relative to it. In this respect Mr. C. and I have pursued different courses of conduct. Immediately after the close of the debate the public were favored with a considerable part of his introductory speech. In the January number of the Millennial Harbinger, we were further enlightened concerning the character and results of the Debate, by another article from his pen. Again, recently he has published some additional statements intended to prejudice the public mind in his favor. With the verdict of public sentiment, I have been, and still am, more than satisfied. For the abundant evidence I have had from all quarters of its effects upon the minds of individuals, I am truly thankful to God. I have, therefore, had no occasion to make any publication relative to the debate—especially as the publications of Mr. C. afforded every sensible reader the most conclusive evidence of his consciousness of defeat.

Mr. C. was greatly scandalized at the efforts of Presbyterians and other Pedobaptists to manufacture public sentiment. He is, I presume, a little mistaken—they were only pleased, because public sentiment was as they wished it—he says, there were "runners bearing despatches." This, I guess, is not true. But there were "letters posted to all corners of the land." No doubt, some of my friends wrote letters; and so did Mr. C's friends, as I happen to know. But the letters of his friends bore discouraging tidings. This was not our fault. As the best answer to Mr. C's statements, however, I will give the testimony of a writer in the Protestant Churchman, an Episcopal paper, who evidently is not prejudiced in favor of Presbyterianism. Mr. C. notices this article, and publishes from it some extracts; but is careful to omit the following testimony:—

"The men of the world, mere lookers on, were clearly of opinion, that Mr. Campbell felt himself more closely pressed than ever before, on any like occasion, and that Mr. Rice had greatly the advantage. The question was asked of many, whether the Prebyterians were, throughout, satisfied with their champion; whilst the Reformers were constantly apologizing for theirs, that he had not yet come out in his strength, but might be expected to do so on the morrow, and both points were uniformly confessed. * * * It is admitted on all hands, that, towards the close of the debate, Mr. C. manifested symptoms of irritability and uneasiness, never before betrayed," &c.

It is amusing to observe the different methods taken by Mr. C's friends to relieve him and their cause from a public sentiment which is too general and too strong to be changed. For example, a writer in the Christian Journal says:—"I should have mourned had brother Campbell triumphed; I should have concluded that he spoke for present effect. But Mr. Rice triumphs, and I rejoice!" This gentleman and others of his party have discovered a new *sin*—viz. speaking for *present effect!!!* Pray, how long ought it to be, after a speech has been delivered, before it should produce effect? We desire light on this subject. We should be happy to see the divine law which forbids speaking for present effect. Wonder if Peter spoke for present effect on the day of Pentecost.

Mr. Campbell, however, regrets very much that he had not a more learned, magnanimous, and able opponent. Men do not always give the true cause of their griefs—whether Mr. C. has, I leave those who read the debate to judge.

My present object is, not to attempt a reply to all Mr. C. has thought proper to publish, but to correct *two* important misstatements he has made. The first is with regard to his asking *more time* on some two or three subjects. In the Harbinger of January, he states "that while three days were fixed for the discussion of each question, the number of hours each day was left to me, while four hours were put down as the minimum. Soon as we met, having ascertained that Mr. Clay objected to a longer session than four hours per diem, I immediately stipulated with Mr. Rice for more days, inasmuch as I was able to spend six hours per diem in discussion." In our rules of discussion, published in the Debate, there is not a word of all this. Those rules were fixed, not by Mr. C. and myself, but by a committee of the five men on each side; and they only had the right to change them. The rules say, "The debate shall commence at 10 o'clock A. M., and continue until 2 o'clock P. M., unless hereafter changed"—"No question shall be discussed more than three days, unless by arrangement of parties."

According to these rules, the fixing of the number of hours each day was left to Mr. C. The reader will be curious to know how it afterward came to be left to him. The simple fact is, that I said to Mr. C. in the presence of the committees, that as he was the older man, I would, as a matter of courtesy, agree to debate more than 4 hours days per day, if he should desire it. When we met in Lexington I informed Mr. C. that I was still willing to debate as many hours per day as he wished; but it is not true that I agreed to change the number of days. This I had no right to do without consulting the committee, who had fixed the number of days. But if it were true, it would only prove that we were disposed to give Mr. C. the very best opportunity to establish his tenets, and to assail ours. What claim had Mr. C. to the exclusive privilege of fixing the number of hours or the number of days the discussion should continue? None whatever. Then if such a privilege was granted him, it was perfectly gratuitous on our part. We were under no obligation whatever to grant it.

Yet, although we had thus accommodated the gentleman, he, in his 17th address on the mode of baptism, indulged in the following offensive language:—"Can you see, or can you, my fellow-citizens, withhold your admiration of the liberality and benevolence of Mr. Rice in allowing me so much more time than stipulated, for the affirmation of the first proposition? Would you believe it? He has vouchsafed me just one half hour over the stipulated time. It was propounded and solemnly agreed upon that I should have the establishment of the number of hours per diem," &c. That is to say, I gave Mr. Campbell a privilege and an advantage to which he had not the least right, viz.—that of fixing the number of hours per day; and, if we are to believe him, afterwards gave him another privilege of extending the number of days; and then he, in the most offensive manner, claimed the privileges as rights justly due him. *Magnanimous man! It is true, then, according to his own statement, that the Presbyterian clergy were so little afraid of his powers and his learning, that they did voluntarily give him important privileges to which he had no claim; and it is true that he felt the need of those advantages, and soon called for further privileges in order to defend his favorite immersion.*—For he says, "When four days or sixteen hours had been spent on the first question, I of course asked for the fulfilment of the stipulation—I desired another day," &c. This would have made *twenty* hours—two hours more than even Mr. C. pretends I had before voluntarily given him. *Query*—How happened Mr. C. to need so much time to defend immersion? Will my *magnanimous* friend inform the public what privilege he granted me during the debate, to which I had not a just claim?

In one of his late Harbingers, Mr. C. informs his readers, that, so far from throwing difficulties in the way of the publication of the debate, he has been struggling to have it published just as it is—thus designedly making the impression that I opposed it. This statement of Mr. C. is not true, as I will prove by documents that cannot lie. The two following letters will place before the public the true state of the case:—

LEXINGTON, *Kentucky*, December 5, 1843.

MR. RICE:—*Dear Sir*—On maturely considering your overture to writing responses to my introductories, or to reject them from publication, I have come to the conclusion not to accede to any changes whatever, except those already stipulated. What I read when submitted to the Stenographers for their approval as to its fidelity with their report, (that is, nothing appearing in said speeches contrary to their report,) shall be printed in the words read. Your having chosen not to write your introductories, is not to operate against the publication of what I read. Such only is the true report of so much of the debate.

Again, I cannot consent to authenticate a debate which shall be written out by your relative and partizan friend, Mr. Burch, *even as an amanuensis*. We all understand how wines are tinctured with the vessels through which they pass. I will authenticate no report written by such an amanuensis, though decyphered by Mr. Gould. I must have an impartial report in matter, form, and spirit, else my name shall never go to it.

Yours truly, A. CAMPBELL.

To this letter I sent the following reply:—

PARIS, December 8, 1843.

MR. CAMPBELL:—*Dear Sir*—I received yours of the 5th on yesterday afternoon. As I have made to you no "overture" on any subject, I am somewhat surprised at your maturely considering, and rejecting an overture from me. On ascertaining your anxiety to put your manuscript speeches in the hands of the Stenographers to be printed as a part of the debate, I informed you that I would permit this to be done, provided you would agree that I should also write my replies. This proposition (made only in view of your expressed wishes,) the justice of which is perfectly manifest, you immediately rejected. I then informed you, that I should require you to adhere strictly to the rule adopted by us, which requires the *whole debate* to be reported by Stenographers, and printed from their report, with only *verbal* and *grammatical* alterations. We accordingly gave Messrs. Skillman & Son our written obligation to furnish them with a certified copy of the debate, not as partly written out by Mr. Campbell before it occurred, *but as reported by competent Stenographers*. You now, in glaring violation of the rule proposed and adopted by yourself, and of your written obligation to Messrs. Skillman, declare your determination to have your manuscripts printed!!! I am resolved to furnish a copy of the debate prepared precisely in accordance with our adopted rules and our written obligation. But the matter is settled—I never can, and never will certify your manuscripts, prepared before the debate, to be a part of the debate, *as reported by competent Stenographers.* The rule is positive and unambiguous, requiring the whole debate—your introductory speeches as well as others—to be reported by Stenographers. I have the right, and am resolved, to require its strict observance, *unless by consent of parties each may be allowed the same liberties.* With your manuscripts I have not, and never will have any thing to do: nor will I certify any copy of the debate in which the Stenographers' report is corrected by them. You are seeking an advantage which no good cause can need or would accept, and which I never will allow. With the employment of an amanuensis by Mr Gould I have nothing whatever to do. I claim no authority to dictate to him on that subject. But I have some curiosity to know whence you derive your authority in this matter. Have we adopted any rule which forbids the Stenographer to employ an amanuensis to whom you may choose to object? If we have, you will please point it out. You have a perfect right to require the observance of all rules by us adopted; but beyond these limits your dictation will be promptly resisted. Have you not sufficient security by the presence of your Stenographer as an amanuensis; who is, if I am correctly informed, a member of your church?

We have adopted certain rules; and we have mutually bound ourselves, on the above condition, that these rules are observed, to furnish a certified copy of the debate for publication. You now inform me that you are resolved, *on your own authority*, to make a new condition, never before thought of; by which course you force me to conclude that you do not consider yourself bound, by the most solemn pledges, if, after they are given, you choose to make new terms! This is indeed a new species of morality.

I wish it distinctly understood, that I am resolved to have the debate prepared for the press in strict accordance with our adopted rules and written obligations. If you refuse to do so, the consequences will affect you, not me. "The signs of the times" lead me to anticipate strenuous efforts to prevent the publication of the debate, unless I concede great advantages to you.

Respectfully, N L. RICE.

These letters show the precise difficulty which stood in the way of the publication of the debate.—1. Mr. C. had written, with great care, his four introductory speeches, which he read to the audience. He positively insisted on having his manuscripts printed, just as he professed to have read them, and on having my replies to them appear with all the imperfections of the Stenographer's report; and at that time we knew not how imperfect the report would be. I insisted that either his introductories and my replies should be alike reported by the Stenographer, and thus be equally imperfect; or that if his introductories were printed from his manuscript, I should have the privilege of writing out (not *new speeches*, but) my replies. I insisted on these conditions, both because they are certainly fair, and the opposite most unfair, and because we had adopted a rule which justified me fully in the position. The rule is as follows:—"It shall be the privilege of the debaters to make any verbal or grammatical changes in the Stenographer's report, that shall not alter the state of the argument, or change any fact." The Stenographer's report of what? Of the debate—the whole debate. The fact is, Mr. C. had deliberately laid his plans to gain in the publication a great advantage. He felt that his cause needed it, and he was not willing to be deprived of it.

THE STENOGRAPHERS TOOK FAIR GROUND, AND FORCED MR. C. INTO MEASURES! On the 11th of December, Mr. Gould, the principal Stenogapher, wrote me as follows:—"From all that has passed, I have made up my mind how I shall act in this matter. Mr. C's four written speeches I have precisely compared with my notes, as they were delivered; and as he *insists*, and the public have *a right to expect* the fullest and best report of which I am capable, with all the means in my power, I am *determined* that *you* shall have the *privilege* of writing out *your four answers* to the said *four speeches*. . . . So far as this, my own resolution, is concerned, I have the full approval of Drapier, Campbell's own Stenographer, who says that Mr. Rice is unquestionably entitled to that privilege; and he will unite with me in a certificate of explanation to that effect, which may be published any way you please, and appear at the commencement of the Report and Book. So far, then, you have both Stenographers with you," &c. On the 16th Mr. Gould wrote me as follows: "I joined with Drapier, in a letter to A. Campbell yesterday, in which we *distinctly and positively insist* that you shall have the privilege of dressing up your four replies, in your own manner and form, without introducing new authorities or new arguments. This he cannot refuse."

Thus the Stenographers, (even Mr. C's Stenographer,) agreed in demanding, as my right, all that I had claimed. THEY, AS MR. GOULD SAID, WERE BOTH WITH ME. I received from Mr. C. (who for a time put on his dignity, and declined writing to me,) a letter dated December 23, eight days after Gould and Drapier had written to him, as above stated, and, of course, after he had received their letter. Finding the Stenographers against him in his extraordinary claims, he writes to me in the following strain: "Nay, so willing have I been to allow the most perfect equality, that I dare, despite of all that you have said or done, leave the interpretation of all our laws and arrangements, and the meaning of the words in the contract—as reported, and written out by competent Stenographers, to the decision of the Stenographers themselves; and even farther, should they, after making out their own report of your four speeches, say that you ought to have the privilege sought, on the conditions demanded, I would acquiesce in it," &c. Had this proposition been made by Mr. C. at first, we might have given him some credit for fairness; but to make it, as an evidence of his willingness to allow the most perfect equality, after the Stenographers had positively insisted that my claims were just, is, at once, to practise deception, and to state concerning his willingness what cannot be reconciled to truth.

In view of the documents, what shall we think of the following statements, published as an editorial, in the *Christian Review*, a Campbellite paper, published at Nashville:—"From a private letter of a young gentleman of Nashville, now in Virginia, [I presume in Mr. Campbell's neighborhood,] I learn the following particulars: 'Mr. Rice denies that the Stenographers have the right to give the four hour speeches which Mr. C. read, in opening the discussion, on the propositions, in which he was in the affirmative, because they were not taken down.' The Stenographers consider it their privilege to write out this part of the debate from Mr. C's manuscript; but Mr. Rice contends that if these speeches go into the book, he should be permitted to write out four hour speeches in reply, though they were not delivered at the time, as Mr. C's were. The Stenographers have given Mr. Rice to understand that they will have their own way about it, and give what was read as well as what was spoken; but Mr. R refuses to sign it, and threatens a law-suit, &c." I leave the impartial to judge of this publication, as well as of the truth of Mr. C's statements, that he has struggled to have the debate printed as it is. The only other difficulty was, that Mr. C. refused to authenticate any copy of the debate written out by a relative of mine, who had been employed by Mr. Gould, at the beginning of the discussion, when it was expected that Gould would write out the whole debate for me. This refusal was made by Mr. C., though he had no right to make it by any one of our rules, *and when at his suggestion his own Stenographer, a member of his own church, was employed also as an amanuensis!!!* On this point he did struggle; and so anxious was he to have a perfectly *impartial* amanuensis, that he *was perfectly willing for his Stenographer—a member of his church—to be the only amanuensis employed;* and I was so anxious, of course, to throw difficulties in the way, that I did permit this to be done!!!

I regret the necessity of making this publication; but the various false statements published and circulated by Mr. C. and his friends—statements authorized by himself directly or indirectly, are such that I feel bound to do it. I have other letters and documents connected with the matter, which, if necessary, I will publish.

After the above was written, the July number of the Millennial Harbinger came to hand, containing the following statements concerning the sale of the copy-right.

CAMPBELL'S STATEMENT.

"What Mr. Rice may have proposed to Messrs Skillman & Son. or to Mr. Brown, I know nothing; but one thing I know, that I made no proposition to Messrs. Skillman and Son on the subject. Mr Burnet desired to bid for the copy-right; and he, differing from the opinions expressed as to its value, thought, as a matter of courtesy and right, that, (Messrs Brown and Rice having come to my room to confer upon the sale,) it should be offered to some house in the city better acquainted with the value of such copy right.

Various sums were spoken of—the minimum was $2,000, *which was never stipulated by me as a sum that I would take*, but as the least sum that I, *as then advised*, would consent to take. I concurred in the mean time in having Messrs. Rice and Brown to obtain the opinion of Messrs. Skillman & Son on the subject, and report on the next day. When the next day came, the report came with it that Messrs. Rice and Brown, or Mr. Rice alone, had actually sold it to Messrs. Skillman & Son. I was astounded to hear, that without any further report or effort to get more, the copy-right had been so summarily disposed of. When Mr. Rice informed me of the fact and requested me to announce it, being so perfectly confounded with the precipitancy of the movement, I refused to announce it; observing that more could have been got for it, and that I expected to have had a report from him before it was disposed of. He replied that Mr. Brown understood the matter as he did—that they both regarded themselves as authorized to effect a sale at that price. Mr. Brown being alleged as proof of the correctness of his understanding of the conversation on the subject, I was placed in rather an awkward predicament. Meantime, Mr. Burnet having bid $2,100, I could not feel myself authorized to sanction the former transaction. Upon the whole transaction, I am sorry to say that I cannot concur in opinion with Mr. Brown, that it is very clear no advantage was sought, and that a higher price was obtained than I consented to take."

Every statement here made is absolutely untrue. The facts of the case are the following:—At a time mutually agreed upon, I went, in company with Rev. J. H. Brown, to Mr. Campbell's room in Lexington, for the purpose of making arrangements for disposing of the copy-right of the debate. It was agreed that it should be immediately sold, that the debate might be published with the least possible delay. It was also agreed, that, as our object was to obtain for it a circulation as extensive as possible, it should be sold on terms so reasonable that the publisher could afford to sell the book at a moderate price. I proposed that the purchaser should pay all expenses and give to each Bible Society five hundred dollars. This Mr. Campbell and Mr. Burnet, who was also present, considered too much. They had both been publishers, and therefore, in deference to their opinion, I agreed to take $2 000 for it. This Mr. Burnet thought could not be obtained, and proposed, as a better mode of disposing of it, to sell it for so much per copy. Eight cents was mentioned; and Mr. C. requested me, as in returning to my lodgings I would pass by the book-store of Messrs. Skillman & Son, to call and offer it to them at $2,000 or at 8 cents, at their option. I requested him to commit to writing the proposition he wished me to make. He declined—saying it was unnecessary. Mr. Brown then asked Mr. C. particularly, whether Messrs. Skillmans should have the right to accept either proposition at their option. He answered, 'Certainly.' I went immediately to the store and made the offer; and on the following morning, on my way to the church, they handed me their written acceptance, which, within ten minutes afterwards, I placed in the hands of Mr. C. Not a word of conversation passed between us on the subject during that day; not an intimation was given that Mr. C. was dissatisfied. On that day Messrs. Skillmans issued their prospectus, signed by Mr. Burnet and

other Reform preachers, recommending the work. About 8 o'clock in the evening I received from Mr. C. the following note, together with one from Mr. Burnet:—

CAMPBELL'S NOTE.

Mr. Rice:—*Dear Sir*—Mr Burnet, expecting to become a bidder for the copy-right of the discussion, has addressed to me the within note and proposition, which I presume sufficiently explains itself. I address it you as being equally interested in bringing the book to the best market.

Yours, respectfully, A. CAMPBELL.

BURNET'S NOTE.

Messrs. Campbell and Rice:—From Rev. Mr. Brown I learn that Mr. Skillman proposes to pay 2000 dollars for the authenticated manuscript of the debate. I now bid $2100, and suppose that unless Messrs Skillmans will give more, I shall have the copy-right. I should have offered the two thousand dollars last evening, or an equivalent; but as I made some suggestions as to the value of it, I thought it courteous to let Mr S. have the first bid. I would still prefer another proposition; but I offer the above as it is an obvious advance on Messrs. S's proposition. I presume the right should remain to-morrow in the market, as I suggested yesterday, for the benefit of the two Bible Societies.

Your obedient servant, D S. BURNET.
Nov. 30th, 1843.

To this I immediately returned the following reply:—

REPLY.

Mr. Campbell:—*Dear Sir*—In reply to your note, I have to say, that being authorized and requested by you to offer to Mr. Skillman the copy-right of the discussion for the sum of two thousand dollars, or for eight cents per copy, at his option, I did so on last evening. He has accepted the offer. My principles forbid me to say to him I will not comply with a proposition made by us and accepted by him.

I distinctly understood from Mr. Burnet, that he considered $2000 quite enough, if not too much, for the work. I am rather surprised at his proposition, under the circumstances.

Very respectfully, N. L. RICE.

On the next day a few words passed between Mr. C. and myself concerning the sale. He was evidently disappointed that Mr. Burnet had not been the purchaser. I told him that as I had made the proposition at his request, and it had been accepted, I would sooner lose the 100 dollars offered by Mr. B. than act dishonorably with Messrs. Skillmans. We agreed again to meet; and, in company with Mr. Brown and Mr. Watt, I went to his room. Having, in the mean time, conferred with Messrs. Skillmans, I was authorized to say that, although not bound to do so, they would give as much as Mr. B. had offered. So the copy-right was conveyed to them.

Mr. C. says, "Mr. Burnet desired to bid for the copy-right." So it appears he did; but he gave me not the slightest intimation of any such wish, until after it had been disposed of to Messrs. Skillmans. He spoke free of the price at which it ought to be sold; but he spoke as one wholly disinterested. Of course, his judgment had some influence with me. After all, however, it appears that he was endeavoring to reduce the price that he might purchase it! All this, of course, Mr. C. thinks was open and fair! Why did not Mr. B. or Mr. C. inform me that he desired to purchase, that when his true position was understood, his judgment as to its value might have been properly estimated?

Mr. C's statement about the price agreed upon is indeed singular. "Various sums," he says, "were spoken of—the minimum was $2000, which was never stipulated by me as a sum that I would take; but as the least sum I, as then advised, would consent to take." That is, the least sum Mr. C., as then advised, would take for the copy-right, was $2000; and yet, as then advised, he would not take!!! How happened the gentleman to involve himself in a contradiction so palpable? Why, Mr. Burnet in his letter had, unfortunately, spoken of "*the* $2000." Mr. C.

was, therefore, obliged to admit that two thousand dollars had been agreed on as the price; and he could only get out of the difficulty by saying that he did not agree to take the least that he did agree to take!

But Mr. C. tells us he was so utterly confounded when he heard that the copy-right had been disposed of, that, when Mr. Rice informed him of the fact, and requested him to announce it, he refused to do it. When a man departs from the truth, he is very likely to expose himself. I never dreamed of asking Mr. C. to announce the sale of the copy-right. For what conceivable purpose should I have desired it, especially as the prospectus of Messrs. Skillmans was immediately published? Reader, read again the letters of Messrs. Campbell and Burnet, written in the evening after the acceptance of the proposition by Messrs. Skillmans, and see whether they express any wonderment, such as Mr. C. professes to have felt so deeply. Their letter, which showed precisely what I had done, was then in the hands of Mr. C. Does he intimate that I had acted without authority from him? Not a word of it. The gentlemen evidently intended to induce me to violate the arrangement with Messrs. S., by offering one hundred dollars more than they had agreed to give.

They were, indeed, surprised; for a well laid plan had failed. Particular inquiries had been made of Messrs. S., by individuals of Mr. C's church, whether they designed purchasing the copy-right. It was thus ascertained that they had no intention of purchasing. Hence the readiness with which Mr. C. authorized me to offer it to them—doubtless expecting them to decline, and then Mr. B. might get it for what he thought it worth. But in the mean time, Mr. Brown had requested them to purchase it for him; and consequently they were disappointed and surprised.

Mr. C. affects to have been greatly astonished that the copy-right had been so summarily disposed of, without an effort to obtain more for it; and yet he is the man who insisted that it should be sold on very reasonable terms, in order to extend its circulation by enabling the publishers to sell it low!

But Mr. Brown, it would seem, committed two great sins about this matter. 1. He did not inform Mr. C. that Messrs. S. were purchasing the debate for him; and therefore he got it "clandestinely." Does Mr. C. pretend that the copy-right was worth more than Mr. Brown gave for it? or that his friend Burnet would have given more? He does not. Then wherein was he injured by the fact that Mr. Brown, not Messrs. S., is the owner? What advantage was taken of him? Will he turn to the law of God or man that required Mr. Brown to inform him that he was the purchaser? Is it not exceedingly common for men to purchase property for friends? And who ever heard that it was improper? As the gentleman makes *facts* to suit him, so he enacts laws as he needs them. 2. But Mr. B's second sin was, that he had "given up his ministry to devote himself to the mercantile operations of getting up and selling the book." It turns out, however, that Mr. Brown has not given up his ministry. How does Mr. C. escape the imputation of having published against him a false charge? Why, he simply gives the word *ministry* a new meaning. "By the ministry," says he, "I understand the pastoral care of a church." Does any one else understand the word in such a sense? But how does it happen to be perfectly right for Messrs. Campbell and Burnet to devote themselves to the publication of books, whilst it is so improper for Mr. B. to do the same thing? Does not the fact that Mr. C. has gone so extensively into the business, "strengthen the unfortunate imputation" that his reformation was gotten up for his pecuniary benefit?

As for Mr. C's degrading insinuations concerning my interest in the book, they are contemptible. Let him, if he can, produce the slightest evidence that they have any other foundation than the malignity of his own bosom, and the consciousness of being himself governed by corrupt motives. For the sake of men of more honorable feelings, I will state distinctly, that I have not, and never expect to have, one farthing of pecuniary advantage from the publication of the debate.

Mr. C. has labored to induce the public to believe that Presbyterians do not favor the circulation of the debate. Will he be good enough to inform us what number of members he claims for his church in Kentucky, and what proportion of them have taken the debate? Will he inform us how it happened that Mr. Burnet, though he had the privilege of receiving 5000 copies, took only 3500? In his last Harbinger he says, he has seen no Pedobaptist commendation of the debate. I beg leave to refer him to the Protestant and Herald, the Christian Advocate, and the Presbyterian. I presume there are others to which his attention might be directed; but as I am not an editor, I do not receive them.

As to the merits of the debate, the public have the means of judging for themselves. As to other matters concerning which Mr. C. has made false statements, the facts are now published. I leave him, in the best way he can, to extricate himself from his difficulties. In conclusion, let me request the reader to turn to page 243 of the debate; compare it with page 249, and with the correspondence from page 37 to 44; he will thus be able to form some judgment of the reliance to be placed on Mr. C's statement of facts. If he desires further insight into Mr. C's method of stating facts, let him consult the Protestant and Herald. I have many other things not very creditable to Mr. C., which, if his restlessness should drive to further publications, I shall place before the public. The necessity of publications of this kind is to be regretted; but Mr. C. has left me no choice in the matter. N. L. RICE.

REMARKS AND ANIMADVERSIONS ON THE ABOVE.

Should any one who has read or heard the Lexington Debate, desire a more particular acquaintance with the writer of the preceding calumnies, developments, and emendations, we advise him to read them at least twice, with the most profound attention, before he advert to my remarks upon them. Let him also numerically note down Mr. Rice's calumnies, attempts at development of some deeply rooted fallacy or pravity in the mind or actions of his opponent, and his own efforts at emendation of some of his speeches, before he examine my comments upon them. Having done this, I am much mistaken if he will need any elaborate remarks upon them to assist him in forming a very fair and satisfactory estimate both of the intellectual and moral attributes of their author. Some men's aims and motives are so transparent, despite of the mask they assume, that none but those voluntarily ignorant can possibly misconceive them; while others are so plausible in their pretensions, and so erudite in the arts of deception, as almost to deceive the very elect. Certainly the "Reverend N. L. Rice" belongs not to the latter class.

When we hear a minister of religion and morality alleging "the malignity of the bosom of his opponent" and "his consciousness of being himself governed by corrupt motives," because he presumes to question his sense of justice and impartiality, we must either regret the extreme vulgarity of his education and early associations, or greatly doubt the sincerity of his religion and the purity of his morals.

Mr. Rice, so far as he has been noticed editorialIly in the Millennial Harbinger, may have been called upon to relieve himself from a very current opinion or surmise that himself and Mr. Brown got up the debate for sinister purposes, because of the suspicious and indecorous manœuvring and jockeying about the bargain and sale of the copyright to publish. I say, *he may have been* so called upon, not from any allegation of mine, (*for I never accused him,*) but because in the course of editorial duties I alluded to such opinions and surmises as being in circulation, and intimated the desire that he and his colleague might fully exculpate themselves from such unbecoming imputations. This is the head and front of my offending. As to any other editorial allusions to the debate, they were wholly *defensive*—against the assumptions and publications of Presbyterians! I am always pleased with an unbiassed public opinion so far as I am personally concerned, and always opposed to such means as were certainly adopted on that occasion to create and diffuse a sectarian public opinion, contrary to the true and real public opinion which then existed, and now exists, so far as the debate has been either heard or read.

Mr. Rice says he has "had no occasion to make any publication relative to the debate." True, he had no occasion to notice it editorially; for he conducts no press. True, he had no occasion, in his own proper name, to publish any thing in the "Protestant and Herald" about it; for its editor, over his own name, and other Presbyterian ministers, under the names of "Truth-Teller," "Junius," and "Friend of Truth," have been crowding its columns in puffing their representative, and spiriting up the faint-hearted of their brotherhood. True, he has had no occasion to publish any thing against a factitious public opinion sought to be created by our brethren; for they made no such efforts. But has not Mr. Rice, from the first day till now, been vaporing, and puffing, and boasting of himself, and what he expected to do or had done? And in all the correspondence of his friend Brown, as published, is there not a continued effort to represent me as fearful of his mighty prowess, and as seeking to escape from such a formidable and valorous antagonist? In all the annals of the most swaggering braggadocios and vaunting knight-errants, I have met with no one superior to my late opponent in the science of egotism, in the rare endowment of unblushing self-gratulation, and in the art of making the worse appear the better reason. The public have, however, on these accounts, already honored him; and it is rumored that even these were regarded by some of his brethren as his highest qualifications to be their champion on the late occasion. If so, certainly they were not mistaken in their man.

But these are far from being his only qualifications for such an occasion. His perspicacity and piercing intuition enable him to know the very thoughts of the heart of his opponent; and not only his thoughts, but those of the readers of his publications. He says, "The publications of Mr. C. afford to every sensible reader the most conclusive evidence of his consciousness of defeat." It would be, then, wholly useless for me to say any thing of my consciousness in the presence of such discerning souls as Mr. Rice and his "sensible readers." For the sake of others I may, however, say—that my consciousness and conscientiousness both justify me in affirming that of all my opponents I never felt one weaker in argument nor stronger in assertion than Mr. Rice; and that I sincerely regard my arguments in the late debate as wholly unanswered and unanswerable by Mr. Rice; and that upon the most impartial review of the whole, I consider it as the very best of all my public debates, in all the prominent characteristics of a rational and religious discussion. I need not add, that such is the general opinion of it from those that have spoken to me on the subject; for in this instance I only give my own consciousness as an asset against the naked assertions of Mr. Rice.

As to public opinion, and the attempts at manufacturing public opinion, to which Mr. R. again alludes, I must observe, that he assumes too much when he flatters himself that his attempts and those of his Pedobaptist friends at manufacturing public opinion and public opinion are the same thing. While I complain of those efforts, I never did complain of public opinion. "With the verdict of public sentiment," says Mr. Rice, "I have been, and still am, more than satisfied."—With that verdict I am, to say the least, quite as well satisfied as he can be; and, therefore, we are both quite happy it would seem. Why, then, call upon Pedobaptist vouchers and quote from those concurring with him in opinion as a proof of public sentiment!! I might fill many pages of reports that have come to my ears and eyes, not only of what men of the world have said, but of what some Pedobaptists and Presbyterians have said, and even Presbyterian ministers too, concerning Mr. Rice's failure to sustain certain points, as well as concerning his whole position in the affair, both as respects matter and manner; but now that the book speaks for itself, I need no such testimony. Indeed, all that I have said of Presbyterian efforts to manufacture public opinion, was only to show how little confidence they had in an unbiassed public opinion, and how reluctant to leave the public to decide upon examination the whole merits of the discussion. I never intimated that they had succeeded in forming such an opinion, as Mr. Rice would have the world believe. Very far from it. A public opinion of a very opposite character not only now exists, but has always existed, so far as I can judge by the words and actions of those belonging to no party, and by the efforts of Mr. Rice himself during his late efforts at Lexington to obtain an hearing. From the audience that waited upon him there, it would seem that public opinion, if to be estimated by that portion of the public who waited on his ministrations, had shrunk down to a thing of naught. Why has Mr. Rice, like Mr. M'Calla, deserted Kentucky immediately after he had formed a public opinion so perfectly desirable!!

Mr. Rice's drafts on public credulity for reputation are quite as unfortunate as his quotations from the "Christian Journal," for evidence that he triumphed. Some brother speaking of Mr. Rice's *ad captandum* efforts at effect upon the unthinking part of the audience in attendance during the discussion, had ironically said, "Mr. Rice triumphs, and I rejoice." This Mr. Rice swallows as a savory morsel—spoken, as he would seem to think, in good earnest. His assumed obtusity in this instance is handsomely set off by immediately asking, "Pray how long ought it to be after a speech has been delivered before it should produce effect?" What a quiz upon himself! Thus playing off "*effect*" for *conviction*, the gentleman presumes upon a degree of obtusity and indiscrimination amongst his friends neither creditable to him nor them.

As to "symptoms of irritability" displayed by me "towards the close of the debate, never before witnessed on any former occasion," I should, if it were a matter really believed by any one, like to ask a few questions—such as, What were those symptoms? Who witnessed them? Had they been present at my former debates? &c. &c. I have no doubt Mr. Rice greatly desired to produce such an effect. There is no other way of explaining his peculiar rudeness on many occasions, bordering so closely upon what is frequently called *insolence* and *impudence*, that the community were constrained so to denominate it. Yet, disgusting to all persons of good taste and of refined conscientiousness as these vulgarisms were, the dignity of my subject would not allow me to notice them farther than to request him on one occasion not to push me off the stage, nor to put his hand upon my mouth.

Public opinion being disposed of, or the opinion of Presbyterians on their own tenets—of Episcopalians upon theirs, and of Methodists upon theirs, shown to be partizan, and not public opinion; I proceed to "the two important misstatements" on which Mr. Rice dwells with so much prosing dulness and tedious prolixity through some four columns of pretended argument and proof.

The first of these respects my "asking *more time* on some two or three subjects." His extracts from the January number of the Millennial Harbinger are correct; so is the general statement of the rules of discussion; and yet the impression sought to be produced is positively false. In the first place, my agreeing before the committee to insert four hours per diem in the Rules, was upon the assurance that I might have as many more hours as I thought proper to occupy. I might, then, even from Mr. Rice's own statement, have had eight hours or six, but not less than four hours per diem. That is, in plain English, he could demand only four, while I might demand eight hours every day. Such was the agreement before heaven and earth.

I demanded six hours per diem, and asked (*should Mr. Clay object to such long sessions*) that days of four hours equal to that time on each question should be granted. To which Mr. Rice positively assented—clearly, promptly, and apparently cordially assented. Mr. Rice would seem to deny this; yet he does not. What does his published response intimate? So certain and so unambiguous was this understanding, that when my friends asked me how I expected to get through with so much matter in so short a time, I uniformly informed them that Mr. Rice agreed to more days, as many of them, no doubt, could testify. So that eighteen hours was thus *bona fide* agreed upon for each question, unless we should take more time to one and allow it in the time allotted to another. Thus, in truth, eighteen days of six hours each, or one hundred and eight hours, were secured to the discussion of the six questions. Mr. Rice, indeed, I again say, would now *seem* to deny this; yet he does not, as any one may see who carefully notices the quibbling evasiveness of his language.—He dares not *really*, but *seemingly*, to deny it. If he had refused me this right at the time I demanded it, then I ask, why did he consent to four instead of three days on the first question; and, instead of a fifth day, substitute a night session! In one sentence, why did he not, during the debate, in the next speech, deny this agreement, when I stated it to his face before the whole community, in refutation of his pretended generosity? He then said not one word in defence of his assumed generosity. But now he seeks to amend his published responses by adding what he dared not have then canvassed before the people. This is, indeed, a new method of responding to my speeches—nine months after date, and in "the Protestant and Herald," instead of before the audience in Lexington!! I have no doubt but Mr. Rice desires to improve several other speeches by foisting in new defences. Probably he now desires a newspaper debate to compensate for many such failures. But this cannot now be granted. He must direct the community to what is in the printed book, and allow our readers to decide on what was actually said on the stage.—So dispose we of the first "misstatement." In conclusion the gentleman asks what proof of generosity, (in point of time, I presume,) did I give to him. I answer, In always allowing him more time on his affirmatives, if he desired it, and in not insisting upon him to make out even three days of six hours, or even of four hours, upon some of the other questions, which I now believe he could not have done. The greatest kindness I could bestow upon Mr. Rice (I sincerely believe) was to shorten as much as possible the time on each question.

But now for the other "misstatement;" for the gentleman writes to correct only "*two misstatements.*" "Mr. C. informs his readers," says Mr. Rice, "that so far from throwing difficulties in the way of the publication, he has been struggling to have it published just as it is; thus designedly making the impression that I opposed it. This statement of Mr. C. is not true." It is positively true to the letter; and if it were not impolite I would add, that unless Mr. Rice's memory is singularly leaky, he must know it is true. But he says he "will prove it by documents that cannot lie." These documents are two letters—one from me, of December 5th, and one from himself, of December 8th.—Reader, examine my letter of the 5th December for proof that cannot lie—intimating that Mr. Rice did not oppose publishing the debate just as it was delivered, or that I desired not to have it published as it actually occurred! I care not, courteous reader, whether you are Presbyterian or anti-Presbyterian, I ask you for proof of Mr. Rice's assertion deduced from my letter. You will not, I presume, find in it any such proof. I ask for an impartial report in matter, form, and spirit. Yet Mr. Rice says I have been struggling to have it published not as it was, but as it was not!! Of course, then, this proof that cannot lie is all evaporated, for the proof that cannot lie is Mr. Rice's own letter, and, of course, it reports only his own opinions, aims, and wishes. But we shall hear it.

An overture was made to me, which Mr. Rice denies and affirms in the same breath. The *overture*, as reported in the above letter, was (in his characteristic way of stating things accurately) as follows:—"I informed you that I would permit this to be done,"—viz. "Your manuscript speeches to be printed as a part of the debate, provided you would agree that I should also write my replies." Let any one read Mr. Rice's letter as printed by himself, and say is not this a clear and unequivocal overture or proposition. He wanted to *write*, or at other times, to *re*-write replies, on condition that my speeches should be reported as they were read. This unjust and unprecedented overture I, of course, positively refused; because, in fact, it was to cheat the community out of the true debate. It was to present for me speeches not as delivered on the stage; or to present for him speeches which he never uttered. He desired to "write replies," not to grammatically correct, but to "*write replies*." I never objected to his dressing up his speeches in good English, (if he could;) but I did object to his making new speeches. And this is his "proof that cannot lie," that I had been struggling not to have the debate published as it was; while, on his own showing, this was literally true of himself, and the very contrary true of me!! When it is known that only one of the Stenographers took a part of my introductory speeches down, (relying on the copy from which I read,) and that Mr. Gould told Mr. Rice that he could not hear my introductory at the place he sat, Mr. R's views of justice and generosity will be still more transcendently admirable in the esteem of all impartial men.

But nothing is more strikingly characteristic of the gentleman than his effort to make those speeches no part of the debate "as reported by Stenographers"!! He solemnly declares that he "never can or will certify my manuscripts prepared before the debate, to be a part of the debate as reported by Stenographers." Yet he has done it—actually done it!!

But his morality is not quite so unyielding or unflinching. For he has a proviso—"Unless by consent of parties each may be allowed the same liberty." Then he will certify my manuscripts, prepared before the debate, to be a part of the debate as reported by competent Stenographers!!! They were, without this proviso, no part of the debate as reported by Stenographers; but if I allow (according to his *overture*) that he shall "write replies," then he will certify that his replies and my introductory speeches were a part of the original debate as reported by competent Stenographers!!! What a polite and complaisant morality!! Lord Chesterfield himself would commend it.

What magic power in the permission to write replies! Like the philosopher's stone, it transmutes not into gold only, but into *truth* also, all that it touches. It would have dispossessed a demon and restored to his right mind my worthy friend, had I only consented; provided only, he meant what he says.

But the law of stenographic reports was all against such haughty assumptions. Whatever is read in all discussions, whether in print or writing, must be reported as *read* to make a Stenographer's report authentic and merchantable. Mr. R. had not power to make a new canon, or judicially interpret the laws of stenographic reports; and was, therefore, *obliged* by his own Stenographer, Mr. Gould, (as the sequel will show,) to publish my true and proper speeches; and, therefore, ended in smoke all this idle and insolent gasconade. Yes, Mr. Rice, after repeating as follows—"With your manuscripts I have not, and never will, have any thing to do; nor will I certify any copy of the debate in which the Stenographer's report is corrected by them"—I say, after all this, Mr. R. certified the debate in which the Stenographer's report was so far corrected by them that they were substituted instead of it!!! Well, then, Mr. R. is neither immutable nor infallible, and, in fact, no Pope.

As to Mr. R's amanuensis, as I do not desire to expose unnecessarily the frailties of any man, I hope I may be required only to say that he was soon found wanting or missing; and so that affair was finally and happily disposed of.

But, after a little flourish upon his "*will-not-lie-document*," Mr. Rice says, "*The Stenographers took fair ground, and forced Mr. C. into measures.*" This proposition is strictly true, with one slight amendment—viz. '*The Stenographers took fair ground, and forced* Mr. Rice *into measures.*' "The public, says Mr. Gould, *have a right to expect* the fullest and best report of which I am capable, *with all the means in my power.*" What, then? "I am determined that you shall have the PRIVILEGE" [not RIGHT] of writing out not "four answers," but "YOUR four answers" already in our hands." What Mr. Gould means by writing out *your four answers* he explains in his letter to me on the 16th, five days after, in the words following, as reported by Mr. Rice:—"We insist that you shall have the *privilege* of DRESSING UP your replies—not introducing new authorities or new arguments." Now this, be it observed, is what I always granted Mr. Rice; and Mr. Gould knew that I did so; and, being Mr. R's Stenographer, he assumes in these letters the air of standing up for his client by insisting for him what the sequel will show Mr. Gould then knew I was always disposed to grant.

Mr. Gould, indeed, acts in this case as discreetly as a celebrated pacificator I once knew, who, to make the aggressor do justice to the aggrieved, was wont to take the part of the aggressor in giving his decision, by *apparently compelling* the aggrieved to do what he was willing to do, in order to compel the aggressor to do what he was unwilling to do. You, Mr. *Aggrieved*, must let Mr. *Aggressor* dress up his four speeches, and then he will grant you the right to print you speeches just as they were delivered!! That this was the fact, I shall certainly show from the hand of Mr. Gould himself.

Before presenting my documentary proof that cannot lie, I desire to notice something more of Mr. R's eminent abilities in the art of imposition. Having suppressed some part of Mr. Gould's letter to him under date of the 11th December, and after quoting a scrap from his letter of the 16th, and another scrap out of one from me to himself, under date of the 23d December, *suppressing all that called forth such remarks*, he then proceeds to represent me as having been constrained by a communication from Messrs. Gould and Drapier, to concede something which I had, till then, refused to him. Rarely have I met with a more deliberate attempt to sophisticate the mind and pervert the judgment by the suppression of truth and the suggestion of falsehood, than in this instance. Reader, would you believe that what Mr. Rice here represents as extorted from me by the importunities of Messrs. Gould and Drapier, had been offered from the first; and instead of the passage quoted from my letter of the 23d December having been called forth, as he alleges, by such importunities, (can you believe it?) before the letter of Messrs. Gould and Drapier was ever written, I had sent an agent to Cincinnati to ascertain how matters stood, with full intelligence of my views and wishes, and authority from me to carry them out.—Indeed this measure was adopted in consequence of my having received from Mr. Rice the above letter of the 8th December.

Now as this is made so much of in the expositions of Mr. Rice, I will lay before my readers a letter addressed to Mr. Pendleton, my agent in a mission to Cincinnati, and his reply touching this section of the calumnies of Mr. Rice:—

BETHANY, Sept. 4, 1844.

MR. PENDLETON:—*Dear Sir*—A publication from Mr. Rice, full of misstatements, and calumnies, having appeared in a late 'Protestant and Herald,' it has become expedient for me to tear a little of the vizor off his face and show the gentleman to his friends. I desire you to inform me, at your earliest convenience, of some matters concerning your visit to Cincinnati in December last—such as your recollections as to the date of your departure from Bethany and arrival at Cincinnati; as also whether you recollect my having told you that I had called in Cincinnati and seen Mr. Gould on my way home from the debate, and had assurances from him that he would report my introductory speeches as written and read by me as a just and legal report, and that I had consented to him, as well as authorized you, to allow of such verbal alterations as might, in the style of Mr. Gould, be called "dressing up his speeches." Again, please say whether you recollect having seen Mr. Brown while in Cincinnati, and his attempts to obtain from you, as my agent, authority for Mr. Rice to "*write replies*" to my introductory speeches; and any other circumstances that may throw light upon the attitude assumed by Mr. Brown in the affair; with Mr. Gould's general views of his own course, &c., in preparing the debate; and whether there was any thing contemplated by him, against which, before leaving Bethany, you understood me to object. Did you receive from me any instructions on these premises during your continuance in Cincinnati? Had Mr. Burch left, and why, before you left Cincinnati? Was Mr. Brown, so far as you learned, then making any arrangements for publishing the Debate? Please state any thing else that may occur to you throwing light upon these subjects and oblige yours, very sincerely, A. CAMPBELL.

September 5th, 1844.

Mr. Campbell:—*Dear Sir*—Your communication concerning my visit to Cincinnati in December last and various matters connected with it, is before me; and according to your desire, I take the earliest opportunity to reply to the several inquiries therein made. This, perhaps, I cannot better do, than by giving a brief narrative of the circumstances which induced my visit to Cincinnati, and which happened in connexion with it.

Some time about the middle of December last, after your debate in Lexington, you received and read to me a letter from Mr. Rice, in which he emphatically affirmed, "I never can, and never will, certify your manuscripts, prepared before the debate, to be a part of the debate, *as reported by competent stenographers*. The rule is positive and unambiguous, requiring the whole debate—your introductory speeches as well as all others, to be reported by Stenographers. I have the right, and am resolved to require its strict observance, *unless by consent of parties each may be allowed the same liberties*."* This you thought a most singular and unreasonable position on the part of Mr. Rice, and one which you feared he would avail himself of in the end, to prevent the publication of the debate, as you had yourself positive assurance from Mr. Gould, on your way from Lexington home, that your introductory speeches should be published just as you had delivered them; i. e. from your manuscripts. These Mr. Rice's letter stated he never could and never would certify, unless, as you expressed your understanding of the condition to me, he should be permitted to *write replies;* that is, to recast and model anew, speeches in reply to your introductories. This privilege you were unwilling to grant him.

In addition to the difficulty thus presented to the publication of the debate, you understood that a connexion of Mr. Rice, a Mr. Burch, was acting as amanuensis for Mr. Gould in writing out Mr. Rice's part of the debate, and you therefore feared that some advantage was sought and might be gained on the part of your opponent, in the preparation of the discussion for the public. Under all these circumstances you requested me to visit Cincinnati on your behalf, and not only look into, but remove, if possible, all difficulties in the way of a speedy and fair publication of the discussion. The request was made, as I remember, on Friday the 15th day of December, 1843, and conversations were held between you and myself immediately after the receipt of Mr. Rice's letter above alluded to, which I think was on the Wednesday before, that is, the 13th of the same month. In these conversations, as well as in the special conferences held with you in reference to the license claimed by Mr. Rice and denied by you, I did not understand you to be unwilling to allow Mr. Rice all that can be reasonably inferred from the phrase "dressing up his speeches." On the contrary, I understood you to be perfectly willing that Mr. Rice's speeches, as reported, should be fully as good, in style, arrangement, and argument, as delivered; but no better. It was an effort to improve them and make them better than when delivered, that I understood you to oppose. Under this impression as to your wishes and feelings in the matter, I consented on Saturday the 16th of December, 1843, to go to Cincinnati; and accordingly on the Monday following (the 18th) I set out for Wheeling, whence I departed on the next day for Cincinnati, and arrived there on the evening of the Thursday following. I immediately repaired to Mr. Gould's room, with a letter from you, in which you informed him that I was authorized to act for you in the arrangement of any difficulties that might stand in the way of a publication of the debate. I found both the Stenographers, Messrs. Gould and Drapier, engaged in writing out their notes, and immediately entered into a conversation with them upon the various matters of difficulty before alluded to. In the course of this conversation I learned for the first time, that Messrs. Gould and Drapier had written a letter to you upon the subject of the license claimed by Mr. Rice, to the propositions of which, they said, they had no doubt you would be perfectly willing to accede; and to which, as they stated them to me, I also said you would not object, as I understood you to be willing that the report of Rice's speeches should be fully as good as, or indeed identical with, those delivered. During our conversation Mr. Brown came into the room, and was informed by Gould on what business I came; and that from what he had learned from me, he did not apprehend any further difficulty in the matter. The conversation then turned principally upon the best arrangements for facilitating the publication of the debate. After some suggestions from Mr. Brown, I proposed that you and Mr. Rice should meet, as early as practicable, in Cincinnati, and there superintend the whole matter. With this arrangement Mr. Brown expressed himself much pleased, and it was agreed to. After conversing freely upon the various matters of difficulty, and having arranged them apparently to the mutual satisfaction of all concerned, Mr. Brown wrote down, as he stated for the purpose of assisting his memory, what he conceived to be the understanding between us. In this memorandum he stated that I had agreed for you that Mr. Rice should "*re-write* his replies." To the use of the word "*re-write*" I objected as conveying more than was implied in the privilege to "*dress up*." The memorandum was therefore destroyed, and nothing further passed between us.

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* I copy from Mr. Rice's letter as published by himself, which accords with my recollection of the copy you received.

In regard to my receiving instructions from you whilst I was in Cincinnati, and your inquiries concerning Mr. Burch, but little needs be said. I was in Cincinnati about one week, and do not remember to have received any communication from you whatever, upon any subject—certainly I received no instructions of any kind in reference to the above matters. They were all concluded, as stated, on the evening of my arrival.

Mr. Burch had left before I reached Cincinnati. I learned from Mr. Gould that he had explained to him the circumstances that rendered it improper for him to act as amanuensis, and that he had left in an ill humor some days before my arrival, having first given vent to his spleen in a scurrilous little piece against you, which I never saw, and which I suppose was unworthy of notice.

From the anxiety which Mr. Brown manifested in reference to an early publication of the debate, and the fact that he was at that time negociating for the execution of the work, I was induced to think, though I had never before heard it hinted even, that it was incompatible with his position as a clergyman, to be acting in the capacity of agent for Messrs. Skillman & Co., and that therefore he must be interested in the publication; and, if not the proprietor, he was at any rate a partner. This opinion I expressed to you in a letter from Cincinnati, and in a short time afterwards I heard that Mr. Brown was really and avowedly the sole proprietor of the copy-right.

The above narrative I hope will be found full enough to cover all the inquiries made in your note. Should there be any thing, however, deficient, it will afford me pleasure to give you any further statement which may be in my power, to remove the unjust conclusions urged in the publication to which you allude.

With much respect, believe me your obedient servant,

W. K. PENDLETON.

After a candid perusal of this communication, can any one believe that my communication of the 23d December was dictated by "finding the stenographers against me"? When he reads the fact that *they were always with me*—always insisting that the publication of my introductories, as delivered, was due to the whole community, as well as to me. Mr. Gould, Mr. Rice's own stenographer, and Mr. Drapier always concurred in the opinion that it was my inalienable right to have all my introductories printed as they were read. Besides, as Mr. Pendleton here states, I had an assurance from Mr. Gould, on my way home from the debate, that the speeches would be published according to the manuscript copies left with him. This single fact explodes the very unkind and unjust allegation that I was brought to his terms by a letter written the 16th day of December, the very day on which Mr. Pendleton concluded to depart for Cincinnati, to ascertain among other things what obstructions were to be thrown in the way of publishing the debate, in consequence of Mr. Rice's refusal to authenticate any report containing my speeches as they were delivered.

It is also evident from the very exact statements of Mr. Pendleton, that Mr. Gould's letter of the 16th could have no influence on my course, as I had authorized the dressing up of Mr. R's speeches before it was written; and so confident was I that Mr. Pendleton had full authority to give every assurance of this sort, that I never responded to the letter of Messrs. Gould and Drapier, nor instructed Mr. Pendleton by any epistle after it came to hand; for in truth it did not come to hand till after all matters had been fully and finally agreed upon by Messrs. Pendleton, Brown, Gould, and Drapier. Be it emphatically noted, that all matters about the publication were settled in Cincinnati on the evening of the 21st December, *Mr. Brown being present.* How then could that decision have been affected by the letter written to me by Messrs. Gould and Drapier, written on the day on which Messrs. Pendleton and Brown agreed, so far as any agreement was ever made, on the premises? When Mr. Rice can show, but not until he can show, how a letter written in Cincinnati on the 16th December, and mailed the 17th, could reach Bethany, and the response return to Cincinnati and become the basis of an agreement on the 21st of the same month—then may he defend himself from a wilful attempt to practise deception; and, to use his own language, "to state what cannot be reconciled with truth." Now, courteous reader, may I not, without the imputation of boasting, fairly say, that Mr. Rice's imputations on the subject of my unwillingness to have the debate fairly published, is clearly shown to be destitute of any semblance of truth?

Again, does it not from the same document clearly appear that Mr. Brown, assuming to act for Mr. Rice, was ingeniously attempting to obtain from Mr. Pendleton, as my agent, a written license to new-cast or *re-write* his speeches;—that it was entirely owing to the perspicacity and promptness of my agent that he had not bound me by a contract to give them this advantage. Thus completely was Mr. Rice foiled at every point, and was only allowed to write his four speeches with the mere emendation of the style. So that the statement in the "Christian Review," written by I know not whom, is after all, much nearer the truth, than any thing Mr. Rice has said upon this subject. How Mr. Rice understood the words "*dress up his speeches,*" those who have heard them and have read them with attention may form a pretty correct opinion!

No wonder that an Arabian orator once said, "Oh! that mine enemy had written a book!" Whether he thought of the toils of such an undertaking, or of the exposure which his enemy would make of himself, I shall not now pause to inquire. But my good *friend* Mr. Rice has written a very little book and has pretty largely exposed himself, so that I need not say, "Oh! that my enemy had written a book!"

A very remarkable refutation of all that he has said on this particular subject is furnished by himself when viewed in the light of an incontrovertible fact stated by Mr. Pendleton—viz. Mr. Brown was in Cincinnati making overtures and contracts for the publication of the debate before Mr. Pendleton had reached Cincinnati; that is, before the 21st, and before my letter to Mr Rice of the 23d was written. But Mr. Rice had written to me December 8th, only some ten days before Mr. Brown had left for Cincinnati, that he would never authenticate the debate of the report of my speeches taken from, or corrected by, my manuscripts. Now that there was an understanding between Mr. Brown and Mr. Rice on the subject of the difficulties between us, appears from the attempted negociation with Mr. Pendleton. How, then, I ask, could Mr. Brown be making contracts for the publication while Mr. R. was refusing to authenticate, and had not heard from me till the 23d of December, unless for the sake of gaining advantages, or because he always knew that I allowed him to dress up his speeches according to our printed rules!!

Soon as I heard from Mr. Pendleton his conjectures concerning Mr. Brown's interestedness in the publication, and the covert and suspicious movements of these gentlemen, I began to think that money was at the bottom of the affair, and consequently that the book would be published favorable or unfavorable to the denomination. Indeed, after the interview of Messrs. Brown and Pendleton, there was no more difficulty as to the speeches. It then became a matter of policy to go on with the work as speedily as possible. And here ended all our troubles so far as the question about the four introductories was concerned. I gained all I asked, because it was just; and *of my own accord* allowed Mr. R. as free a use of the pen as argument and fact would justify. So that I never for a moment threw any obstruction in the way of publishing the debate.

But we must, by way of still further corroboration of all that I have said on this subject, and for the sake of demonstrating with what caution the assertions and misrepresentations of Mr. Rice should be viewed by all those who desire a correct knowledge of things as they are, present to my readers a letter from the same Mr. Gould, Mr. Rice's own Stenographer. On meeting with "the Protestant and Herald" containing the assault of Mr. Rice during my visit to Cincinnati in August last, struck with the bold and reckless character of its moral manufactures and illegal wares and merchandize, I despatched a short note to Mr. Gould, soliciting information on a few points known to him, in which Mr. R's collisions with truth and candor were most remarkable. A copy of my letter and of Mr. Gould's reply are here presented to the candor of my readers:—

CINCINNATI, August 9th, 1844.

MR. GOULD:—*Dear Sir*—It being published abroad that I, not you, first proposed that Mr. Drapier should act as *amauuensis* in getting out the late debate, and that you compelled me to allow Mr. Rice the liberty of writing out his introductories, I not consenting to his dressing them up, on condition that my introductories should appear as read on the stage. I request you to state whether I ever refused him the privilege of dressing up the speeches he actually delivered, if my speeches were printed as read? Did I not, through Mr. Pendleton, propose to you that Mr. R. might have that license, provided he would throw no obstruction in the way of getting out the debate as it actually occurred; and finally, did not Mr. Rice suggest to you that Mr. Burch should be employed as your amanuensis?

Your immediate answers to these questions will much oblige your friend,
A. CAMPBELL.

CINCINNATI, August 9, 1844.

REV. A. CAMPBELL:—SIR Yours of yesterday is received, to which I offer the following hasty reply.

About the time that the debate commenced at Lexington, I intimated that I should probably have occasion to employ a clerk to copy extracts from the authors quoted in debate; and if a competent person could be found, I would be willing to employ him as amanuensis, in writing out, from my dictation, the entire debate.

The next day, Mr. Rice introduced to me a Mr. Burch, as a gentleman of fine literary attainments, and one well qualified for such a work. I immediately entered into a verbal arrangement with him, and the debate proceeded; but Mr. Burch did not copy the extracts as proposed; and before the close of the debate I had conceived the idea that the writing might be much facilitated by having two persons to write, alternately, the several half hour speeches, in their regular order, as read by me, from my stenographic notes; and I accordingly proposed to Mr. *Drapier* that he should be one of the two, still supposing that Mr. Burch would be the other. It however turned out that Mr. Burch declined the service altogether, and that Mr. Drapier performed the whole labor which I had designed for the two.

Four introductory addresses had been read by you, from your own manuscript, and the language was *due* to those who heard it, and to the public. I was *positive, therefore, in my determination*, that it should go before the public as delivered And though, from the nature of the case, Mr. Rice could not prepare and deliver written replies to those four speeches, I was equally positive, in asserting for him the right to dress up his four replies from the manuscript of my amanuensis—nor am I aware that *you ever refused such privilege*, though you did peremptorily object to Mr. B. as an amanuensis. To this objection, however, I should not have yielded, had not Mr. Burch himself declined the service; for I considered myself competent to select my own aids, as the speakers selected their own authorities, and I was determined to hold one and all to the same *record*, whether speakers or writers. In carrying out this resolution, I found in Mr. Drapier a willing and faithful coadjutor; and we stand ready to be judged out of the book which we have written.

Very respectfully, yours, &c.

M. T. C. GOULD.

This letter it appears flatly contradicts several of Mr. Rice's assertions—such as, that he "had nothing to do with the employment of an amanuensis by Mr. Gould;" while Mr. Gould declares that Mr. Rice commended to him as a competent and accomplished amanuensis his own brother-in-law and Presbyterian brother, Mr. Burch. 2d. He affirms that, *at my suggestion*, Mr. Drapier, a member of our church, was employed as an amanuensis, &c. But Mr. Gould says that himself *proposed* (not I) *to Mr. Drapier* that he should be one of the two amanuenses. "It however turned out," says Mr. Gould, "that Mr. Drapier performed the whole labor which I had designed for the two." Mr. Rice says, "THE STENOGRAPHERS FORCED MR. C. INTO MEASURES;" but Mr. Gould says that "*he was positive in his determination*" *that my four introductories should go to the public as delivered.* He only asked for Mr. Rice the liberty to "*dress up* his speeches," not to re-cast or new-model them. Mr. Rice says I would not at first grant this privilege; but Mr. Gould says, "I am not aware that ever you refused such privilege." As respects the choice of an amanuensis, of course I would dictate nothing; but I had reason, good reason, as the conduct of Mr. Burch has since amply demonstrated, to object to him.—Mr. Gould, however, did intimate to Mr. Burch something of the objections to him which called forth from him a little scurrilous anathema against me in one of the city papers; after which he decamped, how *gloriously* I shall not now relate!

Mr. Gould is said to be a Presbyterian, and Mr. Drapier a Baptist, or a disciple. As Stenographers I regarded them with equal confidence, and never saw in either any thing indicative of any partizan feelings. As honorable men, and as gentlemen, they both stand high in my esteem. But in one of them becoming an amanuensis to the other, there was no similarity whatever to Mr. Rice's commending to the office of an amanuensis such a person as Mr. Burch, standing in a peculiar relation to him, and whose prejudices against me were inflamed to the highest degree during the discussion. May we not then say, that every point assumed by Mr. Rice, and every attempt to impose on the community has been so fully canvassed and laid open, not only in my statements and reasonings, but by such testimonitory documents as more than fully sustain all my allegata, and set off my late worthy opponent in the very imposing attractions of his own eminently distinctive characteristics.

We have now disposed of the two alleged misstatements—one concerning the time allowed us to discuss each question, and one concerning the difficulties thrown in the way of publishing the debate. These I hope have been already most *satisfactorily*, even to Mr. Rice himself, disposed of. But yet we have some alleged misstatement concerning the bargain and sale of the copy-*right.*

After quoting from the July number of the Millennial Harbinger ten full sentences, each one containing a positive statement, either true or false, Mr. Rice says, "Every statement here is absolutely untrue."—All the passions are, like Cupid, blind. Mr. Rice was certainly highly enraged when he wrote and suffered these words to be printed. He admits in the detail the truth of most of these sentences, and indeed formally attacks but one or two of them as untrue. Nine of the ten sentences affirm matters of which my present memory is as clear as that I saw Mr. Rice in Lexington; and the tenth one only is ambiguous in its phraseology. The fact, however, alleged in it is strictly true, and therefore I am fully authorized to affirm them all, as I clearly was, in my best judgment and recollection, when they occurred; I say, that nine of the ten, in both the *letter* and the *sense*, are both relatively and absolutely true; and that the tenth is true in the fact, and in the fair construction of the language. Of course, I affirm that any thing Mr. Rice may have affirmed contrary to the fair construction of any one of these ten sentences is absolutely and relatively false, and incapable of proof. How any one scrupulously devoted to speaking the truth, could say that "every statement here made is absolutely untrue," and then commence the next sentence by directly admitting one of these statements, and afterwards indirectly admitting a majority of them, is a problem in polemic casuistry that might perplex even a Jesuit himself. Only one of the ten sentences is formally attacked and put to torture. The effort made to extort from its language something self-contradictory, while it reveals the chagrin and mortified feelings of its author, dooms him to the reprobation of all men of intelligence and honor.—What is more common among men—merchants, manufacturers, and farmers—when one is pressed to give an opinion of the worth of any article in market, of doubtful value, than to say, 'As at present advised, I would not give or take more for it than a certain specified sum'? And when asked if he would take that, to hear him say, 'Though as at present advised I could not consent to take less; still, I would not like to take that until I have more light upon the subject.' This is precisely all that was intended, and all that was indicated, in that saying.

The spirit displayed in this abortive effort at evil criticism, is only surpassed by the malignity apparent in the insinuation that either Mr. Burnet or myself, or both, were endeavoring, in some underhand, clandestine way, to do what Messrs. Brown and Rice were, it would seem, machinating at that moment. Those seeking to circumvent are most apt to suspect circumvention on the part of those whom they would inveigle.

For my part, I felt myself conferring with two Presbyterian clergymen on the subject of diffusing religious information through the community, and of benefitting the Bible cause by aiding its means of doing good. I never suspected that I was conferring with two peddling Yankees on the value of an article they desired to purchase as a golden subject of speculation. I could not, therefore, fathom the minds of such disguised and designing merchants, close buttoned to the chin in sacred broadcloth. Had I for a moment suspected that Mr. Brown or Mr. Rice was feeling my pulse with speculation in his heart, I would have received and conversed with him in quite another style.

As for Mr. Burnet, who was in my room at that time, it was generally known that he intended to bid for the copy-right. Indeed, many thought that he had already purchased it. And from his free communications with Messrs. Brown and Rice, in my presence, they might have learned it, had they not before heard it. He told them of his estimates of the expense, and of the information he had gathered from publishers in Cincinnati on the subject. I doubt not but Mr. Brown, who had then determined to buy it *in cog.*, perfectly understood that Mr. Burnet was to be a bidder for the book. This alone explains the mystery he threw around himself in all his movements. He walked as softly as a leopard about to pounce on its prey.

But perhaps I had better here insert a few extracts from a communication from the same Mr. Burnet, made to me on reading Mr. Rice's imputations and insinuations in the communication which has called forth these remarks:—

CINCINNATI, August 8th, 1844.

Dear Sir—1. The references which I shall now make to Mr. Rice's statements, primarily respect his references to me. Probably I had better preface these by informing you, or rather through you, the public, that you were not, nor were to be, in the slightest degree interested in my bid for the copy-right.

2. That so far from Mr. Rice's insinuations that I endeavored to cheapen the work for my advantage, being true, my anxiety to avoid any approach to even an appearance of such selfishness, led me into the toils of Messrs. Rice and Brown. This appears from the correspondence which Mr. R. has published in the fourth column of his article, and will appear most conclusively when one or two facts are subjoined to his statement. During the conversation between Mr. Rice and myself, I exhibited the estimates which Mr. Gould, Mr. Rice's Stenographer, had made for me, unasked, as Mr. Gould and myself had conferred largely on the subject a month or more before the debate commenced. In Lexington, indeed, many thought that I had purchased the copy-right before the debate began. I had no reason to suppose that Messrs. Rice & Brown were ignorant of my position as an intended bidder, if the price suited my estimates of cost and sales. These estimates I gave at large. Again, Messrs. Rice and Brown formed conceptions of the "run" the book would have, which I then thought (as the facts have since shown) would not be realized. Still they insisted upon a fixed sum. This I opposed, and suggested that the purchaser should assume all the responsibilities of the work, and pay to the Bible Societies six, eight, ten, or any number of cents which the highest bidder would give for each copy printed. This plan, the one pursued in relation to the Catholic debate, I contended would operate equitably with both the publisher and the Societies, divi-

ding the profits, if any, equally between them; and provided there was a large sale, as the gentlemen expected, the Societies would be benefited immeasurably beyond the proceeds of the fixed sum, as the result has satisfactorily proved. But as this suggestion received no favor, I proposed that the gentlemen consult with Mr. Skillman, and if possible get a bid from him, delicacy forbidding my making an offer until either his opinion or his bid gave the work a value in the market. Influenced by the opinion of Messrs. Rice and Brown concerning the probable sale of the work in their own denomination, I told my friends when interrogated upon the subject, that I thought I would advance upon any bid Mr. Skillman might make. These facts, in connexion with my letter to Messrs. Campbell and Rice, in the fourth column of Mr. R's remarks, will satisfy any one that my course was both just and honorable. I leave the insinuations of Mr. Rice to the fate which a discerning public will award them.

My suggestion as to the method of disposing of the copy-right would have saved the two American Bible Societies a sum nearly equal to the whole amount which they have received by the arrangement preferred by Mr. Rice.

3. I do not know that those persons who might have inquired of Mr. Skillman concerning his intentions, were requested to do so by any one. Can Mr. Rice say as much!—?

4. In reply to Mr. Rice's inquiry, why "Mr. Burnet, though he had the privilege of receiving 5000 copies, took only 3500," I must say, that it was with difficulty I got ONE book before the market was supplied, though I could have disposed of more than 5000 if Mr. Brown would have let me have them. I can tell the story of that affair; and whenever Mr. Brown desires it, it shall be forthcoming.

5. Messrs. Rice and Brown knew that some of Mr. Brown's agents were members of our churches, and that his agents sought to get our members as sub-agents. Many, very many books have been sold by his agents to our communities, upon the plea that they were acting for me, as I have been credibly informed from various sources.

6. I do not recollect whether Mr. Rice or yourself introduced the subject of printing the introductories from your manuscript; but I am certain Mr. Rice did make overtures to you to have the privilege of writing replies to them. I also recollect that Mr. Drapier, in conversation with me, made a distinction between writing replies and dressing up the report of his replies in respect to diction, and said the latter was permitted Mr. Rice.

7. Also, during the early part of the debate, I frequently heard you say, that, as immersion was the chief topic of discussion Mr. Rice had stipulated to have all the time necessary to introduce all the arguments you had prepared.

D. S. BURNET.

These, with other communications on the subject of these calumnies, were made to me by brother Burnet, in consequence of an inquiry submitted to him relative to what he could distinctly remember on the various subjects briefly noted in his communication. They prevent the necessity of my going into any formal refutation of much insinuated that dare not be affirmed by Mr. Rice in seeking to justify his course and that of his friend Brown, by an effort to detract from, and slander the characters of others.

The attitude in which he would place the matter of the bargain and sale is this:—He would have the public think that Mr. Burnet and myself designed to purchase the copy-right, and for this reason sought to cheapen it. On this suspicion they machinated the plan of making Messrs. Skillman & Son their tools. Hence the rapidity with which the whole matter was despatched by Mr. Rice, who craftily and secretly sold it to Mr. Brown, in the person of those gentlemen, without any authority from me.

Such, as it appears to me, from all my premises, is the true state of the case. Till the day of full and final development, as at present advised, I cannot think otherwise, reluctant as I was, and still am, to give lodgment in my mind to such an unfavorable opinion of men professing Christian piety and morality. But these late efforts to hide up the matter, and to impute to me motives and designs which never entered my heart, and which are contrary to my whole course of conduct, as well as the unworthy insinuations against Mr. Burnet, leave no alternative than the conclusions to which I am now compelled.

On again reading Mr. Rice's communication to see if any thing worthy of my attention was overlooked, the following items were noted:—1st. Mr. Rice, in having published a very short extract from my letter of the 23d November, designedly suppressing, at least, nine tenths of that document, has produced a false impression. Mr. Rice, very prudently, while publishing all his letter to me of the 8th December, withheld from the community my answer to it, with the exception of one single sentence or a part of a sentence. He dared not, it seems, allow his readers to peruse that epistle—a privilege, indeed, which I think it is not probable he will grant them for some time!

2d. Another item to which Mr. Rice attracts attention, I have not very prominently noted. Mr. Burnet's allusion to it may not by some be regarded as enough. Mr. Rice says that he never requested me to announce the sale of the copy-right, and that at the moment he handed me a note from Messrs. Skillman & Son I said nothing about it, and that the self-same day a prospectus was printed announcing the fact, &c. &c. Now whether I read the note from the Skillmans when handed me, or whether the proposals for publication were issued that self-same day, are matters which I cannot now dogmatically affirm.—But this I affirm, that Mr. Rice did at that session, or during the next one, request me to announce the sale to the Skillman's, and that proposals for publication could be obtained in the house by such as desired them. To which I said, *No!* Because that I did not regard the sale as made with my concurrence, and therefore would not sanction it by any such annunciation. This is just as certain as that there was such a proposal published.

I never had, nor intended to have, one cent's worth interest in the book. I have even paid the full price for a single copy for my library. If I remember right, Mr. James, the publisher, made myself and Bishop Purcell a present of a copy each, neatly bound, for our labor in that cause. But Mr. Brown, more generous than he, has not given me one copy. He must certainly have given *two* to Mr. Rice!* But Mr. Rice says "he never dreamed of asking Mr. Campbell to announce the sale of the copy-right." No, he needed not to *dream* of it; for he had done it before he had much time to dream about it! How expert some men are in evasion!! This is equal to his dreaming some one had told me that the Skillmans would not buy; and that knowing this, I, from sinister motives, requested an offer to be made them!! This is a day-dream indeed! No such idea or knowledge ever entered my head or my heart! But, says he, "this strengthens the unfortunate imputation that his reformation was gotten up for his own pecuniary benefit!" Can any one excel this? Yes! a person leaves in early life a wealthy and powerful party and its most flattering offers, who pays well its ministry, and commences among a few obscure individuals, without any salary, and *with a declaration that he never would receive any*, which for thirty years and more he has kept inviolate; and yet he does this for his own pecuniary benefit! And this is proclaimed by a man who has been in the market for a good many years; and who for a higher bid of a few dollars, has been carrying his wife and children from town to town, until at length a hundred dollars or more has carried him from Paris, Ky., to "Brimstone Corner," Cincinnati!! O shame! where is thy blush?

Mr. Rice attempts to make up the deficiencies in some of his arguments by directing the reader to certain pages of the Debate, and of the correspondence. He quotes pages 243, 249, and pages 37 to 44. By way of response to this, I must, of course, refer the reader to pages 243 and 249 also, and request him to compare these with pages 15, 18, and 35. There he may see the grounds of all my affirmations on the subject of our respective affirmatives, and my negative positions.

If reference to the *pages* of the discussion and to public opinion are now to be the mode of attack, I will also make them my mode of defence. I will refer to my first and last speech, and to the replies to them, and to all my speeches between them and to the replies to them, and will add, by way of commendation of them, such facts indicative of public opinion as the following:—I have it from the first judges of argument at the bar, and from some of the first linguists and general scholars in this country;—First, that my argument on the action of baptism is the strongest argument on that subject in the English language, and wholly unanswered by Mr.Rice. Second, that "no competent scholar in the Greek language can object to a single law of the language, nor to a single position I have propounded or relied on in that argument, as either inapposite in itself or misapplied"—that in the other propositions I had, in fact, no opponent—my grounds of argument having all "been blinked or evaded." Like Mr. Rice, perhaps, I might add my own opinion too;—that having made myself acquainted with the whole history of the Baptist controversy, on the questions concerning baptism from the earliest ages to the present time; having in my library, or accessible, every work of notoriety on the subject, and on both sides of the subject, I am prepared to form an opinion; and having formed that opinion of my arguments, and of all the opinions that I have heard expressed of it by friend or foe, from the city of Philadelphia to New Orleans, I am of the opinion that——I will not give my opinion, lest, as Paul said, I might make myself a fool by boasting. Certainly this will balance Mr. Rice's opinion; if not, I must give mine once after he has given his the hundred and forty-fourth time.

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* Yet my notices of the work in my periodical, and some extracts from my first speech, printed before I left home for the debate, would seem to have called for some acknowledgment on his part.

To all this, lest I should be puffed up beyond measure, I will only add the opinion of one learned Baptist who was present. He said I 'was at least twenty years behind the age in my knowledge of the controversy, and that consequently he himself was not only a good deal before me, but some ten years before the last or the present age." To all this I can only, by way of apology for my ignorance, say, that those *new* discoveries of the last twenty years I wholly repudiate as worthy the attention of any man well acquainted with the Bible and the literature of this age on the subject. But as to those so learned both in the past, present, and future, I must yield the palm; and hereby do, indeed, give up all pretensions to any sort of equality!!

I had fondly hoped that the publication of our debate and the free circulation of it amongst all parties, would have been entirely satisfactory to Mr. Rice; especially as he had the liberty of canvassing all my writings for some twenty years. I had, indeed, flattered myself that his party would have been satisfied with his efforts on the stage, and that a long and happy peace would have been the fruit of a campaign so long sought for and so violently and fiercely prosecuted on their part. But it now appears that I was wholly mistaken; that Mr. Rice is very far from being satisfied, and his friends still less than he.

Several writers have already appeared in the "Protestant & Herald" even since the publication of the debate, aspersing our reputation and inflicting their vengeance upon myself and brethren for the developments of the eighteen days at Lexington. Misstatements the most glaring have been published over the signature of "A Friend to Truth" to spirit up the desponding fortunes of Presbyterianism. It is said other *reverend* members of the committee of five have been trying their hands at romance. The "Friend of Truth," chagrined that while the discussion was in progress, and since its publication, it has caused Pedobaptists to renounce their traditions; while not a Disciple or Baptist in the land has been induced to join the Presbyterians, so far as even Fame has rumored through her hundred voices; I say, this "FRIEND of Truth" (on the part of others, I presume,) sets forth, in all the gravity of the sacred desk, that those who joined at the time of the discussion, were really "pulled and hauled into the church during the evenings in the basement story of the house." Yet, *as many hundreds witnessed*, a majority of them came in, some in open day, and others in the evenings before I left the city, without even the excitement of an ardent exhortation! While others, since the debate was published, by simply reading the volume, have voluntarily come forward and renounced those traditions. Not even the vote of the Rev. Nathan Hall's church, that heard not the debate, nor the resolutions passed by a committee that never heard one question discussed, affirming the triumphs of Presbyterianism, have been able to preserve all the Presbyterians in Lexington from being shaken in their faith in those traditions, much less to convert a human being to their opinions.

No decent man could match this "FRIEND OF TRUTH." Take the following sample of his proficiency in the art of perpetrating little pious frauds:—

> "But Mr.C. says, 'Our friends said nothing until compelled by the publications, &c. of the Presbyterians.' How will this statement look along side of the fact that a letter was written by a Mr. *Looker-on* to the Christian Journal, a Campbellite paper, on the 22d day of November, and another on the 23d, on the subject of the debate. Did the article in the Protestant & Herald, of November 23d, '*compel*' this Mr. Looker-on to write these letters of the 22d and 23d of November to the Christian Journal? If so, how happened Mr. Looker-on to write before the Protestant and Herald was published? Reconcile these statements of Mr. C. with the truth who may. I candidly confess I cannot. I fear the debate has injured Mr. C's faculties for truth-telling."

Is he not a graduate in the arts of *sugestio falsi* and *suppressio veri?* He can deceive by telling half the truth, and holding back the other half. And that, too, by a new system of legerdemain. The facts in this case are the following:—The Presbyterians in their "Protestant & Herald" *did print, publish, and circulate, on the 23d day of November last, a Pedobaptist triumph.* It was in Lexington on that same day. It appeared to have been issued in anticipation of its date. Not one word had yet appeared from the press of any friend of ours on the subject. Certain letters were written in Lexington and forwarded to Harrodsburg, Ky., on the subject of the debate, on the 22d, 23d, and 25th of November. They were not printed until the 2d day of December, and the editorial article of that date apologizes for their publication, by charging upon the "Protestant & Herald" as follows:—

> "THE DEBATE.—We did not intend, when the discussion commenced between Messrs. Campbell and Rice, to say one word in relation to it; but was willing to let the published debate go forth to the world, unaccompanied by any opinion of our own. We had hoped that the Protestant and Herald would pursue a similar course; but *that* print, feverish with painful anxiety, has had the temerity to proclaim a victory at the very beginning of the battle. The public can understand all this.
>
> Indeed, Mr. Campbell has *invariably* been defeated in every battle that he has heretofore waged against Presbyterians, if we may implicitly believe our opponents; and it is a marvel, wholly unaccountable to us, that a champion of the Confession should condescend, at this day, to meet a man so often defeated, whilst attempting to overthrow Presbyterianism.
>
> We reached home a half hour before midnight on Saturday last, having spent that day and the Friday and Thursday preceding, in listening to the debate. In the hands of brother Campbell the truth triumphed most gloriously; or rather, we would say, in the hands of the Apostles, for they gained the victory. In this opinion we are sustained by the expressions of some of the most *intelligent* men of Kentucky, belonging to no religious body.
>
> As our friend of the Herald has seen fit to give some account of the debate through a correspondent, we will furnish our readers with the views of one of ours upon the same questions. If our readers should be surprized at the conflicting statements of the two correspondents, we ask them to withhold their opinions of the partiality and veracity of either, until they read the debate. Our correspondent is willing to be tried by the published discussion."—*Christian Journal.*

Truthful reader, can you commune with the "Revd." author of such contemptible dissimulation?

After hearing him say, "I fear the debate has injured Mr. C's faculties of truth-telling," you will doubtless be able better to understand Matth. xxiii. 27, 28. Such humiliating samples of the crafty spirit and chicanery of a party I would not step out of my path to notice, but to illustrate the position that the Presbyterians are so dissatisfied with the whole affair, notwithstanding all their pretences and appearances as to keep up a continual fire upon us from masked batteries, under the much insulted names of "Junius," "Truth-Teller," "Friend of Truth," &c. and because all these too are sanctioned by Mr. Rice and approved in the conclusion of his late ecclaircissement!

Some of these prints have even commended the still-born offspring of Mr. Landis, called by its father, "Rabbah Taken." This phrenzied ebullition of the poor unfortunate exasperated Landis, is even siezed by the puffing agents of the manufacturing firm of public opinion as a blessed succedaneum to the late debate, fortunately making its appearance in this trying crisis, and offering remedies to the disconsolate at a low price. I have only met with one man that could read it as far as the 40th page.

Having answered and exposed this pamphlet some years before it assumed this new name, and this rough garment to deceive, I have not read, and never intend to read, more than a few pages in the beginning, middle, and end of it. In all human probability I shall never read it: for as the story goes, with the exception of a certain very obsolete clique of stereotyped seniors, a bookseller in Cincinnati or New York could not give away to individuals a small edition in a quarter of a century, on the condition of reading it once through. It has already a millstone round its neck which must submerge it to the depths of an early oblivion.

Our Presbyterian friends are obviously unwilling to permit the printed discussion to be read by their people without note, or comment, or emendation on the part of Mr. Rice or some one of the committee of five. The policy now is to get up a new paper controversy about any thing connected with person, character, or circumstance, to divert, if possible, public attention from the calm and considerate examination of a book which comprehends all that is necessary for a sensible and candid man to decide for himself every question at issue between us and Presbyterians. For three reasons, at least, I cannot gratify Mr. Rice with a newspaper squabble—such as occurred this summer between one of his brethren in New York and an Episcopalian minister. It was too rancid even for the taste of political demagogues.

In the first place, I am so well pleased with the book, so far as Mr. Rice and I are concerned, that I am willing to leave it to its own fortunes. The intelligent and candid, I sincerely think, need no more to establish their minds on all the points at issue. The prejudiced and uncandid would not be persuaded though one rose from the dead.

In the second place, I consented to meet Mr. Rice only as the representative of the Presbyterian church. It was only under that endorsement, as the correspondence shows, that I consented to meet him.—That endorsement is out, and as I would not debate with Mr. Rice on his own fame before it was pledged; I am sorry to say that my conceptions of his good taste, good manners, good talents, not to mention his good learning, derived from personal acquaintance, are not such as to justify me in descending to his arena to scuffle with him with such arms and weapons as he is most accustomed to use.

In the third place, his insinuations about discreditable disclosures place him at once off the ground of moral or religious discussion. I, indeed, defy him, or any other man regardful of truth, to show one discreditable deed in all my intercourse with him. I understand this manœuvre. But it will not take. Let him out with his insinuations. I am prepared for any thing of that sort. My character, such as it is, has providentially become public property as well as private. It has passed through a fiery furnace sevenfold heated by the antipathies of infuriated priests and interested demagogues. I have passed through the protracted ordeal of almost a 30 years' war, prosecuted by numerous and various assailants; and, thank my Divine Guardian and Guide, I have enjoyed, and still enjoy, both at home and abroad, a reputation which, at least, has never extorted a blush or confusion of face in the presence of any living man. Nor have I been compelled, as more than one of my opponents has been, to migrate from one place to another, every four or five years, in the hope of regaining a lost, or of establishing a better reputation. My response to any one capable of such an imputation must, of course, be confined to his allegation. I could never debate a religious or moral question with any man capable of such meanness. Mr. Rice had better take care of his own reputation, and that of his brother Brown and some other agents in this plot.—My advising this, and not assailing them, (for I did not,) has, it seems, greatly exasperated Mr. Rice. I still think that he had better mind his own reputation and let his neighbors take care of theirs!! I once respected him as the representative of a respectable community. The restraints thrown upon him and me on that account are now removed. I therefore can regard him no longer in that character; and should I ever after this either address or notice him, it must be as the representative of N. L. Rice, and not as the oracle of the Presbyterian church.

To my constant readers I have one word to say:—I must, for the first time in many years, apologize to them for the coarse fare I have been obliged to present to them in this number. It may, however, serve as a menstruum to dissolve some of the hard substances of Presbyterianism. If they can, in the greatness of their charity, forgive me for placing before them so unedifying a document, I shall promise them an entire Extra on some more captivating theme before the end of the volume, or very soon after. They may, I hope, find an apology for me in the importance of the published discussion which called forth so rude an assault from an opponent whose exacerbation of mind has carried him so far beyond the precincts of sound reason, good taste, and decent respect to public opinion.

To the Editor of the "Protestant and Herald" I would respectfully say—that I cannot, and will not, respond to any of his anonymous correspondents that assail me. If any one so write as to be ashamed of his own name, it would be a shame for me to notice him. Touching the debate with Mr. M'Calla, as it was some four years published before Mr. M'Calla presumed to print a word about it; and as it was taken down by clerks, if not by stenographers, and attested by many witnesses, I shall have no debate with the unknown author of certain remarks and slanders recently published on that subject; and will only say, that every word on the title page of that debate, as explained in the preface, is strictly true, and susceptible of the most ample proof. When any responsible person gives his name and his authority for assailing it, I will be forthcoming to sustain the truth of the title-page and of all the facts by me alleged in it.

A. CAMPBELL.

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BETHANY COLLEGE.

Preparatory School.—From the last Harbinger, as well as from the catalogue just issued from Bethany College, it will be seen that I was expected to take charge of the Primary Department in that Institution. It is proper that I now state the reasons which prevent me from doing so.

When I visited Bethany, immediately before the close of the session, I had not consulted the brethren touching the propriety of my leaving Eastern Virginia, but supposed that I would be able to do so, with their consent. In this I was mistaken. The scarcity of laborers in the field, and the intestine troubles which, to some extent, afflict the cause in this state, render it, in the judgment of the most experienced brethren, inadmissible in me, at this time, to retire from the field.

In addition to this, I have entirely failed to obtain any one to edit the Intelligencer, which, by contract, I am bound for the present to conduct. I could make no arrangement to leave the paper, consistently with my agreement with the brethren. I am, therefore, compelled to continue myself.

These difficulties have interposed to prevent my taking charge of the Preparatory Department, in accordance with the annunciation of the Board. The vacancy, however, in the department will be timously supplied; and I embrace this opportunity to say, that, in my opinion, the arrangements in the school are such as to commend it to the patronage and entire confidence of parents and guardians. The Patron and Principal of the school is required to board the boys and superintend the school, and the whole discipline is strictly parental and conservative of moral principles and good habits.

It is an important auxiliary to the College Proper, and boys taught and trained in this department, will enter College with great advantage over those whose primary education and training have been obtained under the loose and careless systems which prevail in the schools through the country. The ignorance of their own mother tongue—the irregular habits of study—and the insubordination which ordinarily characterize the young men who leave our schools in the South and South-western States, to enter College, are proverbial. Parents, then, who propose to give their sons a collegiate education, will do well to place them at an early age in this department, where they will be fully and properly prepared to enter College, and enjoy to the fullest extent, all its facilities.

In this nursery of learning, morality, and good habits, they will be free from every evil influence, and corrupting association, and their infant minds will be early stored with good principles, and trained and practised in the pursuit of knowledge and virtue. There are but few parents whose solicitude and care can counteract the evil influences and corrupting associations in the midst of which their children are raised and educated, and they should hail this provision as one which, in the providence of God, meets the wants of the age. But its greatest inducements address themselves to the guardians of orphan children. *It is emphatically the place for the orphan.* In the Patron and Matron of the Mansion House, he will find a father and mother, whose parental influence will surround his childhood, and guide him to years of knowledge and discretion.—*Christian Intelligencer*, Aug. 12.

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THE CRISIS.—*No. V.*

That a great crisis, the combined result of a multitude of minor crises, is not very far remote in the mysterious future, is not only the faith, but the confident expectation and hope of many, very many, intelligent and pious persons. All the prophecies do travail with a series of awful, grand, and glorious events. Old things seem every where to totter. All existing institutions are yet but experiments.—Nothing but God's word seems to be established. Only the things that cannot be shaken can stand before that mighty spirit of inquiry that has gone forth throughout all Christendom. We rejoice in the fact that the Lord God omnipotent reigneth.

In our country, and in our public and ecclesiastic institutions, it looks as though we were in the midst of a mighty revolution. The bonds of union and the basis of co-operation seem as fickle as the wind. Old parties dissolve, and new combinations rise as if by magic power. Amidst all these changes there is one which we as Christians and philanthropists must look, and do look, with a soul-absorbing interest. The origin and growth of a people around the great central ideas of "one Lord, one faith, one baptism—one body, one spirit, one hope, and one God and Father of all"—with a free toleration of opinions *as matters of private property*, and not subversive of the faith and hope of the gospel. We have met on the Bible and on the restoration of all the ordinances, and solemnly covenanted to stand or fall by these views and principles.

Under this our banner some have rallied who are not of us. This has always been the case, and is true of every cause and interest in times past and present. But how these spirits are to be tried, detected, and excluded, are questions of vital importance to us and the success of this great cause. A crisis has arrived in which, in the judgment of all, an immediate practical attention must be paid to this subject. A divine precept enjoins the severance of all disorderly persons from the Christian communities. Another commands the rejection of schismatics, heretics, or party-makers, from the church. These are essential duties devolving on the church. They as much belong to the idea of a church as a constitution, laws, and ordinances. There is as certainly a door out of the church as there is a door into it. To some that are in the church it is just as necessary to show the way out of it, as it is to those that are without to show the way into it. If, then, faith and obedience introduce one into the church, unbelief or disobedience, or both of them, should exclude him from it. A community that receives and holds every applicant much more resembles a "synagogue of satan" than a church of Christ.

But the church of Christ is made up of communities—many separate and distinct communities. Now if one community exclude a member and another community receive him, there is an end of all discipline; and excommunication becomes a perfect nullity. Hence the necessity of such an organization of churches as secures the rights and liberties, as well as sustains the acts of every particular community that belongs to that great community of communities. Whatever, indeed, is due from one member to another, and from the whole church to every individual member, as necessary to good order and harmony of feeling, seems to be necessary in order to the spiritual and cordial intercommunion of all the congregations composing the church of Jesus Christ in any country or district. Now amongst us such an organization, or such an understanding and systematic co-operation does not as yet fully exist. Yet it is evident that such was the ancient order of things.

Amongst us it would seem as if we never had, and never could have, a *heretic*. Can any one name a single heretic in one thousand churches, that has been convicted, condemned, and excommunicated! Perhaps, we may have had such a person, or persons. I know we have had a *heretic detector* at work for several years, and he starved to death. He did not find a single meal for several years, so far as I remember.—

And have we had no heretics amongst us? Are we the only people who have escaped these pests of society? Have we had no one in our communities making an effort to draw away disciples after himself? If we have not, then Paul never saw such a one, and has never described a heretic. Have we had no instance of any one amongst us saying perverse things of good men, as well as propagating his own vain speculations to gather round him a party? Have not some appeared amongst us whose only claims upon public attention are their flippancy in expressing slanders against good and useful men; their boldness in asserting their own dogmas; and their servility and sycophancy to any one who flatters their vanity, or who caters to their venality? What have the proudest spirits of this class, the most loquacious and pretending, ever done for mankind? Nay, what have they done for their own wives and children, except to board them out, or abandon them to their more humane and sympathetic friends? What have they done for the church but trouble it; for the neighborhood, but insult it; for human follies, but to laugh at them? What have they done for their parents, but dishonor and abandon them; for their mother's sons, their own brothers, but desert them in times of poverty and wretchedness? What have they done for the world, but fatten on its good things and repay it with their maledictions? Are we the only people who have seen no such REFORMERS! Has no one of us ever seen one seeking a place amongst us, who, after he had spunged upon the charities, feasted upon the bounties, and enjoyed the hospitalities of honorable and praiseworthy men, become the assailant of those who instructed him, entertained him, and patronized him, because they would not wink at his follies, nor call evil good, and good evil, to gratify his love of novelty, his wayward fancy, and erratic ambition? If others have been so fortunate as never to have seen one such, I can only say I was not born under stars quite so propitious as those which preside over their destiny. I have formed a painful acquaintance with one or two such.

But while a multitude exclaim, 'Show us that man, and we will repudiate him and all who fraternize with him,' there are not a few who will tolerate and even patronize one just as *heretical* as he, who may happen to be a more honorable and virtuous man, and one who would call such a one a mean and contemptible fellow. For there is a heretic whose only sin seems to be that of Satan, and whose only ambition is to have the reputation of procreating an ingenious dogma, and of gathering around him a few worshippers for the sake of it. And such a one as this is all that we are called upon to define, in order to ascertain our duties in reference to the precepts, "*A man that is a* *heretic, after a first and second admonition, reject,*" and "*Mark them which cause* (DICHOSTASIA, i. e. *seditions,*) *divisions amongst you, and avoid them.*" The commandment is positive, and the precept clear—"AVOID THEM." But what are these seditions or heresies? What they were then, and what they are or may be now, are very different questions. Some of the ancient doctrines of sedition or division were called "*profane and vain babblings,*" and "*oppositions of science falsely so called,*" "*not according to godliness.*" I say, what the material was is a question more curious than learned or useful. The *tendency* of those questions is always to be the test, and not the opinion, fable, genealogy, science, or babbling itself. The babbling is *profane*—the science, falsely so called, however ingenious, because *it tends not to godliness.*" Useless or vain babbling is *profane* in its tendency, or "not according to godliness " But this is not all that constitutes the sin of schism. It is not the *dogma* so much as the use of it. This is the cardinal point. It may sometimes be comparatively innocent or harmless in itself, as was the question of circumcision among the first converts. It may amount to no more than a mere opinion about Mount Zion or Mount Gerizim. But whenever that opinion is pressed upon others, or when it is appended to the gospel as of any consequence, then it is profane, ungodly, and not to be endured.

We have neither time, nor room, nor inclination to dwell upon these points at present. The Greek church split upon the difference between *similarity* and *consubstantiality*—upon the difference between *homoousios* and *homoiousios.* It is the use made of an opinion as much as the opinion—nay, sometimes much more than the opinion itself,—which is to be reprobated. A Christian man has a right to express a private opinion when asked for it; but he has no right to obtrude it upon any one unasked; and much less to gain a party to it contrary to the desire of the church or community to which he belongs. In this age of interminable debate and curious investigation—this age of itching ears and speculative heads—this age in which the passion for novelty knows neither rhyme nor reason, Christians have notions of liberty of speech and freedom of discussion in worshipping assemblies wholly subversive of the faith, the piety, and the humanity of the gospel. Speculation is with them knowledge; metaphysics, edification; opinion, faith; and meetings convulsed with idle and untaught questions they call *public worship!!*

Elders, too, in many instances, are so feeble-minded, so vascillating, so unread in the Christian books, so destitute of all the attributes of *ruling well,* that they suffer heady and high-minded men to broach new questions, introduce alien subjects, and occupy time on matters as little edifying as any of the Arabian tales of a thousand nights' entertainment. They seem not to discriminate the reasons why some opinions are called "vain babblings;" others, "endless genealogies;" others, "untaught questions;" others, "oppositions of science falsely so called;" others, "old wives' fables," "vain jangling," and "questions that minister strife rather than godly edifying." While Paul said to Timothy, "*Preach the word,*" they say, "Give me your opinion;" while Apostles said, "Contend earnestly for the faith," they say, "Contend earnestly for your own theory;" and so confounded are they, that so long as a man will not excommunicate them for not receiving his opinion, they must not excommunicate him for holding and teaching it. We desire to deliver ourselves fully some day on opinions, and the reasons why controverted opinions are not to be introduced into the church.

We shall define for the present only, the word, and lay down a few observations:—Opinions we regard as no part of the oracles of God. They are men's own views of things, either revealed or unrevealed—theories fabricated by the human mind on any thing written or unwritten;—such as the opinion that the moon and the planets are inhabited; that there are elect and non-elect infants; that the Pagans, being neither just nor unjust, will never be raised from the dead, &c.

1. Now had these opinions or their contraries been at all important to man's safety or happiness, they would have been revealed in the Bible. Their not being there, is, therefore, a proof that they have no connexion with either holiness or happiness. They are withholden from us, and therefore not important to be known. An attempt to settle these is equivalent to an act of intrusion into the secrets of God.

2. But it sometimes happens that opinions are contrary to the facts and interpretations found in the Bible, and that sometimes a whole community are so ignorant of the Bible as not to perceive this.—Therefore time spent in discussing them is worse than useless, because it may sometimes prejudice some minds against what is revealed, and so pervert them as to render them incapable of learning the truth.

3. They often gender strifes, especially when the self-opinionated, vain, or ambitious arise in the church; and these strifes lead to seditions, and the seditions to divisions.

4. A fondness to dogmatize is but carnality, pride, and selfishness.—A dogmatic man is always proud, overbearing, and tyrannical. Hence these who make divisions are represented as serving their animal passions and appetites rather than God. So Paul reasons, Rom. xvi. 17, 18., and 1 Cor. iii. iii.; 1 Tim. vi. 3. Any one who will examine with care only these three passages quoted from Paul, must see that

we have rather fallen short of, than transcended, the dark attributes of a schismatic spirit. Those who make divisions and cause troubles or offences in churches, that great Apostle says "serve not our Lord Jesus Christ; but their own belly; and by good words and fair speeches deceive the hearts of the simple." Now inasmuch as "there is among you envying, and strife, and divisions, are you not carnal and walk as men?" "If any man consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness—he is proud, knowing nothing; doting about questions and strifes of words; whence come envy. strife, railings—perverse disputings of men of corrupt minds, destitute of the truth, supposing that gain is godliness." Heretics and schismatics, or the authors of divisions and offences in churches for the sake of their own opinions and speculations, are decidedly bad men, and not to be endured in any Christian community. They are said to be "proud," "carnal," 'covetous," "deceitful," and "of corrupt minds." From such we are commanded to separate. The precept is, "Mark them, and avoid them." They are not the servants of Jesus Christ, but of their own appetites and passions.

Their character and our duty are here clearly and fully drawn out.—Shall we, then, obey the precept? And if so, how shall we obey it? Paul answers, Every church that has within it any one of the above character, must immediately, on the discovery of that dogmatic, speculative, and self-opinionated spirit, admonish him; and if the second admonition fail of producing reformation, exclude him at once. "An heretic, after the second admonition, reject." If they are not dealt with immediately as Paul directs, "their words will eat as doth a canker," and they will "overthrow the faith of some." Of this class were "Hymeneus and Philetus, who," in their speculations about the resurrection, "concerning the truth, have erred and overthrown the faith of some." There opinions were, then, subversive of the faith. So I have for a long time regarded some of the speculations about spirits, human souls, and no resurrection of the dead, with the denial of everlasting punishment, &c. &c. I say, in my judgment, such opinions in their tendency are as subversive of the faith of the gospel as the opinions of Hymeneus and Philetus. I presume not to say what the theory of these men concerning the resurrection was. One thing is certain, and that is enough—*it abolished future punishment:* for if no resurrection, what was punished? The soul—the naked soul? Then the theory of no soul abstract from the body must be abdicated. We have our modern theorists bound hand and foot in a dilemma—either no punishment after death, or a soul after death. According to the theory of Hymeneus & Co., our theorists say no soul after death. Then they deny future punishment, except that of the body. But according to Hymeneus & Co. there is no resurrection; consequently no body to punish. If, then, the theory of Hymeneus subverted the faith in Paul's esteem, so does the no-soul theory, or that of no separate spirit from the body after death. What an error propagated by the Saviour, when he said, "The rich man died, and in hell opened his eyes in torment"! provided only, there be no soul apart from the dead body. According to Hymeneus and Philetus there could be no future punishment so far as the body was concerned; and according to the soul-sleepers, or no separate state theorists, no punishment so far as the soul is concerned. Both theories, then, clash with the fact of future punishment, and consequently reprobate, so far as Paul has decided the case.

But we now argue not the merits nor demerits of either theory; but apart from its tendency, the propagation of any such theory being necessarily alienating and schismatical, obliges the separation of those who will teach it in the churches, or insist upon it regardless of its consequences. Such questions are, by high authority, denominated "foolish and untaught," and positively inhibited. He that will dogmatically propound them is, therefore, abstract from their tendencies, to be admonished to desist; and, on contumacy, to be discarded.

Who is to do this, is a question with some of much consequence.—We answer, Those who have authority to *admonish;* and doubtless these are the bishops or elders of the church. There is no need of a convention or general association for this purpose. Paul did not command a council to be called before such persons could be dealt with.—Whenever any such persons appear, disturbers of the peace through their "opposition of science falsely so called," their "vain babblings," their "untaught questions," their interminable debates about *words*—whence come envy, strife, and division—it is the immediate duty of those in authority in the church to have them cut off on the first clear indication of their determination to persevere in that course. The law is positive and clear—"*A man that is a factionist, after a first and second admonition, reject.*" The elders that fail to do it are unworthy of their office.

Again, every other church is bound to respect that action. Any church that will receive one such excluded person is unworthy of the fellowship of other churches, and *de facto* partisan and schismatical. We have suffered much, and are now suffering, and must continue to suffer from the disobedience of this plain and positive precept. The crisis demands that this law of the kingdom be promptly enforced.

Some amongst us carry the notion of free discussion so far as to make the churches to which they belong polemical societies, rather than places of Christian worship. Their notions of religious liberty and toleration are such as to authorize debates upon every question that a man can propound holding a Bible in his hands. From "the mark set on Cain," the "twenty-nine knives," the history of Lamech's wives, down to atmospheric souls and sleeping ghosts—any thing and every thing is regarded as debateable. Now that any worshipping assembly is to be harassed, and cursed into sterility and death, by such views and conduct, is, it seems to me, beyond all the precincts of reason and common sense, if there be any such things in the world as reason and common sense. Any one that thinks so deserves a strait-jacket rather than argument or the liberty of Christian society.

We have been very remiss in this department of Christian duty; and as the crisis demands from us some special regard to this subject, we shall devote some attention to it. In the mean time, there are calls upon us from different quarters on the duties of Christian communities towards those members who are so dissatisfied with the Christian profession, and so *incomplete* in Christ as to seek completion by becoming ODD FELLOWS, or Free Masons. They have proved that Paul was mistaken when he said, "You are complete in Christ, who is the head of all principality and power." They have found that the worshipful lodges of Odd Fellows and Masons, together with their sealing ordinances, solemn rites of initiation and sepulture—devout processions, mystic aprons, symbolic sashes, ribbons, belts, and pomegranates, are essential to true piety and perfect humanity; and therefore make the impression that without these ornaments, decorations, and ceremonial purifications, they are unfit for the inner temple of holiness and happiness. To this subject we must devote some attention for the sake of those who demand light from us. A. C.

AN IMPORTANT TRUTH.

BURKE says, "The shallowest understanding, the rudest hand, is more than equal to the task of pulling down and destroying. Folly and rage can dilapidate more in half an hour, than wisdom, deliberation, and forecast can build up in many years."

The truth of this sentiment is as frequently demonstrated in the mischief done to the church by shallow minds and rude hands, as in any other department of society. One rash and imprudent man, who neither fears God nor regards man, can destroy a church in a short time, which has required years of patient labor from many pious and prudent servants of God to build up. The church, in employing men to teach and build up the cause, should, with discriminating care, determine whether their talents qualify them to *build* or *pull down*. If they are qualified only for the latter work, I care not how brilliant their talents, or how sparkling their genius, they will prove in the end a curse to Christian society.—*Christian Intelligencer.*

From the English Christian Messenger, July, 1844.

NINE STUDENTS EXCLUDED.

A TRACT has been issued from the press during the last month, bearing the following title:—"*The expulsion of nine Students from the Glasgow Theological Academy, with the facts and circumstances connected therewith, addressed to the ministers of the Congregational Churches in Scotland; by the expelled Students.* Sold by G. Gallie, Glasgow; C. Zeigler, Edinburg; F. Shaw, Dundee; G. King, Aberdeen; and T. Ward & Co., London."

The above tract is dated Glasgow, June 8, 1844, and contains 24 pages of closely printed matter. We learn by the introduction, page 4, that "in connexion with the subjects prescribed to some of the students for their annual discourses, they felt themselves bound, as honest men, to state openly and candidly their views of the influence of the Holy Spirit in conversion, as well as some other collateral subjects. It is hardly necessary to say that nothing whatever but a conscientious conviction of truth could have led them to state in the hearing of their reverend tutor, Dr. Wardlaw, statements known to be disapproved of by him."

Intelligence relative to the opinions of these students was speedily blazed abroad among all the churches. A few days before the annual meeting of the congregational union in Dundee, Dr. Wardlaw proposed the three following questions to each of the students, the answers to which were read before the committee of the academy in Dundee, and are now printed in the said tract:—

"1st. Are your sentiments on the subject of divine influence the same now as they were when you were examined by the committee and admitted into this institution?"

"2d. Do you hold, or do you not, the necessity of a *special influence* of the Holy Spirit in order to the regeneration of the sinner or his conversion to God, *distinct from the influence of the word,* or of providential circumstances, but accompanying these means and rendering them efficacious?"

"3d. Are your sentiments settled on the subject of the preceding query, or are you in a state of indecision and desirous of time for further consideration and inquiry?"

The answers to these queries by each of the nine students will be found in this tract

It is not to be understood that we approve of all that is inserted. No. One of the students quotes John iii. 5. in the following manner: "Except a man be born * * * of the Spirit he cannot enter the kingdom of God." p. 13. This, in our judgment, is not honest; for the declaration of Jesus is, "Except a man be *born of water and Spirit* he cannot enter into the kingdom of God"

A note on page 19, from the pen of F. Ferguson, junior, reads as follows, and is worthy of serious consideration:—"When examined before the committee I gave it as my more decided opinion that the influence of the Spirit *is not special, is not irresistible;* and also intimated my leaning to the opinion that the election of God is not an election *to faith*, but to *holiness* and to *heaven*, upon foreknown faith."

We shall now give, on this subject, what is said in a Dundee newspaper to the words of the Congregational minister in that town:—

The doctrinal errors to which allusion has been made by several of the speakers, have been entertained by a few of the students connected with the academy, have reference to the work of the Holy Spirit in the conversion of souls. These young men hold the doctrine of justification by faith alone in the finished work of the Lord Jesus Christ, and the necessity of a life of holiness springing from the belief of the truth as it is in Jesus, through the power of the Holy Ghost. But they have imbibed the notion that a *special* agency of the Spirit is not necessary to lead sinners to God; that no sinner is converted without the Spirit, but that the influence which is put forth in conversion, is such an influence as is bestowed alike on every man who hears the gospel; or such an influence as exists in the truth itself, as inspired by the Spirit, and divinely adapted to regenerate the heart when brought before the attention, by the arrangements of divine providence. Extreme views respecting the duty and obligation of the sinner to believe the gospel, a doctrine which the word of God maintains, appear to have led to the denial, on their part, of the necessity of the *special* grace of God to overcome the alienation of the human heart towards God and holiness—a truth which is clearly revealed in the sacred scriptures. With reference to the students, we believe a committee, consisting of the regular academy committee, with additional members, has cut off from the body nine individuals charged with the above heresy, and to these we understand two others have since acceded. Their views, we understand, are substantially in accordance with Campbellism (from Mr. Campbell, Bethany, Virginia,) which has wrought such havoc in most of the Baptist churches of this country. We sincerely deplore the progress of notions which seem to us subversive of the very foundations of religion, and earnestly hope that minds of the first order will devote themselves to the elucidation and vindication of the truth on this vitally important subject.—*United Seeession Magazine*, June, 1844, p. 319.

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NEWS FROM ENGLAND

Carlisle, May 20. 1844.

I have to inform you that our beloved brother Greenwell left this morning, after a stay of three weeks, for Dumfries, where he spends another week to complete his engagement in that town. During his visit he has not been idle. The gospel has been frequently and laboriously proclaimed. Thinking that the first printed announcement of his visit had not sufficiently attracted public attention, we issued a second bill, in which we announced the subjects of a series of twelve discourses, every one of which gave him an opportunity which he did not fail to avail himself, of enforcing the necessity of obedience to the ancient gospel. These discourses drew very attentive, though not very numerous audiences. The only cause for regret was, that every well educated and thinking person in Carlisle did not hear them, for they were profound, perspicuous, and eloquent, in a high degree. Nothing but stupidity, or sectarian prejudice, or both, could have prevented every one who heard them, from being brought under the influence of that gospel, which gives to the obedient *remission of past offences*, and a sure hope of future happiness, at once endless and perfect. I have no doubt that a lasting impression has been produced on many. One evidence of this is to me very pleasing. My younger sister made a scriptural confession. and was baptized on Saturday night. Others have expressed a wish to be baptized; and many members of the English Baptist congregation have stated their intention of being united to us. Thus, our prospects, upon the whole are cheering

J. A. COCKBURN.

Dundee, June 1, 1844.

It is with some degree of pleasure that I can now give you information about the congregation here. Something of the nature of our recent anxieties and troubles you know; you will therefore be the better able to enter into our feelings, on being deliverid from them. We are blessed with truth and peace, and the brethren are therefore loving, united, and happy. When a stranger enters our assembly, we no longer fear lest he should be stunned with some vain and untaught speculation; for we endeavor to edify the disciples with wholesome doctrine, and to hold forth to the world the Word of Life. Already the good fruits of peace and love are seen. Within the last few weeks two amiable young men, from a neighboring village, have been baptized into the Lord Jesus. An aged man—one who for eighty years has seen the vicissitudes of life—will be united to the congregation on the approaching Lord's day. To-night the Elders are to see a young woman who desires to speak with them of the obedience of the gospel O! how I rejoice to see sinners saved, and the name of the Lord glorified among us! I pray God that the light of his countenance may continue to shine on us, and that we may be the means of leading many to the Saviour.

P. STEPHEN.

GOOD NEWS FROM INDIA.

Bishop Madras says (under date of March 14, 1844, that *ninety-six villages* had recently, unsolicited, abolished idolatry and applied for Christian instruction. "A missionary

also, in another quarter, says, that within two months he has received seven hundred natives under his care. In different parts of India, similar, though less extensive, movements are discernable.

The progress of the gospel among the Karens is almost unexampled since the days of the Apostles.

When we look at these things, and recall the history of missions in the Sandwich Islands, the South Sea Islands, and the colored population of Jamaica, where is the ground for despondency—where the reason for zeal to flag, or effort to abate? No, brethren, let us pray more and work more, and the Lord will continue to bless and prosper foreign missions."

HOME NEWS.

Annual Meetings on the Western Reserve, Ohio.

1. East Fairfield, Columbiana county; present some 4000 auditors; some 18 ministering brethren baptized during the meeting 28 persons. Next annual meeting to be at Green Village, Friday before the 3d Lord's day in August, 1845. 2. Niles, Trumbull county; present some 7000 persons; from 30 to 40 preachers; baptized during the meeting 31 persons. Next annual meeting, Hartford, Trumbull county, Friday before the 4th Lord's day in August, 1845. 3d. Doane's Corner, near Cleaveland; present some 5000 persons, 32 preachers present; baptized 11 persons. Next meeting at Bedford, Cuyahoga county, Friday before the 1st Lord's day in September, 1845. At this last meeting there were present some Second Advent brethren. We are all second advent brethren—i. e. waiting for the second advent; but those who expect the second advent this year, next year, or very soon, now call themselves Adventists. There was some sparring among the preachers on the subject of the second advent, and that before the multitude too. This explains the paucity of converts at the meeting.

At the annual meeting held at Salem, Pulaski county, Ky., 13 additions were made; present four public proclaimers of the word. At the annual meeting, Rush Branch, were present, brethren T. Smith. A. Kendrick, C. Kendrick, and White. The meeting was a very happy one. Forty four volunteers were immersed By a letter from brethren J. Richardson and T. J. Pinkerton, dated Harrodsburg, Ky., August 24, we learn at one of their meetings in Jessamine, nine persons were added to the brethren.

Bethany, Virginia, September 12, 1844.

Dear brother Campbell—As an account of the success of a short tour, through Barbour and Randolph counties in this state, may be interesting to you and your readers, I have thought it advisable to send it to you.

There are two reasons that induce me to write it. First, because I think that we, as the Lord's people, should inform each other how his work is prospering in our hands; and secondly, that the Evangelists may know (should they be disposed to visit that country) that they would be heartily received by a church as much devoted to the service of the Lord as perhaps can be found in any other part of the land. And here I would take occasion to urge any laboring brother, who can make a visit to that region of country, to do so, and he will find himself amply rewarded for his trouble by the hospitality of the brethren. There is a vast district of country in the interior of this state which needs religious cultivation. I fear it has been too long neglected. It is therefore high time we were up and doing. I arrived in Barbour about the 12th of July, and immediately commenced holding meetings We found there was a great deal of prejudice in the minds of the people, and also met with some opposition from the Methodists, more indeed than I should have expected some years ago when I was their "kinsman according to the flesh.' They seem to hold almost undisputed sway, in religious matters, over these interior counties. But this only served to strengthen us in our determination to endeavor to put a stop to sectarianism, which so much disgraces the professed followers of Christ. We were not there long before those hills began "to re-echo the praise of the Lord," and we had the pleasure to see many of our fellow-men bow in submission to the gospel—some from the Presbyterians and Methodists, but a majority from the world. There is now a church of near 60 members in that neighborhood. They are much devoted to the good cause. I stopped some time in Green county, Pa., and held a few meetings. Between 35 and 40 have united with the Lord's people since my departure May the Lord of all grace bless them and us, my brother, in the faithful discharge of all our duties, is my prayer, through Jesus Christ our Lord. Amen! R. GRAHAM.

The above additions to the cause of our Redeemer, is, through the divine blessing, the fruit of an excursion of one of our students during the last vacation. Brother Graham spoke some sixty discourses during his tour. A. C

GEORGETOWN, Kentucky, September 11, 1844.

Report to the Brethren in Scott county, engaged in sending out the Gospel to the destitute

Your Evangelist would affectionately report—That he spent twelve days in Henry and Oldham counties with our esteemed brother R. C. Rice, the Evangelist in that section — We made a strong effort of several days at Port Royal, but fell far short of what we expected to do Only one confession and immersion was effected at that point. The late political struggle seems to have swept almost every thing before it; and unless the brethren are more guarded and keep aloof, there will be thousands of apostacies.

We next labored at Westport; and I remained there until Lord's day night, making three days. Up to that time we gained 7 additions I was compelled to leave home next morning, being summoned as a witness in Court This point is important, and needs help at this particular moment. Until now the ending seems to have been invulnerable We had a fair hearing and fine success for the time. All that is wanting to build up a fine congregation is a continual effort. Since I returned home I spent four days at our annual meeting at Republican, with a number of our preaching brethren. When I left, six persons had been receivep. The congregation on Lord's day must have numbered over 3000. A vast number of them were members of our church

J. T. JOHNSON, *Evangelist.*

Boon county, Missouri, June 16, 16, 1814.

At a State Meeting in Fayette, Howard county, Mo., which commenced on Friday the 17th of May, 1844, eighty-one churches were heard from, in which there are 5543 members, and there have been 1282 additions since last May. There are 55 churches hitherto reported to our State Meetings, that were not heard from at this; they had, when heard from, 2981 members, which, added to the above, would make 136 churches, and 8524 members. There having been new churches planted, and large additions to some of the others, (if not to most of them,) the number of both churches and members would be much larger if we could hear from them.

Brother R. B. Fife, of St. Louis, made an appeal to the brethren in the state to aid in the erection of a meeting-house in the city of St. Louis, for the use of the members there. A considerable subscription was made at once, and it was unanimously agreed to recommend to every church of Christ in the state to do all they can to aid in this desirable and important object.

T M. Allen, M P Wills, T. R. A Smith, and S. S. Church, were appointed a committee to address the teaching and other brethren in different parts of the state, and urge them to hold annual meetings in convenient districts, and also to make a report of each congregation in the state at our next state meeting Appointed the next State Meeting to be held in Columbia, Boon county, Mo , and to commence on Friday before the third Lord's day in October, 1845.

The following teaching brethren were present, viz.—Allen Kendrick and Thomas Bronson, from Kentucky; J. T. Jones, from Illinois; and J. Creath, Jr., H. Thomas, M. P. Wills, J. S. Allen, T. Thompson, S. S. Church, W. Burton, W. White, A. Wright, B. W. Hall, W. S. Fox, J. Prewitt, and T. M. Allen, of Missouri.

HENRY THOMAS, *Chairman.*

T. M. ALLEN, *Secretary.*

Boon county, Missouri, August 16, 1844

On the 4th Lord's day in July brother Church and I had meeting a few miles north of Columbia. One gladly received the word, and was baptized. The following Lord's day one was added to the church in Columbia. Last Friday I commenced a meeting at Richland, in Howard county; brother Henry Thomas joined us on Lord's day; I remained until Wednesday morning. Twenty-four hearing, believed, and were baptized, and one united from the Baptists Brother Thomas remained to continue the meeting. We were assisted by brother Elgin and the Elders of the congregation, and brother Owen, a Baptist preacher, who seemed alive to the union of Christians and the salvation of sinners. The church at Richland has near three hundred members, has an excellent eldership, and a devoted congregation, who are growing in the knowledge and grace of our Lord Jesus Christ

Brother Church obtained thirteen accessions at North Bethlehem, in Cole county, last week. Brothers Allen Wright and Dr Feris lately received eighteen at Calhoun, Henry county—'one from the Baptists, two from the Methodists, and three from the Presbyterians—the rest from the world.' Brother B. F. Northcut recently informed me that a church had lately been planted in St Josephs, Buchanan county, which now numbers eighteen members.

T. M ALLEN.

P S. Our Annual Meeting commences at Bear creek, Boon county, on Friday before the 3d Lord's day in October next

On Friday before the 4th Lord's day in October next, an Annual Meeting commences at Palestine, Cooper county.

Jonesborough, East Tennessee, August 28, 1844

The good cause is still spreading here, in the four upper counties of East Tennessee. Brother J. I. Tipton and T. J. Wright have been instrumental in building up two new congregations this season, counting some 90 members. We had just returned from a short tour through the western edge of Virginia—gained some 20 recruits for the Lord on the one foundation—ten of these from the Methodists At one of our appointments (Minck's meeting-house, 10 miles from Abingdon,) we were shut out by the Presbyterians and Lutherans, and deprived of preaching to their congregations, although we had a special invitation from two of their members.

JOHN WRIGHT.

Lexington, Kentucky, August 24, 1844.

The third week in July the brethren held a meeting under an arbor in sight of the Baptist stone meeting-house, Clark county, Ky. Our Baptist brethren, for whom we often pray, and to whom we offer our fellowship in love, locked the doors against us; but we were much favored by Mr. Rucker, who lives on the ground. About 40 were gained for the Bible and the Bible's God. Six of our Baptist friends united with us, determined not to sustain a cause that will shut God's children out of God's house!

A. KENDRICK.

P. S. Perhaps it is my duty to say that our Baptist brethren at many other points have treated us with great kindness. At Washington they communed with us like brethren; and at Flemingsburg their meeting house was offered to us, and filled with attentive hearers. May the Lord abundantly repay such favors, and may all the faithful soon worship together without a party feeling, creed, or name to devide. O! for more devotion, more union, and more love! Then shall millions be saved, and God be glorified on earth.

A. K.

Whitesville, Miss., June, 1844.

The good cause progresses slowly but steadily here.

W. E. MATTHEWS.

BETHANY COLLEGE.

The fourth session of this College has commenced, with the pleasing prospect of still more extended usefulness, not only in the increased number of Students arrived, and yet expected to arrive, but in the character of the new Students, who have commenced their studies in good earnest, and exhibit a fixed determination strictly to conform to the laws of the Institution. A few more can yet be comfortably accommodated within the College precincts. A. C.

PROSPECTUS

Of a religious newspaper, to be published in the city of Pittsburg, Pa., to be styled

THE PROTESTANT UNIONIST.

This paper will be devoted to the development and advocacy of *original Christianity*, as exhibited on the pages of the New Testament scriptures, unmixed with human traditions or institutions. The Editors will labor to effect that "consummation so devoutly to be wished for," the union of all Christians upon the foundation of the *Bible alone*.

It will also be their aim to make this an interesting and instructive Family Newspaper; to which end its columns will be constantly enriched with choice articles on Biblical Literature, Science, History, Biography, Missions, the Religious, Political, and Social condition of Foreign Countries, and other entertaining and useful subjects. The ladies will receive special attention, a department being reserved for them, which will contain productions of the first minds, generally of their own sex, on the character, duties, and interests of *Woman*. An abstract of Foreign News, and also of Domestic News of striking importance, will be furnished. News from the churches, of the progress of Religion throughout the United States, and in other countries, will also be regularly recorded. In brief, it is the intention of the Editors to make this sheet a welcome visitor to the family circle—a source of entertainment, instruction, and improvement. To be printed on a double medium sheet, and issued every week.

WALTER SCOTT, and
ROBERT H. FORRESTER,
Editors.

Terms—Two Dollars per annum, invariably in advance.

OBITUARY.

Departed this life on the 3d September last, brother BENJAMIN F. ARCHER, aged 27. He made an early confession of the faith, and held fast his integrity to the last. He was, indeed, a very exemplary and amiable youth, and left behind him an excellent reputation amongst all who knew him.

☞ Will the brethren in Missouri, as their State Meeting is past, at their district annual meeting select some brother as a Student from Missouri, and send him on to Bethany College? A. C.

TRACTS.

Brother Hartzell's excellent Tract on Baptism is not yet entirely disposed of. He sells them at $5,00 per 100 copies. Orders can yet be filled. Send to Bethany.

NOTICE.—The names of *John H. Williams*, of Kentucky, and of *Charles A. Careland*, of Pennsylvania, were omitted in the list of Graduates which appeared in the August number. The former, in Mathematics—the latter, in Natural Philosophy.

☞ Many communications on hand, and my regular essays have been crowded out by the expositions of the Rev. N. L. Rice. Amends hereafter. A. C.

THE

MILLENNIAL HARBINGER.

THIRD SERIES.

Vol. I. BETHANY, VA., *NOVEMBER*, 1844. No. XI.

A SYNOPSIS OF CHRISTIANITY.

The following synopsis of the grand outline, elements, and design of Christianity, was written by Thomas Campbell, in the 82d year of his age. He desires its publication as the result of all his thoughts on the great subject—as a very summary view of its cardinal features, sustained by a very liberal collation of scripture quotations. Its chief object is to demonstrate that Christianity is a development of the infinite, eternal, and immutable love of God to man—of that love partially exhibited in the creation of man and in the providence for his wants; but perfectly and completely displayed in his eternal redemption from sin and death.

The apparent redundancy of quotations and proofs in all his essays is the effect of a seventy years' devout study of THE BOOK, until it has become part and parcel of the mind of the writer. Himself an old man, he is fond of the old style of expressing himself, as well as the ancient and commendable custom of dealing out liberal portions of the sacred documents in explanation as well as in confirmation of his views. A. C.

CHRISTIANITY.

Christianity is emphatically, supereminently—yea, transcendently, the religion of love: that is, of affectionate attachment, benevolence, and beneficence; for its Divine Author, subject matter, and effects, are all love in the highest possible degree. For, first, God, its author, is love. 1 John iv. 8. So are all its grand fundamental facts, the effects of divine love. Namely, 1st. The divine assumption of our humanity in its present debased degraded condition. 2. The personal gift of the Holy Spirit to inhabit our nature, thus assumed. 3. The deep humiliation, cruel maltreatment, tremendous sufferings, and ignominious death of this glorious personage, our Divine Emanuel. 4. His glorious resurrection and infinite exaltation above all heavens. 5. The mission and descent of the Holy Spirit upon the disciples on the day of Pentecost, to dwell in them, and to be with them for ever; and likewise in and with all them that should believe through their word.

Now, as those five fundamental gospel facts are all transcendent effects of divine love, so are all its gracious declarations, invitations, and promises, effects of the same divine principle; for they are not only completely adapted to our wretched, guilty, polluted, perishing condition;—presenting us with seasonable redress for all our grievances, and healing for all our diseases; but also—with an everlasting portion of glory, honor, and immortality, in the possession of an inheritance incorruptible, undefiled, and unfading, reserved in heaven for them, who, through the belief and obedience of the gospel and law of Christ, are kept by the power of God, to the enjoyment of the promised salvation, which is yet to be revealed in the last time. And lastly, the law of Christ, which, together with the gospel, constitutes the subject matter of Christianity, is also pure and perfect love.

Now, if it be scripturally evident to demonstration, from the above mentioned facts and documents, (as we humbly presume it is,) that our holy religion, in its Divine Author, subject matter, and effects, is pure and perfect love; what remains, then, but that we so avail ourselves of it, as to get into the actual possession of this blissful attainment?—We say *blissful attainment*—for perfect love is perfect happiness; provided, the beloved object be perfectly adapted to the lover's capacity for enjoyment; and such is really and perfectly the case in the subject before us.

We shall, therefore, proceed to a scriptural investigation of this all-important subject; taking every item in the order of the above synopsis. We have assumed that our holy religion is emphatically, supereminently—yea, transcendently, the religion of love. Our first argument is taken from the revealed character of its Divine Author; all whose works are naturally and originally works of love: "For God is love." 1 John iv. 8. Now, the history of the divine proceedings, from the very beginning, evinces this blissful truth: the first chapter of which is the work of creation, of which we have a particular record in the first chapter of Genesis. In this chapter the divine intention is emphatically marked by a seven-fold repetition of the word—GOOD—applied successively to the various productions of almighty power, wisdom, and goodness, and expressive of the divine intention; namely, the happiness of all his sensitive and intelligent creatures. For the term —GOOD—embraces the whole circle of enjoyment; as we call every thing *good*, that gives us pleasure. And here it is very remarkable, that God, upon a review of the whole creation, pronounces it supereminently GOOD. See verse 31st. "And God saw every thing that he had made; and, behold, it was *very good.*" That is, perfectly adapted to the gratification and happiness of every creature capable of enjoyment. And, last of all, in the chapter of creation, the divine benevolence is most eminently manifested in man. For, "God said, Let us make man in *our image*, after *our likeness*: and let them have dominion," &c.—"So God created man after his own image, in the image of God created he him: a male and a female created he them. And God blessed them," &c. Now is it possible for the Creator, in his creative process, to confer a greater privilege upon a creature, than to create it in his *own image*, after his *own likeness*, that it might not only thus be qualified for the enjoyment of personal intercourse with its Almighty Creator, but also with a conjoint participation with him in the possession and enjoyment of his terrestrial creations?—Yea—of every thing of which its nature was thus made capable? But the creative benevolence does not yet stop here. For, "the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." It was well watered—and abounded in gold and pearls;" for "there was bdellium and the onyx stone." This collection and concentration of beauties and delicacies, both vegetable and mineral, might well be called, "The Garden of Eden;" that is, of pleasure and delight. But to consummate the divine benevolence in those original gifts of the divine love, God was graciously pleased to favor and to furnish our first parent, in this garden of delights, with the blissful means of not only enjoying the unspeakable gratification of manifesting, by his obedience, his love and gratitude to his most gracious and benevolent Creator; but also of securing to himself and his heirs the perpetual enjoyment of his present happy condition, secured to him and them by their unrestricted access to the tree of life.

Now, had man continued obedient, would not uninterrupted enjoyment have been his continual employment! But he was unnaturally excited to transgress; and thus justly forfeited all his enjoyment. And how did the Lord God proceed towards his guilty creature? He proceeded in mercy and love. For he respited our guilty progenitors from the immediate full execution of the sentence, dismissed them from his presence and the blessed garden, under the sentence of death: but not without the hope of deliverance from the power of the deadly enemy, that had maliciously seduced them. Thus were they put, typically, (being covered with the spoils of death,) under the protection of a remedial dispensation, through sacrifice; to which they were to have continual recourse, as the divinely appointed means of access to God, and of acceptance with him. Hence we find animal sacrifice practised in the family of Adam, of Noah, of Abraham, &c. &c., and so on till the death of Christ, the great antitypical sacrifice, which taketh away the sin of the world

Now this brings us up to the great gospel facts specified in our synopsis: the first of which is, the divine assumption of our humanity, in its present degenerate degraded condition. And, surely, if, in the first instance, it was a transcendent display of the love of God to man, to create him in his own image, after his own likeness; it was transcendently greater to assume our nature, degraded into a guilty, depraved, perishing condition, and thus to assimilate himself to us,—that he might so identify himself with us, that our iniquity might be laid upon him—that by his stripes we might be healed. Isai. liii. 5. And thus put away our sin by the sacrifice of himself. Heb. ix. 26. If this does not demonstrate the blissful truth that "God is love"—what could do it?

The second great gospel fact is, the personal gift of the Holy Spirit to inhabit our nature, thus assumed. Matth. iii. 16, 17. "Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were open to him, and he saw the Spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am pleased" "For God giveth not the Spirit by measure unto him."—"For the Father loveth the Son, and hath given all things into his hand." John iii. 34, 35. "And of his fulness have all we received, even grace for grace." John i. 16. "For it pleased the Father, that in him should all fulness dwell. For in him dwelleth all the fulness of the godhead bodily." Col. i. 19; ii. 9, 10. "And ye are complete in him, who is the head of all principality and power." Glory to God! What has the Lord done for the salvation and exaltation of poor, debased, guilty, perishing humanity, in the person of our glorious Emanuel, in whom dwelleth all the fulness of the divinity substantially, both by the personal union of the Logos, and the inhabitation of the Holy Spirit!!

The third gospel fact in our synopsis, is the deep humiliation, cruel maltreatment, tremendous sufferings, and ignominious death of this glorious personage. It appears that his mother was a poor dowerless virgin; his legal father, an humble laborious mechanic. His birthplace was a stable, his cradle a manger. Shortly after his birth, his parents had to flee from their country to save his life. Upon their return, they located in the infamous Nazareth, (John i. 46.) from whence our Saviour took his local name,—"Jesus of Nazareth;" where it is probable he wrought with his father; for he is called the carpenter; Mark vi. 2. And during his ministerial labors he tells us, that "the foxes had holes, and the birds of the air had nests; but that he, the Son of Man, had not where to lay his head." But not only was he thus the subject of infantile persecution, local infamy, and humble laborious poverty; but also of blasphemous reproach; as being in league with Satan;—a glutton, a winebibber, a friend of publicans and sinners. Matth. xi. 19. Accordingly, when at last they were permitted to apprehend him, they most insultingly abused him: for having led him away to the high priest's house, who condemned him because he confessed, that he was the Son of God. For, upon answering the high priest, when first interrogated, one of the officers struck him: and when condemned by the high priest for his confession, "the men that held Jesus mocked him, and smote him, and spit in his face; and when they had blindfolded him, they struck him on the face, saying, Prophesy who it is that smote thee. And many other things blasphemously spake they against him." Luke xxii. 63–65. And when they brought him to Pilate, they accused him with treasonable practices, claiming to be their king: who, upon hearing that he was a Galilean, sent him to Herod: who, with his men of war, set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. Luke xxiii. 6–11. But when Pilate, upon finding nothing proved against him, proposed to release him; availing himself, for this purpose, of an established custom; which was to release to them, at the feast of the Passover, a prisoner at the request of the people; they reject Jesus, and choose Barabbas, a seditious murderer. Jesus being thus rejected, and the murderer preferred, at the instigation of the priests and rulers, Pilate orders Jesus to be scourged, and delivers him up to be crucified. Matth. xxvii. 26–50. "Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, A Place of a Skull, they gave him vinegar to drink, mingled with gall; and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots; that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there; and set up over his head, his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabbacthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost." What insulting cruel maltreatment!! What tremendous suffering!! Is it any cause of wonder, that the realizing anticipation of such a horrid catastrophe should have produced that soul-rending agony and bloody sweat, which our gracious Lord experienced in the garden of Gethsemane, just before its commencement? O! for a true realizing apprehension of the love of Christ, which passeth knowledge, that so we might be filled with all the fulness of God! Eph. iii. 19.

But we now proceed to the fourth item in our synopsis, namely, his triumphant resurrection from under the dominion of death and the grave; and glorious exaltation far above all heavens: "For he that descended first into the lower parts of the earth, is the same who also ascended up far above all heavens, that he might fill all things." Eph. iv. 9, 10. For, as we have just before quoted, "it pleased the Father that in him should all fulness dwell." Now, this most gracious intention was, doubtless, intended for the ultimate perfection of his people; for God does nothing in vain.

This all-important event, however, took place very early in the morning of the first day of the week, being the third day after his death and burial. We learn, from the sacred record, that some of his female disciples, who were present at their Lord's death and burial, had agreed to meet very early at the sepulchre, on the first day of the week, for the purpose of anointing his body, came accordingly, while it was yet dark, and found the sepulchre empty;—that about the time of their arrival there was a great earthquake; and that an angel had descended from heaven, and rolled back the stone and sat upon it—that his countenance was like lightning, and his raiment white as snow;—and, that for fear of him, the keepers did shake, and became as dead men. Thus were heaven and earth actuated and affected at the resurrection of our glorious Emanuel:—a most eminent display this, of the approbation and love of his heavenly Father, which was afterwards consummated in his transcendent exaltation. Psal. cx. 1, 2. And which will yet be made most graciously apparent when he shall sit upon the throne of his glory, accompanied with all his holy angels, and all nations assembled before him, to receive their final destiny from his all decisive judgment. "For the Father judgeth no one, but hath committed all judgment to the Son; that all should honor the Son, even as they honor the Father. John v. 22, 23; Matth. xxv. 31,32. Now can any possible manifestation of the divine love equal *this*, much less exceed it? And does it not terminate upon our humanity in the person of our glorious Emanuel, without which, he could not be, in the personal sense of that divine epithet, "God with us." How great is the love of God to man!!!—At first he made him but a little lower than the angels, crowned him with glory and honor, and set him over the works of his hands in this lower world. But in his redeeming process, he has exalted our humanity above the whole creation, by a most gracious act of his own sovereign mercy and benevolence; for we deserved nothing but the very contrary, as appears most evident in the condition of those, that receive the due reward of their iniquity. See Rev. xx. 15. Yet, however, in the mean time, the person of our glorious Emanuel, "God manifested in the flesh," "is exalted far above all heavens, that he might fill all things." Eph. iv. 10. "Angels, authorities, principalities, and powers being made subject to him." 1 Peter iii. 22. So that at his official name—Jesus—every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father. Phil. ii. 10, 11. Thus has God graciously exalted our nature in the person of his Son. Well, therefore, may believers exclaim;—"Behold what manner of love, the Father hath bestowed on us, that we should be called the sons of God! For when Christ, our life, shall appear, then shall we also appear with him in glory. For we know that when he shall appear, we shall be like him;—that we shall see him as he is. Col. iii. 4; 1 John iii. 2. How astonishing the love of God to man, first and last!!! It will neither admit of comprehension nor comparison.

But after all this vast transcendent display of the divine love to our apostate, guilty, perishing nature, without the special agency and gift of the Holy Spirit to quicken, enlighten, convert, and sanctify us, we must, after all, ultimately perish: for all to whom the gospel comes, are really and evidently dead in trespasses and sins; being alienated from the life of God, through the ignorance that is in them, by reason of the blindness of their hearts. Eph. iv. 18. "For the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." So that they who are under its influence, cannot please God. And this is the case with all that have not the Spirit of Christ.—For if any man have not the Spirit of Christ, he is none of his—And it is only those that are led by the Spirit of God, that are the sons of God. Rom. viii. 7–14. And no man can (truly and sincerely) say that Jesus is the Lord, but by the Holy Spirit 1 Cor. xii. 3. Therefore, our Lord, when about to leave his disciples whom he had chosen to evangelize the world, promised them the assistance of the Holy Spirit, to render their labors successful John xvi. 7–11. Wherefore, all true believers are said to be "born of the Spirit"—born from above—John iii. 4–6.—to be begotten by an act of the divine will with the word of truth, that they might be a kind of first fruits of his creatures. James i. 18.—"Created anew in Christ Jesus to good works, which God before ordained, that they should walk in them." Eph. 2. 10. Consequently, all Christian graces and virtues are ascribed to the Holy Spirit: For the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.—If we live in the Spirit, let us also walk in the Spirit—(For the fruit of the Spirit is in all goodness, and righteousness, and truth;) proving what is acceptable to the Lord. Gal. v. 22, 23, 25; Eph. v. 9, 10 These things being so, Christ would not suffer his commissioned disciples to commence their official labors, till they received the promise of the Holy Spirit—on the day of Pentecost—on which ever-memorable day, commenced the Gospel Dispensation; and the Holy Spirit took possession of the Christian church, never to leave it while sun and moon endure—never—till the whole redeemed family be ultimately presented in the divine presence, in the perfection of glory. Thus we have the transcendent love of the Father fully manifested in the gift of his beloved Son and Holy Spirit, to justify and sanctify, depraved, guilty, perishing sinners, that they might be prepared for the eternal enjoyment of the supreme felicity above described. All these things being really so, as the scriptures most evidently declare; is it not demonstrably evident—that *God is love?* But, whilst heaven and earth rejoice in this blissful and glorious truth, it is equally evident to both, that God is as just as he is benevolent and gracious; for "he will by no means acquit" Exod. xxxiv. 6, 7, with Nah. i. 3. He never has permitted, nor ever will, one single transgression to pass with impunity. All the divine attributes are equally infinite.—God is as good as he is great—as just as he is merciful. Wherefore, that he might justify the ungodly, he laid on his beloved Son the punishment due to their iniquities. See Isaiah liii. 5, with Rom. iii. 25, 26, &c. So that although the only begotten of the Father is the supreme object of his love, and although he takes infinite delight in the salvation of sinners; yet, rather than suffer sin to pass with impunity, he laid on him the punishment due to the iniquities of all that shall be saved. How hateful, then, in the divine judgment, must be that abominable thing, called SIN!!! Jer. xliv. 4. Nevertheless, it is true of all believers, that "for the great love wherewith God loved them dead in sins, he quickened them together with Christ." "For you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in trespasses and sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. ii. 1–10. Having thus briefly considered the transcendent display of the divine love,—first, in creation; next, in the grand gospel facts divinely intended for our salvation; we proceed in the last place to consider the gracious declarations, invitations, and promises of the blessed gospel, in connexion with the law of Christ; the belief and obedience of which, connected with the belief of the aforesaid facts, constitute Christian character.

We commence this all-important part of our deeply interesting subject with a quotation from the third chapter of Genesis, verse 15:—"I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel." This divine declaration takes the lead, it is the root of the whole matter now before us; and has been triumphantly accomplished. Glory to God! Upon the import of this promise, has the Lord founded the remedial dispensation; and made the congenial declaration of his great name to Moses. Exodus xxxiv. 6, 7. "And the Lord passed by before him, and proclaimed,—The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin; and that will by no means acquit," (that is, suffer sin to pass with impunity: "for the Lord laid on him the iniquity of us all;" Isai. liii. 6.)—"visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation—(of them that hate me.") See chapter xx. 5. These two quotations introduced, seem to obviate an apparently insuperable difficulty. For if God by no means will acquit the guilty, then no sinner can be pardoned. And if he continues to visit the iniquity of the fathers upon the children to the third and fourth generation, then must all generations be continually suffering for their parents' sins. But, obviating this difficulty, we have here a most gracious and blissful display of the remedial character of God, most graciously adapted to our guilty perishing condition. We could not possibly imagine a divine character, better suited to our relief and deliverance. It goes to obviate all our fears and discouragements, if we are at all desirous to be saved from the guilt, the love, the practice, and the punishment of sin. But, if otherwise, we must be content to die in our sins, and be damned.

But let us hear him again. Isai. xlv. 21, 22. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else; a just God and a Saviour: there is none beside me." Hearest thou this, O my soul! Thou hast nothing to fear: the Lord invites thee to enjoy his salvation. But again, Isaiah lv. 1–3. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Here every one that is desirous of happiness is divinely invited to the true source of enjoyment, and all mistakes and discouragements obviated. And again Rev. xxi. 5, and xxii. 17., the blissful invitation is not only repeated, but importunately urged. "The Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely." By the "water of life," we understand the fruits and effects of the lifegiving Spirit, as expressed in the gracious declarations, invitations, and promises of the Blessed Book, which, realized by faith, works by love, purifies the heart, and so fills the soul with joy unspeakable and full of glory. But, it may be asked, How are we to attain to this? The answer is obvious; it is by making a due use of the word of God and prayer.—For, saith the Great Teacher, "Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me." John v. 39. And again—"Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth.—For your heavenly Father giveth his Holy Spirit to them that ask him." Luke xi. 9–13. These things being so, there remains neither difficulty nor discouragement; for whosoever is willing, is welcome.—And the way to the Bible and to the throne of grace stands open night and day. Moreover, the Great Teacher has given us special directions, how to proceed with success. Matth. xi. 28–30. "Come to me, all ye that labor, and are heavy laden, and I will give you rest: take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest to your souls. For my yoke is easy, and my burthen is light."* By *yoke*, here, we understand his precept and example—the law of Christ—the law of love. See Matth. xxii. 37–40. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like to it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." The third and last is Christ's own new and special command, peculiarly given to his disciples, by which they are to be distinguished from all other people. John xiii. 34, 35. "A new commandment I give unto you, That you love one another, as I have loved you; that you also love one another. By this shall all men know, that you are my disciples." Hence it is evident, that the yoke of Christ is a yoke of love; than which nothing can be more pleasant, profitable, or honorable. For who could be more happy in himself, or conduce more to the happiness of others, or be more highly and justly esteemed, than the possessor of this universal love? For this divine love is the natural law of the universe, and had never been interrupted, had not sin taken place. Therefore, he that dwells under the influence of this love, must be one of the happiest persons in the universe; for he that dwells in love, dwells in God, and God in him; "for God is love."

Now the first of these three all-comprehensive commands is unlimited. For we are commanded to "love the Lord our God with *all* our heart, and with *all* our soul, and with *all* our mind, and with *all* our strength." Mark xii. 30. And all this most justly; for to him do we owe all that we are and have. The second, namely, "Thou shalt love thy neighbor as thyself," the Lord explains, Matth. vii. 12, saying, "All things whatsoever ye would, that men should do to you, do ye even so to them; for this is the law and the prophets." The third and last he also explains, John xv. 13. "Greater love hath no man than this, that a man lay down his life for his friends." He also tells us by the same Apostle, that because *he* laid down his life for us, we ought to lay down our life for the brethren. 1 John iii. 16 Thus, this comprehensive compend of the divine law is so well defined, that no well meaning person can possibly misunderstand it. These things being so, if we desire to be holy, honorable, and happy, let us walk in love, as Christ also loved us, and gave himself for us an offering and a sacrifice to God of a sweet smelling savor; looking for that blessed hope of eternal life, at the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and so purify to himself a peculiar people, zealous of good works. Eph. v. 2. & Titus ii. 13, 14. Who has also graciously promised to all such, that they shall sit with him on his throne, even as he also overcame, and sat down with the Father on his throne. Rev. iii. 21. Again—"Blessed are all they, that do his commandments; that they may have a right to the tree of life, and may enter in through the gates into the (celestial) city." Rev. xxii. 14. And, lastly, to complete the destiny of the believing and obedient, who overcome the world, the flesh, and the devil; he that sits upon the throne of the universe, who makes all things new, has most graciously promised, saying, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." Rev. xxii. 14. Now what can he do more than this? Can the great God, the proprietor of the universe, give more than himself, and all that he has, to any portion of his adopted creatures!!!

This brief scriptural view of Christianity duly considered, who would not be a Christian? Compared with this incomprehensible, all-comprehending reward, all the enjoyments, sorrows, and sufferings of a present life, are not worthy to be named. But, do we speak of sufferings? Why, if we attain not to the enjoyment of those promised blessings of Christianity, we must endure all the sufferings denounced in the sacred volume, summed up in the 20th chapter of the Revelation of John—the black and dismal reverse of all the promised glory. "He that hath an ear, let him hear what the Spirit saith to the churches."

It is the earnest desire and hope of the writer, that the reader of the above essay upon the infinite excellency and importance of the Christian Religion, will not be content with a mere superficial perusal of it; but that, as it presents the "pearl of great price," he will therefore give all diligence to avail himself of it, for the blissful purpose of the present and eternal enjoyment of this infinitely precious treasure, without the possession and enjoyment of which, better for him he had never been born.

THOMAS CAMPBELL.

EDUCATION.

Brother Campbell—The following extract from a letter addressed to me by a highly estimable young friend, lately a student of Bethany College, contains sentiments upon the subject of Education so just in themselves, and so well expressed in words, that I would be happy to see it placed upon the pages of the Harbinger. R. R.

LOUISA COUNTY, VA, June 22, 1844.

Dear brother Richardson—It has been much regretted by learned men, who have had a deep interest in the moral and political condition of America, that the youth of our country are too negligent of a comprehensive course of education. Their burning impatience for immediate professional distinction, and for pecuniary *glory*, exerts such a sway over their conduct, that all thoughts of a permanent future good are forgotten. The fear of losing some fine opening for business, if they delay to embrace it, induces them to adopt a course, which, in other circumstances, they would readily admit to be imprudent.—Hence only such departments of knowledge are attended to, as are akin to the profession of their adoption. To be versed in any others is thought useless, because they contribute merely to those accomplishments of character, which vanity alone prompts us to desire. So universal is the practical recognition of this doctrine, that one coming amongst us, unacquainted with the motives which actuate the enterprising minds of our young men, is apt to be impressed with the belief that it is inculcated as well by our teachers of wisdom as by the prevailing spirit of our country. Whatever may be its origin, I think it can be shown to be an incorrect doctrine. * * * * The objects of education are to expand, to strengthen, to quicken, and to refine the moral and intellectual faculties. The mind, when budding in youthful tenderness, like the gay wild flower of the forest, is to be dealt with lightly. The mild sunshine of spring, whose gentle and happy influence is felt with delight, must be first diffused over it. Its gradual invigoration will enable it to support trials of continually increasing severity, until the greatest heat of a summer's sun can be endured. So the mind, when ready for first impressions, must receive only those of the mildest character. Repeat these, and it will, after a time, obtain a capacity for exertion which will "grow with its growth and strengthen with its strength." A reasonable training must be undergone before the preparations necessary for entering on the performance of active professional duties can be said to be completed. Until this is done, the mind is not possessed of that vigor and readiness which are required for daring efforts, and which befit it for the noble path it assumes to tread. Its hopes may be buoyant, its aspirations may be towering, its exertions may be strenuous and indefatigable; but all will be vain. The one thing needful, and without which all is unavailing, is not at hand.

Let us inquire what this is that is lacking. It has been already hinted that failures of this sort are mainly attributable to a deficiency of education. Nature may, perhaps, be liberal in bestowing talents, and yet her gifts be slighted and remain unimproved. Such men consider the natural channel of the mind the best one, and think that all attempts to divert it from that channel by artificial means are to be checked, because they seek to establish an order of things contrary to the original design. In short, they think it inconsistent with originality and with the nobleness of genius, to stoop to the drudgery of acquainting ourselves with the recorded thoughts of other men; nor will they acquaint themselves with their labored investigation, because no specific object is to be attained by them. Time, say they, will develope the real bent of the mind; and until this is ascertained, nothing which is calculated to disturb its voluntary operations ought to be undertaken. Then will be the proper season for commencing a discipline preparatory to action on the broad theatre of life. Whatever appertains to the branch of knowledge, thus selected as the one best adapted to the character of the mind, is regarded in a new and more favorable light. To say that it is auxiliary to the great end proposed, is sufficient, in their opinions, to establish its importance. Thus contracted are the views of many in respect to the objects of education; and with some such reasoning as I have given, affirmative of their convictions, they excuse their neglect of every thing unsuited to their tastes.—They forget that every division of knowledge calculated to strengthen the mind, to make it more comprehensive and energetic in its grasp, is tributary to any end which is to be accomplished by the aid of letters. They forget, too, that the broader the foundation the more permanent and durable will be the superstructure. Every blast that tries its firmness is less apt to spend its force with any perceptible effect. One objection that has been urged against a widely extended course of education, is based upon the supposition that a variety of knowledge divides the energies of the mind so as to render it unfit for any particular pursuit. This is true to some extent, if we suppose the study of these several departments to be kept up for life. But such is not desired. The advantage to be gained is the maturity of the mental faculties; and when these have been ripened so far as is consistent with the circumstances of the individual, a new mode of employment is to be adopted. The preference shown for some particular avocation will determine what this shall be; and after such determination no intellectual efforts should be wanting to insure success in the prosecution of a favorite object. But unless the mind be fortified and refined by a taste for the elegant in the fine arts; for the noble and exalting in philosophy, narrowness may justly be considered as characterizing its thoughts. The field in which it ranges for nourishment, is necessarily limited in extent. A few of those incidental lights, which, being individually feeble, when concentrated, cannot produce a brilliant focus to illuminate its path. Intricate mazes will interrupt its progress, until finally it will be lost in the gloom of misty shadows, undetermined which way to turn with any prospect of extricating itself. Such will be the lot of him who embarks on a highly responsible profession without those qualifications of a general and promiscuous nature, which its functions require.

These remarks are made with more especial allusion to the professions of Law and Medicine. So many thousands, whose character and talents command but little respect, engage in each of these, that their excellence and dignity are in some measure impaired—impaired not in reality, but in the estimation of the world. But we should learn to estimate by standards of a superior quality, and not by those which do injustice to the name of a standard. The abuse of these professions by men of shallow attainments would then be rendered very evident; and their influence being felt in all the various ramifications of society, the necessity of thoroughly understanding their maxims and practical doctrines would be seen to be very urgent. The truths which their practice establishes, the principles they unfold, and the wisdom they comprehend, considered as having an intimate connexion with the common pursuits of men, and as regulating in some respects their habits of acting and thinking, should be simply studied. As in all sciences, these truths and principles, simple as they seem, when familiarized to the mind, were brought to light by close philosophical deduction. It is not enough, then, to acquire them in their ordinary naked character. The train of reasoning which led to their discovery, the materials used in conducting this reasoning, and apart from general applications, their peculiar fitness for the subject investigated—all should be carefully traced up; and it is easy to see that a little exertion of mental powers is requisite to the accomplishment of so arduous a task. Genius may be flattered to vanity, and be made, by momentary success, to repose implicit confidence in its own unaided powers. But the illusion will soon vanish when its capacity is properly tested; and to its sore disappointment it will find that a cultivated mind, not disdaining to be stored with information concerning every science and every subject interesting to any portion of mankind, is best prepared to acquire professional eminence. H. W. P.

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THE FELLOWSHIP.

The world is ruled by names, and so is the church. O that both were rather governed by principles! But one name,—that of Jesus Christ, which is above every name, should be the *ruler;* and the *principles* of his government—of his holy religion, should be those only to govern us in all things. To be called "a *saint,*" "a *Christian,*" or "*disciple of Christ,*" is enough, and the best of all designations, for the people of God; and could we have our choice, we would be called by none other—or only by such, as with these, are imposed in the scriptures; but we cannot. It remains, therefore for us by our associations, church fellowship, and peculiarities of faith and practice, to be called by the "name of some great or good man," or by that of a "rite" or "ceremony." These are evils to which we must submit. It becomes us to bear them patiently: but God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which I am crucified unto the world, and the world unto me. I say the name of Christ, the doctrine of Christ, and the cross of Christ. In the doctrine of Christ, some fifteen years ago, I found *the fellowship*—not fellowship simply, nor *a* fellowship; but *the* fellowship.

With this introduction, I give the following extracts from the "CIRCULAR," last year, of "*the Salem* (Mass.) *Baptist Association to the churches which they represent.*" ADELPHOS.

EXTRACTS

"DEAR BRETHREN—The subject of the present letter is *the rule by which Christians should be guided to a proper discharge of their duty in respect to contributions to the general objects of benevolence for which the churches are responsible.*"

[After speaking of "benevolence," as an "element of Christian character;" and of its occasional, spontaneous operation, in "rushing torrents," and "gushes of feeling," in "extraordinary emergencies;" the writer introduces "THE RULE," thus:]—

"We must also seek for perennial springs. Living fountains must be constantly sending forth their gentle waters to swell the current of Christian charity, till, by the blessing of God, it shall have borne forth the fragrance of the gospel to every class of men, from the highest to the most degraded and wretched, as well as the most remote of all our fallen race. Hence, in order that our religious contributions should not be fitful and uncertain, there is need of a *system* of efforts which shall derive its energy from the abiding influence of Christian principle. It must be a system that is adapted to associated action. And then it must be no less accurately adjusted to the range of individual responsibility; for here lies the secret spring of combined efforts. In this view of the case, then, permit us to commend to your prayerful consideration a rule long since provided, and incorporated into the history of primitive liberality:—"UPON THE FIRST OF THE WEEK LET EVERY ONE OF YOU LAY BY HIM IN STORE AS GOD HATH PROSPERED HIM."

[This is "THE RULE." The exposition of it, and all that follows, to an enumeration of "*some of the numerous benefits by which its claims are enforced*," for the want of room, we omit. They are the following:]—

"1. It is commended by its comprehensiveness and simplicity. The most important maxims can be stated in few words. This rule has a similar density. Aiming at vast results, embracing principles the most important, its specifications of duty are condensed to the most sententious brevity, yet preserving the most entire perspicuity.

2. Its general adoption will greatly increase the harmony as well as add to the efficiency of our common efforts in the cause of benevolence. Unfortunately in the application of elementary principles to our efforts cannot but tend to this salutary result. The advantages of mutual cooperation will thus be more available both to individuals and associated bodies.

3. There is an emotion not less ennobling than it is satisfactory and animating connected with the well founded assurance that our practice stands not in the wisdom of men, but accords, in the letter as well as in the spirit, with the explicit instructions of the word of God. It is no small recommendation of this rule that it gives us the wisdom of the Apostle's experience under the sanction of divine inspiration.

4. By an interesting application of the principle of a minute division of labor, this system not only provides for enlisting the greatest number in the work, but at the same time enforces the best method of increasing each individual's efficiency. It is not demanded that the whole of his share of the work should be compassed in a single attempt. But by the regular weekly recurrence of its demand the subject is made to revolve continually before the mind, thus keeping alive the ardor of enkindled desire, while by this frequency and regularity of his appropriations he lays by, in small sums perhaps, an amount in the end which he would not have deemed practicable to contribute at a single effort. Vast results may be expected from the aggregate of such regularly repeated and cumulative efforts, even of individuals whose pecuniary resources are small.

5. Again, in the circumstances of time and place which are designated in the application of this rule, there are advantages too important to be overlooked. Care is taken to have the subject canvassed when the mind is most tranquil and free from the hurry and vexations of business, so that its importance may be the more fully appreciated, and the motives to an entire and prompt discharge of the duty may have their appropriate influence. Special care is also taken to preserve in our estimation the elevated character of the very act itself which is required. It is not only to be unmingled with adverse secular interests; by being constituted a distinct part of the appropriate observance of the Christian Sabbath it is associated with the most hallowed emotions of piety. When performed in strict accordance with this rule, its value is no longer to be estimated on merely financial principles, but in accordance with its real fraternity with other religious duties and Christian graces. Christian liberality thus stands inseparably connected with abundant prayers Each sum, however small, when laid by, is to be consecrated with prayer. With a universal observance of such a weekly concert of prayer and alms, what new vigor would be imparted to the enlarged operations of our missionary and other charitable institutions!

6. Equally worthy of consideration is this rule, for the unsurpassed excellence of the standard by which it graduates the amount that each individual ought to contribute. It admits of no invidious comparisons or worldly emulations connected with the gazetted thousands of an opulent liberality. It is the cheerfulness and promptitude, not the amount merely, of others' contributions, which is admitted to be an appropriate incitement of our zeal. As to the amount of his contributions, the standard by which each individual should be guided is, the measure of the prosperity which God has bestowed. It demands something more than the parings and surplus of our income, after our wants and capricious desires have first been gratified. The cause of benevolence is entitled to a prominent place among our primary appropriations. While they who have received much are privileged to bestow of their abundance, none are excluded by their poverty from an equally acceptable offering, though it be only two mites, reserved for this purpose by a relinquishment, for the time, of that daily bread for which we are taught to pray.

7. The due observance of this rule will doubtless be found of use in aiding us to preserve the spirit of piety amid the labors and cares of

active life. The need of help in this respect is deeply felt by all who desire to maintain a life of godliness. By keeping the claims of benevolence thus constantly before the mind, with a marked recognition of the divine goodness, and under an abiding sense of obligation to God and good will to our fellow-men, we may safely expect that through the grace of God the savor of piety will more readily be diffused through all the busy scenes of life.

8. While the provisions of this rule are adapted to remove the danger of bankruptcy, which, by means of tardy contributions and unsubstantial promises, has sometimes threatened our benevolent institutions, it may throw back a salutary reflex influence on our temporal interests. The very sense of responsibility, and careful review of affairs, which this rule constantly demands, might doubtless have averted many an unfortunate failure in business. This rule cultivates a habit of promptitude; for it insists that even in our charities we should *pay down*, rather than ask a needless credit in the way of giving uncertain pledges.

Such are of the considerations to which, in testing the claims of this rule, your attention may profitably be directed.

Let all Christians in their religious contributions come under the direction of this system, which places the work in so noble an elevation, and gathers around its elementary impulses such an array of Christian incitements, and we are persuaded that great accessions would be made to the revenues of our benevolent institutions. Since its sphere of direct operation lies wholly in the preparatory process, it has no necessary collision with any existing organization for the judicious collection and disbursement of those consecrated offerings which its design is permanently to increase.

We therefore commend to your prayerful consideration the propriety of a literal adoption of this PRIMITIVE RULE, in the full confidence that, like other divine institutions, the wisdom and propriety of its most minute details, no less than its general features, will be most fully appreciated according to the accurateness of our investigation, and the disposition to faithful obedience, with which we bring them to a practical test."

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PEACE-MAKING.

IN the last number of Dr. Thomas' paper we find a correspondence between brother R. F. Ferguson and the Editor, which the former commenced at the suggestion of his father and brother Du Val for the purpose, as he says, of "ascertaining whether there exists a probability for the reconciliation of all past difficulties between you (Dr. T.) and the Virginia brethren."

We were not a little surprised at seeing this correspondence. If any reconciliation had been desirable, we are at a loss to conceive how any one acquainted with Dr. T. could have been so sanguine and large of hope as to suppose it practicable. Reconciliation! Peace! They are exactly what the Doctor does not wish. He wants a party! And intends to have one, if he can humbug enough persons. If by destroying the temple of God—if by dividing the disciples—if by assailing and pulling down the reputation of one whose fame and moral weight of character he can envy, but never attain to—if by defamation and libels upon individuals and churches engaged in pleading for reformation—if by trampling the laws of Christ under his feet and wounding and mangling the best of causes, he can succeed in building up a little party, which he already begins to call "my friends," the end of his highest ambition and devoutest wishes will have been obtained.—Under these circumstances, any proposition of peace to him, is nigh akin to *casting pearls before swine!*

But it is not the *impracticability* of effecting reconciliation, that with me constitutes the strongest objection to such a proposition. It is the absolute impropriety of asking a rebel in arms against Christ, and trampling contemptuously under his feet his holy and sacred laws, to state the terms upon which he will agree to be reconciled! We may beseech men to be reconciled to God—but the terms of that reconciliation they cannot stipulate. God has prescribed the terms. Dr. T. has been laboring long and laboriously to destroy the temple of God—to pull down his cause—to divide his body—and to a certain extent he has succeeded; and in the very number in which this correspondence appears, he "rejoices in the iniquity" and success of his work of schism, with more than infidel hardihood; and to ask the fellowship of such a man and beg him to state the terms of peace, looks, in my judgment, like striking the flag of Prince Emanuel, before the puny threats of a perishable worm! I have too much regard for the honor of my Lord—for the majesty of his laws, and too much confidence in the final triumph of truth and righteousness, to degrade Him—his laws—and his cause—by prostrating them at the feet of a rebel in arms; especially one who, having once surrendered, has perfidiously risen from the quiet of a *covenanted* peace, to fight again.

It is due to the character of the great body of disciples in Virginia, who have been assailed and libelled by Dr. Thomas, and who have preferred grave charges against him, deeply involving his moral and Christian character, to say that they have made no proposition of peace to him, and as they revere the purity and majesty of Christian principle, they can submit no proposition which does not require of him a *full and unreserved confession of his sins, and a thorough reformation of life*.

The two brethren who have employed brother R. F. Ferguson to open this correspondence, have been actuated no doubt by good motives, anxiously desiring the peace of a cause which Dr. T. has distracted and injured. They erred, however, in applying an *unguent*, where they should have applied the knife. Dr. T. has turned and discharged the full measure of the *grace* and *spirit* of Thomasism upon them, and roundly asserts that he would as lief hold fellowship with "Satan!" It will not be long, we presume, before such lessons will teach all good men to refrain from efforts to hold in their embrace a rebel against the Lord.

In conclusion I must add a word to brother R. F. F., who has conducted this correspondence. You conclude your unsuccessful effort to produce peace between the Doctor and your "Virginia brethren" by giving him the following welcome information:—"It would be highly reprehensible in me not to say that I acknowledge you a brother, * *

* * * if the dearest friend I had on earth were to non fellowship a man, that would not induce me to do it. I must know the facts in all such cases *for myself* before I decide." If this ultra and extravagant principle is to govern you "in all such cases," need I add that you will be compelled to fellowship every man whose conduct is censured by the brethren, and who is punished for his unrighteousness; for, with you, their testimony is worthless—you must "know the facts in all such cases" for yourself. Upon such a principle were Judas, or Hymeneus, or Alexander to come forth from the dead and visit Harrodsburg, you would be compelled to embrace them; for most certainly you "know" nothing of the "facts" in their cases, whatever your faith may be. Letters of commendation were of apostolic origin; but they are useless indeed, if Christians are bound to receive all that come unto them, "unless" they "know the facts" criminating them, by actual observation. It strikes me that these letters of commendation originated in the operation of a principle which excluded all who did not *furnish evidence* of character and standing. Indeed, if primitive disciples had been acquainted with your rule of conduct, nothing could have been more worthless to itinerant Christians than these letters of commendation. I am sorry to see any of our public Teachers and Editors advance a notion so *radical* and unscriptural. It is subversive of all good order, and without apostolic precedent or countenance.

Under the operation of this most ultra and unscriptural notion, you are fellowshipping a "dear brother," who not only denounces the brotherhood in Virginia, with whom you fraternize, but is actually perched in one of your own cities "destroying the temple of God" in that place, and publishing the most injurious libels and caricatures of the body, and also of an esteemed fellow-laborer in the gospel with you, brother D. S. Burnet. I hope you will not take these hints unkindly, since I only complain of what I think I see improper in an ill-judged, though well-intended effort on your part, to settle our difficulties for us.

Christian Intelligencer.

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DEAD SOULS.

Few, if any, of our readers can conceive how we are assailed by the men of one idea. Of all men in this world, they are the most unreasonable and dogmatical. They have suffered their minds to become absorbed in one subject, or in some one view of it, until they can neither think nor speak of any thing else. They see neither evidence, nor reason, nor importance, nor beauty, in any thing but that one idea or subject which has captivated their whole soul. And worse still, every thing proves that they are right. As with a magic wand, they make all nature stand in waiting in attestation of their theory. Proofs that they are right spring up like the grass; but, unlike the grass, these proofs seem never to wither nor decay. There was full as much reason as fancy displayed in denominating this class "*Monomaniacs;*" provided only, we rightly interpret this term. This class are certainly crazed on one subject, and perhaps ought to be dealt with as persons really, if not physically, distempered.

Here lies before me a sheet some two feet long and two feet broad, written within and without in a neat, compact, brevier hand, and signed "*A Son of Abraham, but neither a Sadducee nor Pharisee,*" and post-marked "Paris, Ky." If this be the proper nativity of the production, the writer must be an immigrant, an exotic of some other nation and climate. Such men seem not congenial with the soil or climate of Bourbon. The real author, ashamed of his name, or fearful of a disclosure, having assumed the mask, releases me from any obligation to notice him at all. I do it, then, gratuitously, and more for the sake of developing the melancholy fact, that while the assurance and confidence of such dogmatists is always in the superlative degree, their evidence and proof seem as uniformly to be in the inverse ratio of that assurance; or to speak to another class than mathematicians, the more confidence in asserting their convictions, the less sense and reason in support of them.

Without farther ceremony, I will give a specimen—a mere extract from the immense pages of this elaborate letter:—

"I object to any criticism upon 'Hades,' as that is not the original word: sheol is the word used by the Spirit, and that is more ancient, and not so blended with mythological tradition as Hades. But the best rule of interpretation is by *syntax and fact.* But to the article. Your grand syllogism seems to be this:—"A true believer *shall* never die."—*Jesus.*

"But all true believers *do* die as all other animals;

"*Therefore,* men have immortal spirits which live in a separate state of existence between death and the resurrection.—This appears to be fairly stated; if it be not, the misstatement is unintentional. Now I sincerely declare to you, that I cannot see your conclusion in the premises. You seem to me to have erred in this matter by preferring "logic" to grammar, which has led you to confound the *future* with the *present* tense: hence, your syllogism is sophistical. Allow me to substitute what I conceive to be the true argument: The true believer or the Son of God *shall* never die;

"But true believers *do* die in common with all animals;

"*Therefore,* they shall be raised at the last day, and *thenceforth they shall die no more.*

"Again, you err in imputing to us a denial of our Saviour's words in denying your syllogistic conclusion. We believe he spoke the truth; but we deny that your syllogism expresses the truth he uttered. Let the reader peruse the whole of John vi., and he will find that it inculcates the conclusion of my grammatical construction; and not of your ungrammatical, and therefore sophistical reasoning. Pardon my plainness of speech, for it is truth, and not over-punctiliousness of phraseology, that I am at present aiming at.

"Well, we are agreed that Jesus taught that the true believer should never die; but the question is, At what point of time did the future 'shall never die' commence? He shall never die subsequently to some given time. What was that given time? Let us hear him. 'This is the Father's will, * * that every one that believeth on the Son *may have* everlasting life: and I *will* raise him up at the last day;'—'As the living Father hath sent me, and I live by the Father; so he that eateth me *shall* live by me;'—'he that eateth this bread *shall* live for ever'—when 'I will raise him up at the last day;'—'the dead shall hear the voice of the Son of God: and *they that hear* SHALL LIVE;'—'all that are in their graves * * that have done good shall come forth (of their graves) unto the resurrection of life.' There is no room for dispute here. 'They shall never die' obviously dates from the resurrection to life.

"But the converse of your syllogism proves too much for your theory. If the proposition, *because a true believer shall never die because he has an immortal soul*, be admitted, it follows that a false believer will never die, and therefore has an immortal soul, and consequently no separate existence in 'Hades.' This would plunge us over head and ears into 'Destructionism,' which I presume is a catastrophe to which you, at least, would have especial objection. But I do not see how you can avoid this dilemma; for of every proposition there are two sides, the affirmative and the negative: hence, if for argument's sake I grant you the affirmative, I see no possible chance for you to escape the converse. If we learn what truth is, the contrary is what the truth is not; this is obvious to the most unlearned."

It will be perceived from the above extract to what class of the men of one idea this "Son of Abraham" belongs. His *genus* is that of "the *dead soul*," while his *species* is that of "the *air soul*." As for his opinions of himself and other men, being so much employed in "syntax and fact," he has only had time to conclude that he is most profoundly grammatical and logical, while myself and others grievously err not knowing the power of grammar and logic.

If it be not presumptuous on our part to differ from one so well versed in "syntax and fact," in "grammar and logic," we would essay to examine his two syllogisms—the one he has had the kindness to frame for me, and the one he has so vauntingly framed for himself.—We feel disposed to risk all the consequences, and shall first examine that which he has framed for me. Here it is:—

"A true believer shall never die. But all true believers do die as all other animals: therefore men have immortal spirits which live in a separate state," &c.

The Abrahamic Son says that the conclusion is not in the premises. Very true. And why did he put it there? I never did. It is all an innocent trick of a well-meaning man! Or shall we say that all at once he becomes superlatively obtuse. He sees not the sense of the words nor the drift of my argument. My argument is, that as *believ-*

ers cannot die according to Jesus Christ, and as *they do die* according to nature, there must of necessity be a *spiritual* as well as an *animal* death, or there is a conflict between JESUS CHRIST and NATURE—between his word and matter of fact. This is my argument. And how does he escape from it? By assuming, as the sequel will show, that the Messiah meant to say,—that believers will live after the resurrection; that is, that they will die in time, but not in eternity!!

But the true issue is this:—Death, with those who assail us, always means what we usually call animal death; while, with us, it frequently denotes in sacred style spiritual death, or a death in trespasses and sins. We have in the scriptures animal and spiritual life and death.* But these men of one idea have no conception of death beyond what is merely animal. To prove that our Saviour used the word *die* in this sence, we cited a passage from John—viz. "He that liveth and believeth on me shall never die." From this passage we argue, that since all believers do die naturally, he could not possibly allude to animal death. There is, then a sense in which believers die, and a sense in which they do not die. And so Paul teaches; for, says he, "the body indeed is dead because of sin, but the spirit lives because of righteousness."

Our argument, then, is unanswered and unanswerable—viz. That which believes in Jesus shall never die. But it is the spirit of man that believes in Jesus: therefore the spirit of man shall never die.

From this, indeed, it is clearly inferential that the souls of the saints shall never lose their consciousness—shall never die. Hence they are not only immortal after death and the resurrection, but they are immortal before death. "He that liveth and believeth on me shall never die."

But we must pause in admiration of the second syllogism. And it is here our friend's syntax and logic are most signally displayed. He asks, "At what point of time did the *future* 'shall never die' commence from?" Very good grammar, truly!! It is not the *Paulo-post future*; but a future tense that commences its construction in eternity. He makes the Messiah say, 'He that believeth on me shall never die after the resurrection'! Hence the righteous die till the resurrection, and the wicked live to the resurrection and die afterwards. Such is the power of logic with the aid of the new syntax and facts. But the piety of this modern Son of Abraham is as much at fault as his grammar and logic. He makes the Saviour say, 'He that eateth this bread shall live for ever, *when* I will raise him up at the last day.' Any man that presumes to put a new word in the mouth of the Saviour, may have license to pervert my sayings with impunity.

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* In our next Extra we expect to prove this to the satisfaction of all men of two or three ideas.

The gentleman speaks of the converse of my proposition without knowing the technical meaning of the word *converse*. A proposition concerning the righteous can have no converse in any proposition concerning the wicked. A little more logic, and even a little more grammar, would be no detriment to most of the disciples of the one idea system. Certainly every educated reader of the preceding extracts will concur with me that the writer is as defective in grammar and logic as in theology and biblical criticism.

But he says, "*Of* every proposition there are two sides—the affirmative and the negative." Now as every logical proposition is either affirmative or negative, had the writer said, that, '*to* every proposition in debate there may be two sides—one to affirm and one to deny,' we might have been compelled to take the negative side in every case in which he would solicit our acquiescence on the ground of his knowledge of "syntax and fact," or of "grammar and logic." But as our "no Pharisee and no Sadducee" anonymous correspondent has sought relief by delivering himself fully of his one idea, and as we, no doubt, have gratified him in giving to our readers the marrow and the fatness of his theory, we judge it both unnecessary and uncalled for to offer any other refutation than that contained in the document itself, when the attention of the reader has been merely directed to the examination of the grounds on which he founds his *dead soul* theory, which, in one sentence amounts to this—that the words *life* and *death* in scripture have but one meaning. A. C.

DEFENCE OF WM. JONES AND THE WALDENSES.

Brother Campbell:

Dear Sir—Allow me to say a few things in your Harbinger in defence and exculpation of William Jones, author of "the History of the Christian Church, including an account of the Waldenses and Albigenses," from the charges brought against him by N. L. Rice in the late debate. In reading the debate I confess I am often astonished at the rashness and hardihood of Mr. Rice. It will not be long until the Pedobaptists will repent that ever their cause should have been so supported. They will stand in reference to this question as the Catholics now stand to the persecuting times of their church, and will have either to deny the facts or to endeavor to explain them away. I suppose we may fairly take Mr. Rice as the personification and exemplification of the spirit and temper of Pedobaptism. And if so, alas for Pedobaptism! I defy perverseness itself to make another such a general muster of sophisms, quibbles, assumptions, denials, perversions, prevarications, and bold, hard-faced, and determined opposition to the truth, as are thrown together in his speeches.

Mr. Rice prefers against Mr. Jones the charge of leaving out of his history of the Waldenses "every thing that squinted at infant baptism." And again, speaking of the Waldenses, he says, "Their enemies (the Roman Priests) did charge them with denying the baptism of infants; and Mr. Jones published the charge as if it were undoubtedly true." In this Mr. Rice only treads in the footsteps of Dr. Samuel Miller. Fortunately Mr. Jones can answer for himself as to some of the charges, as I possess a letter written by him to the "Evangelical Magazine" soon after the publication of his history. The letter is too long, or I should gladly transfer the whole of it. The quotations I shall make from "the New Evangelical Magazine and Theological Review," vol. 5, p 371–3, of which Mr. Jones was Editor, 1819:—

"The history of the Waldenses," says Mr. Jones, "had, by a strange, and, to me, very unaccountable neglect on the part of the Dissenters, been allowed to sink almost into oblivion; when it was once more rescued from obscurity by the publication of my narrative. And a very striking proof has been given of the deep interest which attaches to the history of that people, by the eagerness which almost every sect and party among us has shown to claim affinity with them. Scarcely had my prospectus circulated through the country, when I was warned from a very respectable quarter, to be cautious how I proceeded with the history of that people, for that the *Quakers* claimed them as their own; and when I inquired into the grounds of this claim, I found it was because many among them denied the lawfulness of oaths, and refused to bear arms!——When my History made its appearance, some of my own friends expressed their disappointment at not finding the fact very clearly made out, that *all* the Waldenses and Albigenses were *Baptists;* because, as they right *logically* argued, if they were not such, they, at least, *ought to have been!*—a conclusion in which you may be very sure that I agreed with them, though the premises were wanting from which to infer that they were so.

"Will you allow me, sir, before we proceed further, to state a fact of some little importance to be attended to in the present instance; namely, that it formed no part of my object, in writing the history of that people, to decide what the Waldenses were in relation to any points above referred to. I mention this for an obvious reason: your correspondents appear to blame me for not producing more ample evidence of their practising infant baptism. I admit, indeed, that had I been tracing the history of baptism among those churches, their complaint would have been well founded; but to do that was altogether aside from my purpose, as must be obvious to every one who attentively peruses the Preface to the work itself. That there were among the Waldenses individuals who held Pedobaptist principles, is a fact which I never intended to deny, and which I think may be clearly enough collected from my volumes; but then this admission will not satisfy either yourself or your correspondents. You want to be understaod by your readers that the practice of baptizing infants was that which *prevailed* either *universally* or generally among them. But I really do not see how this can be granted you, with a due regard to truth. I know of no better source of evidence as to what was held and practised among them on this point, than their "Confessions of Faith." In the first edition of my History I produced *two* of these Confessions, and have in the later editions inserted a *third*." Here follows the quotations from Perrin's original French and the translations by Jones, only one of which we need quote:—"We believe that in the ordinance of baptism the water is the visible and external sign, which represents to us that which, by virtue of God's invisible operation, is within us, viz. *the renovation of our minds, and the mortification of our members*, through Jesus Christ. And by this ordinance we are received into the holy congregation of God's people, *previously professing and declaring our faith and change of life*." "Nothing," continues Mr. Jones, can be more explicit than the language of this confession. I appeal to yourself, sir, could Pedobaptists, *ex animo*, subscribe [illegible] confession? This confession of the Waldenses, sir, we are authorized to infer was the confession of baptism, *and of none else!*

'But your correspondents complain loudly, and one of them rather *angrily*, that I have given an unfaithful version of a passage in Perrin, to the great detriment of the cause of Pedobaptism. I have, it seems, omitted '*one* word.' Evang. Mag,. Oct., p. 408. Let us now examine how this matter stands, that the head and front of my offending may be clearly ascertained. Instead of giving a literal rendering of every word in my original, in a passage referring to the conduct of a few of the Waldenses who inhabited a district in France, I content myself with saying, that they kept the Sabbath day, observed the ordinance of baptism *according to the primitive church*, &c. I admit that this is not an exact and literal rendering of the passage in Perrin; but allow me, sir, to ask your correspondents a plain question, which naturally arises upon it. Do they admit that the practice of the Pedobaptists in administering the ordinance to children, differs from that of the primitive church, or do they contend for its identity? If the latter, they justify my rendering, and exculpate me from all blame; but if *the former*—— I need not finish the sentence."

Now I confess I would not have done what Mr. Jones did; but it must be borne in mind that he was not professing to give a translation of Perrin, and therefore he was guided entirely by his own taste as to how much of the narrative he transferred. I will not, however, go further in defence of Jones so far as that case is concerned, for I cannot but think it wrong; but it is far worse in Miller and Rice to endeavor to make the impression that all the Waldenses baptized infants. The Waldenses were a people widely dispersed over many nations of Europe. Their name seems to have answered pretty much to their various societies as the term Protestant now does to a still more numerous class of sects and parties. And their name was continued long after the views and practices of that honored race of martyrs had ceased to be professed by any body of people. It would be as wrong to measure the faith of those who lived in the days of Peter Waldus by those who, in late years, have assumed the name, as it would to take the views of the Universalists, who claim to be Protestants, as a fair counterpart of the views of the old Puritans!

Mr. Rice says the Priests charged them with denying infant baptism, and that Mr. Jones published it as fact. But if Mr. R. will look at page 336–7, (Jones' History,) he will see extracts from a tract published by the Waldenses in A. D. 1120, called "A Treatise on Antichrist, Purgatory, the Invocation of Saints, and the Sacraments." In this piece, speaking of Antichrist, they say, "He teaches to baptize children into the faith, and attributes to this the work of regeneration; thus confounding the work of the Holy Spirit in regeneration with the external rite of baptism, and on this foundation bestows orders, and indeed grounds all his Christianity." Mr. Rice may judge what these good old Waldenses would have thought of him! Indeed, so clear is the fact as to whom these old witness resembles, that, when Father Gretyer was editing the book of Reinerius, in which he details the views and practices of the Waldenses, he wrote contradiction of that is is a true picture of the heretics of our age, particularly of the count, Anabaptists"—(1613.)

I the face of such testimony, wretched must be that cause, and deserately infatuated must be that advocate who could say, as does Mr. Rice, "With the exception of the insignificant sect called Petrobrussians, all admitted infant baptism to be according to the scriptures"!! (Debate, p. 420–1.) The cause of truth and holiness would be much better served if there were less pride and passion in its professed advocates, and more love of simplicity and honesty.

JAMES HENSHALL.

Richmond, Va.

* * *

ASPECTS OF METHODISM FROM THE INNER TEMPLE.

No. V.

In our last number I presume it was at least partially shown that Methodistic justification is neither by faith nor works, but by feelings. True, neither Wesley, nor Fletcher, nor Watson, didactically propound such a theory. Nay, far from it. But Methodism in its actual existence and practical details, and the doctrines of its founder and of his coadjutors, are quite different subjects. The subject now before us is Methodism as it now exists, as it displays itself in its inner temple—in its secret chambers—in its class-rooms, and in its solemn band societies.

It has been already stated that the door of admission into the class-room is simply "a desire to flee from the wrath to come, and to be saved from one's sins." "This company of men, having the form and seeking the power of godliness, are united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation." Such is their representation of the Class, found in the Discipline.* On this representation of a class, it may be composed of persons alike without the form of godliness and the power of it, unless we assume that every one having a desire to flee from the wrath to come, has the form of godliness. But would not this be a most whimsical and fanciful definition of the form of godliness? Error is always inconsiderate, inconsistent, and suicidal, whether in theory or practice. I care nothing for these literary and logical incongruities if their tendencies were innocent and harmless; but they are not. They pervert the judgment, corrupt the heart, and alienate the life from God.

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* Cincinnati edition, p. 79-80.

A Methodist class is supposed to be composed of persons possessing one single desire—viz. to flee from the wrath to come; and yet when associated they are represented as a company having the form but seeking the power of godliness. The class itself, then, must be the form of godliness; for before they came together they had but a single desire. Such is the mystic charm of association. It converts an inward desire into an actual form of religion! But what are these formalists to do? They are "to pray together, to receive the word of exhortation, to watch over one another in love, that" (by so doing) "they may help each other to work out their own salvation."

What would we think of a multitude of persons who, because of some treasonable project were confined in one dark and cheerless prison, almost destitute of bread and water, and who, instead of immediately accepting a Governor's proclamation of deliverance on condition of abjuring treason, should set about to club together in separate conclaves for the purpose of praying for light, for hearing a word of exhortation, and for watching over one another in love, that they may help one another to work out their own deliverance? How much more rational to accept the Governor's proclamation of pardon on renouncing their treasonable project and to come out upon the firm foundation of his pledged remission and acceptance. When they should have thus sealed the pledge, would they then think of holding such clubs as before described? Nay, would not the formation of such classes be a clear demonstration of their ignorance of the proclamation or of their determination not to accept deliverance on the proposition offered?

Such precisely is the Methodist class meeting. It is an institution in opposition to the proclamation of mercy, not only destitute of scriptural precept or precedent, but at variance with both the letter and spirit of Christianity. It is, in its incipiency, design, character, spirit and tendency, at variance with the apostolic system of mercy and the means of obtaining it. Jesus Christ, a greater reformer than either Wesley or Bechler, never instituted a class of unbelievers to meet under a leader to pray for pardon or for piety, or to assist each other in any way to work out their own salvation.

It will, however, be expedient to analyse the process by which this class is to work out their salvation. To ascertain this we shall at once go up to the fountain of authority; we will quote the identical words of the Discipline, (p. 79.,) setting forth in the first place the duties of the class-leader in assisting them "to work out their own salvation." It reads as follows:—

"That it may the more easily be discerned whether they are indeed working out their own salvation, each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in a class, one of whom is styled *the leader*. It is his duty—

I. To see each person in his class once-a-week at least; in order,

1. To inquire how their souls prosper

2. To advise, reprove, comfort, or exhort, as occasion may require.

3. To receive what they are willing to give toward the relief of the preachers, church, and poor.*

II. To meet the ministers and the stewards of the societies once a-week; in order,

1. To inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved.

2. To pay the stewards what they have received of their several classes in the week preceding."

The first chapter of his duties it appears has but three items, and the second chapter two. His duty, according to chapter first, is to see them once-a-week, and to inquire how their souls prosper, and advise, reprove, &c., as occasion may require; and to receive their money in relief of the preacher, the church, and the poor. This is the first part of the process of gaining the power of godliness. If such be the Lord's appointment, alas for them who have no class-leaders, and for them who have no money! for the duty of the class-leader is every week to receive what they are willing to give, and every week to pay over to the stewards what they have received from their classes.

Now as these persons only desire to flee from the wrath to come, as they but desire to obtain salvation, consequently have not yet obtained it, of what use their money? I do not say of what use to their ministry of reconciliation, but of what use to them? Will the Lord pardon them or give them of the power of godliness in the ratio of their liberality? or rather, will he accept the money of the man who is not converted—who is not one of his family? I fearlessly answer he will not. The preacher may accept it, but the Lord will not. The class-room rates, therefore, whether paid weekly, monthly, or quarterly, are not a means of working out salvation, any more than the prayers of unconverted men God neither hears the impenitent sinner, nor accepts his money; and every one is impenitent who does not gladly receive and obey the gospel. God had respect to Abel first and then to his offering; but to Cain he had no respect, and therefore none to his offering.

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* This part refers to towns and cities; where the poor are generally numerous, and church expenses considerable.

The Methodist class-meeting operations are the basis of the whole system, and therefore demand a thorough examination. Who, then, I again ask, compose them? The "seekers of religion" only? Those who desire to escape the impending fire of almighty wrath only? No. *For every good Methodist for ever belongs to the class.* Hence in the Discipline it is written, page 82—

> "It is expected of all who desire to continue in these societies, that they should continue to evidence their desire of salvation by attending upon all the ordinances of God: such are, the public worship of God; the ministry of the word, either read or expounded; the supper of the Lord; family and private prayer; searching the scriptures, and fasting or abstinence."

Communicants of the Lord's supper belong to the class in common with those who have no other qualification than a desire to flee from eternal punishment. What a singular union and communion!! Among all the conditions of admission into the class and of continuance in it, all the ordinances of religion, except baptism, seem to be of some account. It is not so much as named in all the specifications under the head of Ordinances. How various the spiritual bill of fare in the weekly details of experience served up at these class-meetings, where all persons just entering, and those entered for years, will have to rehearse the progress of every week in seeking "the power of godliness!" They call themselves, as before cited, "a company of men having the form and seeking the power of godliness." This title suits him that participates at the Lord's table as well as he that just enrolls his name, as a man of one desire, viz.—to flee from the wrath to come! All distinctions between saint and sinner are necessarily obliterated in such an association. We have hence concluded that the Methodist profession is the only profession in Christendom that has no church. I presume this singular feature of this anomalous institution was the result of Mr. Wesley's original conception of adhesion to the by-law-established-church-of-Englandism. There the portals of the church are as wide as the portals of humanity, and there the lusts of the flesh, the lust of the eye, together with the pride of life, are safely lodged in the bosom of the church. Mr. Wesley's design and desire was indeed to have "the clean and the unclean" in the same ark of salvation, though in different stalls. Hence the class-room institute is the *beau ideal* of the scheme. A six months' probationer with one desire, and a sixty years old professor must weekly meet in one room to watch over each other and to pray for each other: the six months' novice is to watch over and to admonish his sixty years old brother, while his aged brother is to watch over him. Hence the "united society" is very properly denominated in the Discipline, "a company of men having the form of godliness, and seeking the power." True, indeed, I do not wholly agree with them in the assumption of having the form of godliness; for when members need to be told that they must "evidence their desire of salvation by doing no harm, by avoiding evil of every kind, especially that which is most generally practised: such as the taking of the name of God in vain; the profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling; drunkenness, or drinking spiritous liquor, unless in cases of necessity; the buying and selling of men, women, and children, with an intention to enslave them; fighting, quarrelling, brawling, brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling? the buying or selling goods that have not paid the duty; the giving or taking things on usury—i. e. unlawful interest:" I say, when a society needs such teaching, they can hardly be supposed to have the form of godliness. It is, however, to be hoped that they must mean something else, though I confess I cannot from its language understand any thing else. A more intimate acquaintance with the band societies may, perhaps, introduce us still further into the mysteries of the inner temple. This we shall hope to accomplish in our next essay.

A. C.

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CHRISTIAN PSALMODY—*No. VI.*

Specimens of bad taste in an unscriptural and artificial phraseology.

Our best selections are filled with numerous specimens of unnatural associations of words and phrases, sometimes for the sake of rhyme, and sometimes for the sake of orthodoxy. I shall adduce a few specimens from a very respectable volume, called "Manual of Christian Psalmody." Boston, 1839.

Why did the nations join to slay
The Lord's anointed Son?
Why did they cast his laws away,
And tread his gospel down?

The Lord, who sits above the skies,
Derides their rage below;
He speaks, with vengeance in his eyes,
And strikes their spirits through.

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* See page 80 of Discipline.

"I call him my eternal Son,
And raise him from the dead;
I make my holy hill his throne,
And wide his kingdom spread."

Be wise, ye rulers of the earth,
Obey th' anointed Lord;
Adore the King of heavenly birth,
And tremble at his word.

It is true that Jesus may be called "the Lord's anointed Son," without any violence to the sublime import of the word LORD. Still it is a trespass against the style of the New Institution, in which Jesus is himself called Lord, and therefore never *"the Lord's anointed Son."*

The third line of the first verse is too artificial, and seems to be put in to chime with the word "*slay.*" So also the second and fourth lines of the second verse—"Derides their rage below"—"And strikes their spirits through." There is neither sense nor point in deriding their rage *below* or *above;* neither is there poetic beauty nor consistency in "*striking their spirits through.*" This is a language wholly alien to our views of spirits. Men may strike through a body as a punishment; but how strike through a spirit!

In the third verse the Father is made to say, "*I call him my eternal Son.*" I ask when and where did the Father call him his *eternal Son?* No such instance can be adduced from the Bible. An eternal Son implies an eternal Father—nay, more, an *eternal* Son could have had no beginning; and as all *sons* have a beginning, no one could be eternal. But it is a barbarism. Nothing like it in the Bible. The Messiah is called the everlasting Father by Isaiah; or, rather, the Father or founder of the everlasting age.

"The King of heavenly birth," even in poetry, is hardly tolerable. His *birth* was not in heaven, but on earth. And it is scarcely allowable, even to a poet, to make the origin of a person the place of his birth.

On page 292 we find the following stanzas:—

Ere sin was born, or Satan fell,
He led the host of morning stars:
His generation who can tell,
Or count the number of his years?

But, lo, he leaves those heavenly forms:
The Word descends and dwells in clay,
That he may converse hold with worms,
Dressed in such feeble flesh as they.

Mortals with joy beheld his face,
Th' eternal Father's only Son;
How full of truth—how full of grace!
When in his eyes the godhead shone!

Archangels leave their high abode,
To learn new mysteries here, and tell
The love of our descending God,
The glories of Immanuel.

"His *generation* who can tell?" *Generation* is here used to indicate the manner of his conception or origin. But the Bible descants not upon that subject. It uses the word *generation*, indeed, once with reference to the Messiah's *race of followers*, Isai. liii. and quoted Acts viii.—'Who can count the number of his people?' Or it might be said of the age in which he lived that it was a very wicked one; but to apply it in any sense to the Messiah's conception or origin, is to mystify the sacred style or to misapply its language.

"*Archangels leave their high abode.*" We have but one archangel in the Bible. We read of one, and only one, in heaven. Whence came the notion of archangels? There cannot be two archangels, unless we place them in different Sees, like the Archbishops of York and Canterbury. We regard the Messiah as the Archangel or the Prince of Angels, whose trumpet shall awake the dead. By Jude he is called Michael THE Archangel, not *an* archangel.

On page 65 we have these singularly assorted verses:—

The Lord descended from above,
And bowed the heavens most high,
And underneath his feet he cast
The darkness of the sky.

On cherubim and seraphim
Full royally he rode,
And on the wings of mighty winds
Came flying all abroad.

He sat serene upon the floods,
Their fury to restrain;
And he, as sovereign Lord and King,
For evermore shall reign.

This is an effort to be sublime at the hazard of being ridiculous.—The first stanza adds "*most high*" to heavens, and "*casts the darkness of the sky*" for the sake of rhyme. Of such poetry Prior ironically says—

"For rhyme with reason may dispense,
And sound has right to govern sense."

The second verse is worse than the first. It represents the Almighty as riding "on the wings of mighty winds." One, indeed, might ride on the wings of the wind or of one wind; but to ride on the wings of different winds, to say the least, is inconceivable and unnatural, and therefore inadmissible. In scripture style the Lord is said to "ride on the wings of the wind." Our poet, striving to excel this, by an extravagant fancy, instead of heightening, has lowered the conception, by placing him on the "wings of mighty winds." The other lines in this verse suits such a ballad as Cowper's John Gilpin much better than sacred poetry—

> "Full royally he rode,
> Came flying all abroad."

How inapposite to cherubim and seraphim is such rhyme! How liable to Dryden's philippic—

> "He fagotted his notions as they fell;
> And if they rhym'd and rattl'd, all was well."

How rapid the transition from this highwrought imagery to the attitude,

> "He sat serene upon the floods,
> Their fury to restrain."

The last line sings, "He came flying all abroad;" and the next, "He sat serene upon the floods."

I am sorry to add, much of this kind of fustian is now being chanted on organs, or sung by choirs in worshipping assemblies in the present day, under the impression that such is the solemn and acceptable worship of God! A. C.

* * *

RAPPAHANNOCK BAPTIST ASSOCIATION.

TWO IMPORTANT DECISIONS OF THE RAPPAHANNOCK ASSOCIATION.

"*Queries from Piscataway Church.*

"1st. Is it consistent with the Christian religion for a member of the Baptist church to buy and sell Negroes for speculation? If this query should be answered in the negative, then what course would the Association advise a church to pursue towards a member who persisted in trafficking in slaves for speculation?

"*Answer.* We think that the traffic referred to in the query is inconsistent with a profession of the religion of Jesus Christ. That a member of the church engaging in such a speculation, ought to be admonished of the evil; and, persisting in the practice, ought to be excluded from fellowship.

"2d. Whereas there exists a difference of opinion among the members of our churches with respect to the propriety of communing with the Reformers; and whereas many consider the practice inexpedient, although they do not consider it a sufficient offence for excommunicating a member, who is consistent in all other respects—therefore,

"*Resolved,* That the propriety of making it a test of fellowship be referred to the Rappahannock Association.

"The statement of this case may be reduced to the following query: What would the Association advise in the case of the members of our churches who go to the communion of the people called Reformers, and unite with them in that service?

"To which we answer:—Let them be informed in church meetings or otherwise, that the practice is considered, *in the present state of things*, inconsistent and improper by the church, and by the Baptists in general; and let them be admonished faithfully and affectionately to relinquish the practice—letting them know that to persist in it, will be a forfeiture of their membership."

REMARKS.

The Rappahannock Association reports some fourteen thousand members; more than eight-fourteenths are slaves, and a little less than six-fourteenths are whites. Andrew Broaddus, W. Southwood, Addison Hall, and some other ten or twelve preachers of less notoriety, were in attendance at its last meeting. This fraction of the old body, once called Dover Association, held its second session, with the Mattaponi church, King & Queen, Va., in August last, and has, it seems from the above resolution, assumed towards us the ungracious attitude of the Dover Association—reaffirming its unrighteous decrees.

I think, however, they are the best judges of what harmonizes with their own understanding and affections, and with their faith and manners; and therefore I doubt not that the above resolution is altogether consistent with themselves. They regard slave-dealers and reformers as equally unworthy of their fellowship, and place upon them both the same brand of proscription. Every society has a right to choose its own company, and those who are repudiated from it have no right to complain; provided only, they bring against them no railing accusation. Nay, in fact, it is sometimes an honor to be thus repudiated. Should a company of Odd Fellows or Masons decree that Reformers should be ineligible or unacceptable to them, and therefore inadmissible to their fraternity, I should by no means censure them. Or should a company of agrarians, gamblers, or loafers solemnly decree that no reformer should ever commune with them at the card-table or in any of their solemnities, ought we to feel aggrieved at it? Or should a synagogue of Jews, or a conclave of Roman Catholics or Universalians solemnly resolve that no reformers should have either part or lot with them in their sacred rites, should we become angry or fret at it!

I award to these Rappahannock Baptists the same liberty; and as they know what is most suitable to their faith, piety, and morality, I think it would be altogether incongruous for them, with their present views and attainments, to associate with those who build only upon the ancient apostolic foundation. For my part, I am of opinion that any other than a political or civil intercourse with them, is all that is expedient "*in the present state of things*." They feel much more in harmony with Presbyterians, Episcopalians, and Methodists, than with us; for they can very conscientiously share the pulpit, if not the communion table, with them; while we, as ministers and people, are not to be endured.

True, indeed, some of us flatter ourselves that they have less fear of all other denominations before their eyes, than of us; yet feel full as much indebted to us as to any of them, and that hence they are more hostile to us than to them. But on these causes of their actions I presume not to speculate. We never sought their fellowship for our own sakes, but for theirs. Indeed, I have always feared more than I hoped from all such associations. Excepting baptism, they are in no respect superior to other Protestant denominations. They have no more freedom of inquiry, no more attachment to the truth for its own sake, no more zeal for apostolic precept and example than other denominations.

This, however, is very far from true of the whole Baptist denomination. There are many churches and ministers desirous of a union with us; and these, despite of all such decrees, Dover or Rappahannock, will unite with us and we with them, in acts of Christian worship and social intercourse.

True, some regard this late move as another proof of the timidity of our friend Andrew Broaddus. To avoid the imputation of any kindlier feelings towards us, and to avoid the appearance of a change of views in any thing, he is willing to go to an extreme on the side of opposition, to please a few ultra Baptists, of whose good opinion and admiration he has long been superlatively tenacious.

But I judge no man. To his own Master he stands or falls. Besides, so far as we are personally concerned in this late renewal of proscriptive measures, we would prefer that all the *mere* Baptists in America would, on peril of excommunication, inhibit any religious intercourse with us on the part of any member of their community.—We always sacrifice our feelings and personal interests when we show any disposition favorable to an union with them.

Time alone, that great reformer, will place such men and such measures in their proper attitude before a discerning community.—Our opposition to sects and parties has always induced us to go as far as possible in our approaches to our Baptist neighbors; and so far as we have been accused of a design to form and perpetuate a party, we stand exonerated in the evidences of the fact of our willingness to fraternize on catholic principles with them, while they compel us to stand off from them on account of their human traditions, and on grounds wholly disconnected with the faith or the hope of the gospel.

Upon a retrospect of all the past history of sects, and of events in our own time, I am, contrary to my affections and my desires for union and co-operation, almost fully persuaded that we ought to seek no other union than that of a personal, individual, actual conversion to the grand principles for which we have so long contended. Whenever individuals or communities in their individual characters come over to these views, then, and only then, is union desirable.

In our aversion to setting up a new institution, we have gone too far (in my humble opinion) in our approach to the Baptists and others, for the sake of effecting it. They are made to think, from some of these overtures, that we really make little of the differences between them and us, and that we are greatly desirous of their good opinion, and of their co-operation with us for some individual or social present interest or advantage; than which nothing is much farther from our views or our desires. I regard the differences as very important, and I, for one, would not compromise them for any temporal or earthly end whatsoever. We have done better than any community, for the time, whose history we know. And although we have much to learn, and much to reform as a congregation of men, still I most sincerely believe we have the best cause, the best population, and the best prospects of any denomination on the Old Continent or the New. A. C.

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ALEXANDER CARSON.

We have seen various notices of the life and of the recent death of this very distinguished minister of the word. His death was sudden and unexpected. While waiting the arrival of a steam-boat to carry him from Liverpool to Belfast, walking on the quay as the vessel was approaching, he suddenly fell into the sea and sunk some distance in the water. Although soon relieved by a boat, he was so injured by the fall and the suffocation as only to survive a short time after his arrival in Belfast. He calmly expired in the 68th year of his age.—The following sketch, from the pen of our friend, Elder J. Young, now of Trenton, N. J., is the best sketch of his life and character I have seen:— A. C.

"SKETCH OF THE LATE DR. ALEXANDER CARSON.

Dear brother Peck—While I am perusing with fresh interest the new edition of *Carson on Baptism*, I sit down according to promise to commit to paper a few scattered reminiscences of the distinguished author.

It was my lot, as well as his, to be reared and educated in connexion with the Presbyterian church in Ireland. My first investigations upon the subject of Baptism arose from intercourse with a few pious humble people, who had formerly been members of his church in Tubbermore, but had removed to a neighborhood in which I resided.

Before I abandoned my prejudices in favor of the Christian membership of infants, I spent a large portion of one winter in the study of his different writings. This left me no alternative—all my refuges of apparent argument were swept away, and naught was left but to abandon my former ground, or violate my convictions of duty. Through his instrumentality I was first introduced to the Baptist Irish Society, and while a Missionary of that Society in Ireland, the only ministering brother within one hundred and thirty miles of me was Alexander Carson, who resided forty miles from my locality. I may therefore well feel called upon to mention a few things which are well known in that country, but may here serve the purpose of awakening a greater interest in his valuable biblical writings.

Mr. Carson was educated, as all Irish Presbyterian ministers were forty years ago, in one of the Scottish Universities. In later years the Belfast Royal College has enabled students of all denominations, to avoid the inconvenience of a journey to Scotland, and furnished them with a thorough educational course within their own green Isle. His eminent usefulness has no doubt arisen in a great measure from the good foundation he then laid in classical literature, and acquaintance with the philosophy of the human mind. This he has made only the beginnings of continual advancement. I recollect his informing me that it was his custom to read a portion of Hebrew or Greek every day; and observation assures me that our metaphysicians, Reid, Brown, Stewart, &c., do not occupy a place on his book shelves merely, but actually lie on his writing table for constant reference. In the world of letters, it ought always to be remembered, that industry must combine with genius to insure success.

He became settled as a Presbyterian pastor in the village of Tubbermore among a very rude and uncultivated people—not so barbarous certainly as the inhabitants of the south and west of Ireland, but still situated so far westward of the civilized north as to be dark enough The change that has taken place upon that people, within the last thirty years, is by far the most astonishing thing connected with his history. A considerable number have gone out from his church into different places, both of Ireland and England, and are laboring as city missionaries. While I will venture to say at random that at any time half a dozen young men could be selected out of the Tubbermore church who would respectably fill the office of Christian pastors, with no other training save what his ministerial instruction has afforded them; yet he holds very few meetings; he seldom preaches more than once on the Lord's day, and not at all during the week. Where, then, is the secret of the intelligence of his people? I think here! he is no sermonizer—a sermon could hardly be drawn out of him in a year. His work is not to study pretty sermons with three heads and nine particulars; but to open up the meaning of the Bible, passage after passage, and book after book, and to draw from it the appropriate reflections, while he squanders no time by either marvellous story-telling or empty appeals to the fitful passions of human nature. He also affords full encouragement to those who possess gifts to exercise them sometimes on the Lord's day, but more frequently in their own social village meetings. Neither is he what is termed a *good pastor*, or what is sometimes synonymous therewith, a *busy religious tattler from house to* *house*; he has no time for this—his days are spent in study, and this furnishes him with rich and interesting matter for the instruction of his public congregation. On whatever principles the intelligence of his people is to be accounted for, certain it is that it exists, as all must admit who have visited the congregation. I am accustomed to consider myself as possessed of an average share of assurance and confidence, so much at least, as has kept me considerably removed above the trembling point in addressing very respectable audiences both in England and this country; yet I freely admit that I could not address the Tubbermore church without that nervous anxiety which betrays the fear of some inaccuracy escaping me, which could not escape the critical notice of the hearers. Whilst a Presbyterian minister, Mr. Carson, in common with all others of that church, received, in addition to the stipend paid by the people, a governmental salary, which is termed *Regium Donum*, or Royal Bounty. But, alas! he became satisfied that the Presbyterian system was unsound. What could he do? He relinquished his meeting-house, gave up his seventy-five pounds (more than three hundred and sixty dollars) a year of Regium Donum, went with the few people that still clung to him, to worship in an old barn in winter, and the open air in summer; lost the *elite* of his former congregation, and quietly beheld a rival of most warlike spirit installed in his former pulpit. I have said he lost the *elite* of his former congregation, and quietly beheld a rival of most warlike spirit installed in his former pulpit. I have said he lost the *elite* of his flock; for true it is, in all time, as in the time of Jesus of Nazareth, the question goes, Have any of the rulers believed on him? Sad it is that our little petty aristocracies can hardly ever find their way to truth, unless truth happens first to find its way to popular favor by the help of God and the poor; then, when it becomes fashionable, they will awake as from a dream, and graciously patronize it. Thus did the Tubbermore respectables cast out from among them a man whom the world will admire, and elected to themselves a man who will hardly ever be heard of beyond his own two mile circle; but the people of the district have since nobly redeemed their character by flocking in hundreds around the standard of Bible Christianity which he has set up.

Such, however, was the predicament into which Mr. Carson's religious honesty and intelligence brought him, that he was speedily left to muse upon the prospect of supporting a rising family upon the just and full sum of twenty pounds a year. The affair was truly wonderful! Baptists were then hardly known any thing of in Ireland; and as it was utterly unaccountable upon principles of earthly wisdom, the wise people sagely concluded, as did Festus about Paul, that much learning had made him mad. Speedily the sad intelligence of his shipwreck of faith and presumed insanity reached the ears of the father of his excellent wife. He was, if I recollect right, a man of some little wealth, and by no means capable of comprehending the sanity of such unearthly motives. He besought and prayed them to retrace their steps and save their family from ruin. At length, tired of unsuccessful advising, he intimated that his means would not be expended to help them, and that they certainly must starve. "Father," said Mr. Carson, "God has said that he feeds the young ravens when they cry unto him; and as we are trying faithfully to serve him, he will certainly not let *the young Carsons starve*." Nor has God disappointed their trust; for although Mr. Carson never received more than fifty pounds a year from his people, yet he has well educated a large family, and placed them in comfortable situations, while it is generally supposed that he has still the means of obtaining the comforts of life in his declining years. This has arisen chiefly from the extensive sale of his valuable works.

His children have all become truly pious: two of his daughters died of consumption, rejoicing in God; while a son, a medical man, who also was giving promise of high usefulness as a preacher of the gospel, was cut off by brain fever, and removed from the care of a little church over which he had been just called to preside.

There are persons who have supposed that Mr. Carson's writings betray an asperity of feeling and employ a keenness of rebuke which are not suitable for theological controversy. Yet no man could well exemplify more of the simplicity, the gentleness, the charity of the Christian, than he in his private life—indeed, this impression manifests a great ignorance of the origin of what may be called the *attic salt* in writing. Junius was, no doubt, a very good-natured man. No man of ill temper can write keenly, no more than an ill-tempered razor can cut keenly. Anger and wrath evaporate in abuse; but no critic can find any thing approaching to abuse in Mr. Carson's writings.—True, he will not allow impertinent quibblers, who continue to argue against the clearest demonstrations of revelation in favor of the system of their party, to pass without rebuke; and where is the lover of truth who will not say that such ought to be rebuked, and made to retire *ashamed*—that the religious public may no more be led astray by their perversions.

I am sure that Mr. Carson cherishes the kindest feelings towards the Archbishop of Dublin; yet I could not think it kindness in him to weaken the force of that very beautiful homethrust contained in the following extract, with the quotation of which I will end my epistle:—

'I will close my observations on his Grace's doctrine with stating a *presumption*. I appeal to every man of candor, is there not a vehement presumption against the supposition that infant baptism is in scripture, when so eminent a scholar as the Archbishop of Dublin labors so hard to find it a slippery foundation in pre-occupation? Were it in scripture, Dr. Whately is the man who could defend its title against every opponent.'

I remain, dear brother, yours in the Lord,

J. YOUNG.

Trenton, N. J., Sept. 5th, 1844."

This notice is not intended to be a narrative either of the life or character of Mr. Carson. The Baptist periodicals highly and deservedly eulogize this gifted and excellent man. They do not, however know his history, or certainly they would not keep it from the public. At one time they had him a Scotchman, and located in the city of Edinburgh, and so printed and published it to the world. In the late publication of his admirable work on Baptism, they have located him i

Tulbermore, Ireland, although there is no such place in the island.—They do not inform the community that Dr. Carson was a *reformer*, and not a regular Baptist; that he taught and practised weekly communion, and recognized no Confession of Faith but the Bible; and that he sometimes admitted non-immersed persons to the supper.—For these reasons no Baptist College would confer on him any of its honors. Bacon College, of Kentucky, no doubt prompted by the discernment and suggestion of its learned and independent President, brother Shannon, conferred upon him its highest honorary degree—that of L. L. D. Although, perhaps, not understanding all the peculiarities of the current reformation, having been only for a short time one of our readers, he was really one of us in every important point.—The history of Homer, dead and alive, at least in the moral of it, is not to be verified in that of Alexander Carson; for tradition sings—

> "Seven wealthy cities contend for Homer dead,
> In which the living Homer begged for bread."

I am not about to wrestle with them about the body of a dead Moses; nor will I bring against them a railing accusation on account of their neglect of the man while he lived. In his last tour he preached with them in Wales, and I presume was sustained by them on that journey. But Mr. Carson owed more to the Messrs. Haldanes than to all the English or American Baptists in the world. I am one of those who had the good fortune to hear Mr. Carson preach shortly after he left the Presbyterians, and to know at least more of his history than has yet appeared from the Baptist press. A. C.

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THE MURDER OF THE SMITHS.

Monmouth, W. co., Illinois, August 22, 1844

Brother Campbell—I REGRET to see in the last Harbinger an account of the death of the Smiths, Joseph and Hyrum, written by brother Creath, from Quincey. I regret particularly that such an account as that given by brother Creath should appear in the Harbinger. I impugn not his motives. That statement falls far, very far short of the truth in regard to that unfortunate affair. To give you a history of that transaction, which has covered and should cover the actors with shame and contempt, would require more room than I should have on this sheet, and you, perhaps, more trouble in the perusal than you would like to bestow. Suffice it to say, that the two Smiths were wantonly murdered in the most dastardly manner; while a Mr. Taylor, instead of Richardson, was severely wounded.

The Smiths had been charged with diverse crimes and violations of law, to which charges they had answered, and were in the custody of the law, while the whole matter was undergoing legal investigation.—

The prisoners, Joseph and Hyrum Smith, being arrested under a charge of treason, were committed to prison to await the arrival of some testimony, perhaps, when an assault was made on the jail by a disguised and infuriated mob, not Mormons, as stated in the account as given by brother Creath, nor was the guard fired on by Mormons; while the Smiths were, with a few of their companions, quietly, and as they thought, safely lodged within the four walls of a prison, those ——what shall I call them?——fiends, demons, were under a solemn pledge to the Governor to see the bodies of the Smiths kept and saved from harm. But excited and propelled by causes, whether real or imaginary I know not, a clan, lost to all sense of honor or regard for themselves, about 150 in number, in disguise, made the desperate assault on the jail, overpowering the guard placed over the prisoners by the Executive, and perpetrated the horrible deed—thus entailing disgrace upon the human character—thus washing from the page of our statute-book, with the blood of two of our citizens, whether guilty or innocent I care not at present, that time-honored principle of equal rights and a fair and impartial trial by a jury of the country.

I am no Mormon in religion—I profess to be a disciple of the Great Teacher. But at the same time I profess to be the fearless and unflinching friend of civil rights, equal and alike to all good citizens: and I hope to live to see that spirit of mobocracy, now so rife in the land, banished from earth to its legitimate and native home, never again to drench the earth, the footstool of the great I AM, with the blood of its victims, which must cry to heaven against the guilty, and which cries will not be poured out in empty air unheeded before Him that sits upon the throne.———Yours truly,

J. W. DAVIDSON.

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MORMON ANECDOTE.

It is very common for Mormons, in working miracles, to practise in the following manner:—

One goes out alone in the garb, and with the appearance of a poor traveller; calls at the house of some country farmer at night, leaving some token by which those who are his confederates may detect his whereabouts. Another one, or more, follows on and stops near by, so that in the morning he may soon reach the abode of the first traveller, to which place he proceeds about breakfast time, coming there just as his predecessor needs him. The first traveller, about day-break, makes his piteous noise as of one in deep distress, alarming the inmates, and calling them around his bedside. For awhile the sick man struggles with disease, and apparently dies in a fit. Just at that moment the second traveller enters—announces himself a disciple of the Mormons, and declares it is in his power to raise the dead man to life; and putting all aside from the couch of death, commences his necromancy, and soon succeeds in raising the dead to life.

A couple of these impostors went out on an excursion of this kind about two years or more since, and in the course of their travels called at a farm house near Gennesee. The forerunner called on the plain looking farmer, and represented himself as a traveller who was poor, yet on a merciful errand. The farmer was an honest-hearted Methodist, making less show than some, but no less intelligent Christian, or shrewd, than most men. The traveller joined with the family in their devotions, and talked of God and heaven as a Christian. No one suspected his hypocrisy.

About 4 o'clock in the morning the family were awakened by groans proceeding from the lodging room of the stranger. The farmer went into the room and was quite shocked to find his guest apparently in the most intense degree of pain. Many remedies were applied, but of no effect; the sufferer grew worse every hour, until about 7 o'clock he appeared to show signs of death. Just at the moment a knock was heard at the door, and another stranger entered on its being opened.

The family were much frightened, and consequently much gratified with the arrival of any person, although it should be a stranger. He was immediately informed of the case, and introduced into the room; upon entering which he announced himself a Mormon priest, and assured the astonished family he could raise the dying man to life, even should he die—and, indeed, to convince them of his power, he hoped he would die; which was soon the fact to all appearance. The new comer then ordered all present to stand aside, and not touch the corpse or the bed, but to send for neighbors if they pleased, in order to give full proof of his wonderful work.

Just about that time it crept into the head of the farmer that a trick was about being played upon them of a blasphemous character, and he quickly resolved to test the same. "Hold," said he, "a moment and do not the miracle until I return." He went out, took an axe from the wood pile, and came in without saying a word; walked up to the bedside, and addressed the man of miracles as follows:—

"You think him really dead?"

"O yes."

"Well, then, I will just cut off his head to make it sure; for if you can raise him to life from death at all, you can do it as well with his head off as on!" and suiting the action to the word, raised the axe as if he would strike; when lo! with a loud shriek, up jumped the dead man, crying, "Murder! Murder!" at the top of his voice.

Before the proper authorities could be reached, the *risen* prophet and the prophet *baulked* put out and fled as from a devouring plague, much to the amusement of the sensible man, who detected their impositions. Since which time no Mormon finds his way into that region to remain long. *Syracuse Freeman.*

DESTRUCTIONISM.

Brother Campbell:

Dear Sir—Until I became somewhat familiar with millennial discussions, I felt no difficulty in reconciling Thess. ii. 8. with the post-millennial advent—perhaps because light barks float safely when the deeper laden ground.

Paul, addressing the church at Thessalonica, writes, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you." Thess. i. 6. The time of this tribulation is fixed in the next verse at the second coming. In the 9th verse this punishment is called an "everlasting destruction." A destruction of persons long since dead. In like manner I had supposed the destruction of chap. 2, ver. 8, to be that final destruction of the deceased advocates of the great apostacy. Is this consistent with sound principles of interpretation? H. P. G.

This is referred to an Extra on Destructionism soon to appear.
A. C.

UTILITY OF DISCUSSION.

RICHMOND, Ray county, Mo., Sept. 15, 1844.

Bro. Campbell:

Entertaining as I do, not the slightest doubt but the following circumstance, as it has afforded me much pleasure, might be interesting to others, I have taken this method of transmitting you a brief outline of its particulars. Some years since, circumstances which need not here be enumerated, threw me in the company of one of 'Scotia's' generous sons who had furrowed the mighty deep to seek him a home in the 'land of the free.' He had received a liberal education, had been bred to the law, and formed a warm and generous companion.—The circumstance of having lately bid adieu to the home of his fathers, and of my having recently united with a band of the faithful, all conspired to bind our thoughts in conversation upon that theme, which is the solace of the desolate and peace of the distressed. Frequently we conversed together of the goodness of God and his holy religion;—occasionally our musings were interrupted by a friendly interchange of sentiments on the difference between our religions, as we phrased it.

Fresh from the crucible of Scotland's favorite church, of which his father, now no more, had been a clergyman in the parish of ——, he seemed to feel a deep and settled interest in its tenets, and engaged in their defence with warmth and vigor Young and full of ardor, I, of course, defended mine with zeal and energy. We had, however, as presenting the only prospect of adjusting the differences that arose, agreed to refer every thing to the holy book. Accordingly, frequent appeals were made to its decisions, until at length I began to think a change was becoming quite apparent. Still, however, I concealed my anxiety to know whether this was really true, till at last, an incidental concession occasionally, confirmed my suspicions. By this time he had become familiar with the opprobrious name with which the world's vanity had styled us. This excited his curiosity to read something from our brethren touching the various topics upon which we conversed. I succeeded in obtaining for him the Christian Baptist and other writings. These he read with increasing anxiety and great avidity.—The traces which they left on his mind were neither slight nor few. Time went on apace and we grew more familiar—many queries were propounded and as many answers given; but now and then I began to see a giving in to things, which but a short time since appeared rather repulsive. This was cherished as a favorable omen of something undeveloped. Much time had not elapsed when I succeeded in drawing from him an acknowledgment still more satisfactory than any hitherto obtained. He now seemed willing to concede that our views were right *if there were no opposing arguments to invalidate them.* To remove this obstacle I saw at once was difficult; for how could he be satisfied when all these arguments had been obtained and fairly met: and, further, it was a ponderous task to collect all these, and much more so, to read them. At length, however, a circumstance fell out that entirely relieved my mind of all embarrassment. The late debate was closed, and I immediately procured a copy, when, with heart elated, he sat down to the task of reading. I thought I could discern in the quick glance of his eye a secret wish that the religion of his fathers might prevail, and that mystic, though readable something, that now and then stole over the face, told too plainly that this was true. He opened the book and began the first proposition—I observed him closely. With his pencil in hand, he numbered off numerically, not only the chief, but also, the intervening arguments. When he had concluded the first speech I sought to catch his look; I did so, when there flashed across the whole countenance, as quick as thought, that melancholy hue which steals upon the cheek when first the thought of defeat in some important affair darts through the mind. He paused a moment and then began the first reply without uttering a word. I scanned him closely as he advanced to the end. Eager now to see the effect, the move of every muscle was observed; nor did it require much penetration to detect it, for that blank unmeaning gaze betrayed too clearly, that ardent desire had met with a most unwelcome defeat. Thus he continued. One argument especially arrested his attention; that drawn from the specific meaning of babtidzo. He read what was said in reply; turned and read again the argument, and then anon the reply. He paused, and as if nature bade him speak, he said, "I think this argument not at all answered." Still he continued reading and working through the first proposition. When this was done, as though unconscious of what he did, he left the room, walked idly about the yard, seemingly in a profound study, but soon returned and began the subject apparently in a happier mood. But, alas! a fate still more bitter awaits the present issue. A premature subject is dropped gasping into time's unfriendly lap, its infant bosom "once heaved and forever grew still." All the signs of disappointment were visible while reading this proposition; his career was interrupted by one argument from the negative, that drawn from Corinthians. He sought the reply with eagerness, but to his great astonishment he was constrained to admit its complete failure. The reading was still prosecuted with occasional symptoms of dissatisfaction, until all the propositions were gone through with but the last, when he closed the book and placed it carefully on the shelf, remarking at the same time, "wise men change, but fools never; I conceive it manly to yield when one is fairly convinced." He then began to speak in the most touching manner of leaving his father's church: "It seems," said he "like dissolving the secret cord that binds me back to my father's home. Oft have I thought of my native religion; I seemed back again in the land of my youth; with this is associated all the thoughts of love, childhood, and every thing that is dear in remembrance is bound up in this fond idea, but," continued he, "beneath time's withering touch all these shall perish, and if there be not a cord to bind me to a better home and endear me to a kinder friend, all is lost, and lost forever." He then said in an elevated tone, "*I wish to be immersed.*" We then made preparations to repair to the water. The news spread abroad, when all the neighborhood came to witness the strange occurrence. A beautiful pool was selected in a small, clear streamlet, to which we all repaired. It was the eve of that day, be it never forgotten, that smiled in blushing innocence to see the penniless son of Mary emerge from the dark dreary charnel house of death. Passing along to the water's edge, he spoke of the importance of keeping full before the mind the evidence of pardon at such a time, and of that permanent peace and solid joy, which arise from rational and intelligent obedience. Every thing seemed to impress his mind and inspire devotion. The day was beautiful, clear, and the scenery wild and romantic; a gentle breeze fanned the waving grove, bedecked in nature's fairest green; the banks of the little stream were lined with an honest and hardy race; we descended amidst the unbroken silence that held in muteness man and nature, and in the awful name of Father, Son, and Holy Spirit, he was immersed beneath the yielding wave; emerging from the watery tomb he was calm, grave, and setttled; that bliss which is deep, full, and silent was his; the very solitude that reigned around, above, was but an expression of the effecting scene. Never have I witnessed a baptism so interesting; and what still heightened its importance was, that nothing but grave argumentation and holy writ had induced. May all who read the debate, read it with a heart equally honest—determine with a mind equally candid, and we hesitate not to say, alike will be many results.

Yours, respectfully,

M. E. LARD.

* * *

From the Christian Journal.

STATISTICS.

BRO. FERGUSON:

Since my last report I have visited Warren, Barren, part of Hart, Green, Adair, Wayne, Clinton, Cumberland, and Monroe counties. In Warren, I found four congregations; aggregate number of members, 277; average, 69 1-4. In Barren, seven congregations; aggregate number, 529; average, 74 4-7. Three congregations in Hart, numbering 171, average, 57. In Green, two congregations; aggregate 130; average, 65. In Adair, six congregations; aggregate, 488; average, 81 1-3. In Cumberland, five congregations; aggregate 361; average 72 1-5. In Wayne, three congregations, aggregate, 308, average, 102 2-3. In Clinton, two congregations, aggregate 69, average, 34 1-2. In Monroe, six Congregations, aggregate, 673, average 112 1-6. (In this county are about 20 disciples not organized.) I put down the Jamestown (Russel Co,) congregation, at 70. If this is not correct, the Elder will please inform me, at this place, before the next General Meeting.

I have now completed all of the counties south of Green River, east from Trigg, and west from Wayne. Within this boundary, the total number of members is not less than five thousand. Many of these congregations have but recently been organized, and a large proportion of them are in good order and prosperous—meeting regularly every Lord's day for the purpose of attending to the things commanded them in the Scriptures. I am also well pleased with the interest manifested by some of them, in the business upon which I am travelling. A desire to know our strength, appears to pervade the congregations generally, and many are disposed to aid, by their means, the attainment of their wishes. If my life and health are spared, I think I will be enabled to report in full at the general meeting.

Yours, respectfully
S. M. SCOTT.

P. S. My next report will be made after I have finished the counties of Washington, Nelson, Hardin, La Rue, Meade, Daviess, Grayson, Breckenridge, Jefferson, Bullitt, Oldham, and Henry.

OUR NUMBERS IN KENTUCKY.

A week or two ago we put down the number of members of the Church of Christ in Kentucky, at *Forty Thousand;* but having conversed with Bro. S. M. Scott, who has been collecting our numbers in a portion of the State, we have no hesitation in saying, from the information he has collected, that we number FIFTY THOUSAND in this State. The whites in our congregations far outnumber the whites in any of the denominations in Kentucky.—*Christian Journal.*

News from the Churches.

ANNUAL MEETING IN THE STATE OF INDIANA.

This meeting of members of the churches of Christ in the state of Indiana was organized in the town of Indianapolis, August 31st, 1844, by the appointment of *J. B. New* Chairman, and *H. St. John Van Dake*, Secretary.

A motion was adopted that the Bishop or Bishops of the church of Christ in Indianapolis superintend the preaching, and other religious services associated therewith, during the continuance of this meeting.

A proposition from the church in this place was accepted, whereby the contribution of to-morrow was subjected to the disposal of this meeting.

A committee of five, viz. J O. Butler, John O. Kane, L. H. Jameson, A. Jameson, and J. M. Tilford, were appointed to report to this meeting on Monday next, a letter to the churches in Indiana

Adjourned, to meet on Monday next at 8 o'clock.

On Monday morning C. D. Hurlbutt presented, at our request, the claims of Bethany College on the Christian philanthropy of the age.

The committee of Saturday reported, that, to send a letter to the churches (as contemplated) was not advisable. Their report was accepted.

O. Butler was directed to receive and disburse the funds yesterday contributed, at his discretion; with the restriction, that they be applied to sustain preaching of the gospel at Logansport, by John O. Kane and M. B. Hopkins.

L. H Jameson was requested to furnish a brief report of the proceedings of brethren in Marion county to extend the gospel since our last annual meeting; said report to be incorporated with the proceedings of this meeting.

Letters were read from S. K Hoshour, and the churches at Deer Creek, Cass county, La Fayette, and West Fork, Hendricks county.

It was unanimously resolved that we approve the objects of Bethany College, and recommend the Institution to the patronage of our brethren.

It was recommended to the Elders and Evangelists throughout the state, that they admonish and exert themselves to support the proclamation of the gospel; and to this end, to hold co-operation meetings in each county as often as once in three months.

It was further recommended that a yearly congregation or co-operation meeting of the brethren be held at Bloomington, in this state; to commence on the evening of Friday before the first Lord's day in October, 1845

It was further recommended to such brethren as may not be able to attend said yearly meeting, but who may be desirous to contribute to aid the object of such a co-operation, that they send their contributions by other brethren

The Chairman and Secretary were directed to subscribe the records of this meeting, and request their publication in our religious journals.

Our meeting was most happy and encouraging. We separated on Monday evening, not without increased strength and tenderness of affection for one another, as well as greater love to our God, and more zealous devotion to the gospel of his Son.

We here subjoin L. H. Jameson's Report:—

At a yearly meeting of the Elders and brehren of the church of Christ, in the state of Indiana, held at Noblesville, Hamilton county, on the 10th day of June, 1843, the following propositions (with others) were unanimously adopted, viz.—

We, the Elders, Evangelists, and brethren, do propose that we will, so far as in our power, and so far as our opportunity and influence with the brethren may extend, press upon the attention of the congregations, the Elders and brethren throughout the state, the necessity for greater effort and more liberality on the part of the brethren to support those who are or may be employed under the call and supervision of the respective congregations in proclaiming the gospel, that they who preach the gospel may live by it; and in presenting this matter to the congregation, Elders, and brethren, we do invite and entreat the aid and co operation of all the brethren, and especially of the Elders to whom this duty belongs

It was also agreed at the same meeting, "that the Elders, Evangelists, and brethren of the several congregations throughout the state, be invited to meet with the brethren worshipping at Indianapolis. at 10 o'clock A. M., the Friday before the first Lord's day in September, 1844; then to advise each other of the practical results of the operations contemplated in the preceding proposition for the future advantage and encouragement of such brethren then present, in still advancing the cause of our blessed Master."

To attain the object contemplated by the above propositions, it was thought advisable by the brethren in attendance at that meeting, from the county of Marion, to attempt a co-operation in the work, by all the brethren composing the several congregations in the county of Marion. It was discovered at the commencement of the undertaking, that the brethren when co operation was thus desired, were to a great extent unacquainted with each other. To obviate this difficulty, several meetings were successively appointed, in different parts of the county, that the brethren might become acquainted with each other, and in some efficient manner promote the object contemplated by the forgoing propositions These meetings, however, were at first but thinly attended, for the reason, perhaps, that few had the opportunity of knowing when or where such meetings were to be held. The propriety and necessity of full meetings to accomplish the object were apparent. To effect this, the brethren composing the congregation in Indianapolis, authorized one of their Evangelists to write general letters of invitation to all the brethren in the county, requesting them to meet with the brethren in Indianapolis, in mass meeting, on the Saturday before the first Lord's day in February, 1844, to cultivate a more intimate acquaintance, to ascertain their numerical strength, to advise of the prospect of doing good in their respective vicinities, and to provide in some efficient way for sending the gospel into those places within the county where it had not been preached. The result of this effort was more favorable than the former. On the day appointed a considerable number of the brethren were in attendance; and after giving and receiving information of the numerical strength of the brethren, and the prospects of the cause within the county, it was verbally proposed by brother Ovid Butler, and unanimously agreed to by the brethren as follows:—

1. That this meeting be regarded as the Marion County Congregation of Disciples of Jesus Christ, organizing, worshipping, and co operating, as a distinct and separate congregation, having no other connexion with, or dependence upon, the Indianapolis congregation, in whose house of worship this meeting is held, than with, or upon, any other Christian congregation; and that similar meetings of the brethren of Marion county be held quarterly hereafter.

2. That this congregation proceed to select from among the elder brethren present suitable persons to discharge the duties of Bishops and Deacons during the present meeting.

3. That so far as the object of this co-operation is concerned, the credit system be dispensed with, and that the liberality of the brethren be shown by their acts rather than by promises.

4. That the contributions of this meeting made in the order of the worship of this congregation, be applied under the direction of the congregation, to aid the proclamation of the gospel within the county, for the next three months.

5 That contributions of other specific articles as well as money be received at the

option or convenience of the brethren contributing; each brother so contributing articles other than money, placing among the contributions a written statement that he gives or devotes to the Lord, for the purpose of the contribution, the specific article or articles then on hand, and under his control, and placing the same immediately under the control of the Deacons of this congregation.

Immediately after the adoption of the above propositions, the organization contemplated by them was effected by the selection of persons to serve as Bishops and Deacons, and the contribution for the purpose contemplated was made the order of worship upon the Lord's day following

On the Monday morning following the congregation selected two individuals as Evangelists to preach the gospel within the county, designated their field of labor, agreed with them as to the time and the amount thereof, and directed the Deacons to pay over to them, upon the performance of such labor, the amount of the contributions above named.

Quarterly meetings of the brethren of Marion county have been subsequently held regularly, as contemplated by the above propositions. The plan proposed and adopted as above mentioned, contemplates the raising of sufficient funds to sustain the constant proclamation of the gospel in different parts of the county. The meeting in May was better attended than the one in February. The meeting in August was not so well attended as that in May, owing probably somewhat to the sickness of a number of the brethren, and somewhat to the fact that the general election came on at the same time. Our next quarterly meeting will take place on Friday before the second Lord's day in November next, and continue over Lord's day.

Our efforts have been blessed with commensurate success, and we do believe that with our heavenly Father's assistance, our plan will answer our most sanguine expectations.

L. H. JAMESON,
J. B. NEW, *Chairman.*

H. ST. JOHN VAN DAKE, *Secretary.*

Charlottesville, Va., September 23, 1844.

GENERAL MEETING.

The General Meeting met pursuant to appointment, on Friday the 13th of the present month, and continued in session for four days. A large number of brethren were in attendance. The most gratifying harmony and good feeling prevailed. The brethren were chiefly engaged in considering a plan for co-operation. They have at last adopted and recommended to the Disciples in Eastern Virginia, the plan which we publish in this number. There was some opposition to some features in the scheme, but we believe it will command almost the universal support of the brotherhood. The liberal spirit of concession and conciliation which prevailed in the body, pretty generally determined those who objected, to support the scheme after its adoption. The brethren seemed generally awakened to a sense of the necessity of more systematic and energetic efforts to sound forth the word throughout the state, and we do not doubt but they are now prepared to "strive together" in this great work. By a resolution of the meeting the Elders, Evangelists and all others interested in this good work are requested to solicit the aid and co-operation of the brethren, by obtaining their signatures and the amounts which they are willing to contribute annually for the spread of the truth throughout our state. If some active brother in every church will attend to this immediately, the Board will be able to have a meeting at an early day, and engage the services of Evangelists to go forth and proclaim the word. The list of contributors, so soon as made out, should be mailed to brother *W. N. Gregory*, Post-Master, King William C H.

The following articles present the scheme for co-operation, adopted:—

Art. 1. This body shall be called the General Co-operation of Disciples in Virginia.

Art. 2. It shall have for its object the diffusion of gospel light.

Art. 3. Any disciple may become a member by contributing the sum of $5,00 annually.

Art. 4. Any church contributing to this co-operation shall be permitted to send delegates in the ratio of one for every $5,00

Art. 5. Every member subscribing $5,00 only, shall pay the amount at the beginning of every year; and every member subscribing more than $5,00 shall pay during the year, in quarterly instalments.

Art. 6. Any member of this co-operation may withdraw at any time by paying up his subscription for that year.

Art. 7. This co operation shall hold an annual meeting. The time and place shall be determined at each successive meeting.

Art 8. This co operation shall appoint annually a Board, composed of eleven brethren, five of whom shall constitute a quorum, whose duty shall be to engage Evangelists, designate their respective fields of labor, fix their salaries, disburse all funds, and attend to the general interests of the co-operation.

Art. 9 No Evangelist shall be employed by the Board, without the approbation of his church.

Art. 10. The Board shall make a full report of their proceedings, the condition of the treasury, &c , at each annual meeting.

Art 11. The General Co-operation shall annually appoint a Treasurer, who shall receive all funds, and hold them subject to the order of the Board.

Art. 12. Twenty members shall be necessary to form a quorum, before proceeding to business.

The following form of subscription was adopted:—

"We, whose names are here subscribed, do agree to pay the respective sums annexed to our names, for the purposes set forth in the Constitution of the Co-operation of Disciples in Virginia, to be paid in accordance with the terms therein contained."

The following brethren were appointed members of the Board for the next twelve months, and are authorized to act:—

Pickegrew Woolfolk, Bowling Green, Caroline.
Dr. Wm Pendleton, Frederick Hall, Louisa.
J. W. Goss, Charlottesville.
Joel Bragg, Richmond.
Dr. John Du Val, Stevensville, King & Queen.
Alexander K. Sheppard, Matthews C. H.
Wm. Sizer, Enfield, King William.
Richard Coke, James City.
William Nelson, York.
John Tyler, Scottsville.

Brother Wm. N. Gregory, King William C. H., was elected Treasurer, and all monies should be remitted to him.

On motion of brother Sheppard, it was

Resolved, That brother Goss print and forward to Elders, Evangelists, and others, a Circular containing the Constitution, form of subscription, &c.

On motion of brother Bragg, it was

Resolved, That the Elders and Evangelists be requested to aid in obtaining contributions to the Co-operation.

By the request of the visiting brethren from Richmond, the next co-operation meeting was appointed to commence in Richmond, on the Friday before the 3d Lord's day in April.

OUR OWN CO OPERATION

Brother Campbell—The Annual Co-operation Meeting of the churches in this neighborhood, was held at Holliday's Cove, Va., on last Friday and Saturday, September 13th and 14th, at which there were seventeen churches represented.

There are in the bounds of the churches in this co-operation, 1772 disciples. The additions during the last year to the congregations, were 145.

The following resolutions were passed at the meeting:—

Resolved, That we recommend the churches in the bounds of this Co-operation, to meet (by messengers or otherwise) at Steubenville, on the third Friday (15th) of November next, at 1 o'clock P. M, for the purpose of a mutual exchange of sentiment, in order that we may attain to a more perfect knowledge and practice on the subject of church order and Christian organization and co-operation as taught in the Divine Volume.

The brethren at Steubenville desire a full attendance of the brethren at this meeting.

Resolved, That all the churches in this Co-operation meet at Wellsburg on Friday before the 2d Lord's day of September, 1845, for the purpose of worship and mutual comfort and edification; and that we recommend to our churches to form smaller co-operations for the purpose of sustaining Evangelists to disseminate the gospel.

W. F M. ARNY.

Coal Run, Ohio, August 15, 1844.

I have just returned from an interesting meeting at Reisin's school-house, Morgan county. The result was, four accessions to the army of the faithful; three of which had been members of the Presbyterian church. The religious community are considerably agitated in that region. The Presbyterian minister delivered three lectures to enlighten his flock on the subject of baptism; after which Elder Anguish, of the Union and Deerfield congregation, announced to the public that on the following Lord's day he would respond to the gentleman. He did so, and success crowned his efforts. The people are beginning to see the truth and obey it. Since last spring some eight or ten have left the Presbyterian church and united with the Disciples at the above place. The cause is upward and onward in several parts of Morgan county.

J. R. FRAME.

Versailles, Kentucky, September 1, 1844.

Brother Brown and myself, together with father Creath and brother Raines, spent a few days in Winchester, including last Lord's day. Eight persons were added.

B. F. HALL.

Brother A. Hall, of Columbiana county, Ohio, immersed during the past year, one hundred and thirteen persons.

☞ Much interesting religious news is deferred till our next.

☞ The travelling brethren are respectfully informed that there is a church of Disciples in Cumberland, Maryland; and that any proclaimer would be happily received by calling on brother Samuel L. Hook, of the same place.

☞ A communication from brother De Jarnette has come to hand.

THE

MILLENNIAL HARBINGER.

EXTRA.

BETHANY, VA., *DECEMBER*, 1844.

LIFE AND DEATH.

Any theory of a future state founded upon human wisdom and science, however elevated the rank and standing of its author and its adherents, wanting the sanction of Divine authority and scriptural demonstration, can afford neither confidence nor comfort to any reflecting mind.—If, indeed, it be a truth worthy of the assertion of an Apostle, that "the world by wisdom knew not God," equally true and worthy of the same authority is the declaration;—that Jesus Christ "hath abolished death, and brought life and immortality to light by the Gospel." Philosophy, in her wisdom and modesty, has at length confessed that the soul of man, as to its origin, nature, and destiny, is wholly beyond the precincts of her jurisdiction; and, therefore, she utterly refuses to dogmatize or reason on the subject. We are, therefore, thrown upon the Bible and faith for all that we can know or learn of this most mysterious and absorbing subject. Till we have "shuffled off this mortal coil," and have learned the first lessons of that "great teacher, DEATH," we must be content with what the Bible teaches on the spiritual nature of man, and on the future destiny of the righteous and the wicked.

But that volume must be subjected to the equal laws of interpretation by which we ascertain the meaning of the words of other authors addressing us from ancient times, and in languages long since dead.—Regardless of that tribunal we are, to all intents and purposes, without a revelation in human language; and, still worse, we never can have one.—It is absolutely essential to the very idea of a Divine communication in the form of a revelation, that its words and sentences be understood according to their usual sense at the time in which that communication was made, and amongst the people to whom it was addressed, and to whose care it was committed. Since the apparel of thought changes as the apparel of our persons; and words, in the lapse of time vary from their original and primitive meaning, a very strict regard must always be had to their received acceptation and sense in the age and country in which they were employed as the vehicle of a Divine revelation.

Through an ignorance of these facts or through a disregard of them, it has come to pass that we now have very dissimilar and contradictory theories of the future state amongst those who profess to believe and teach the Bible. Take, for example, the future state of the disobedient and unjust, and how dissimilar the representations of it given by the Universalist, the Restorationist, the Destructionist, the Romanist, and the Christian,* yet all professing to hold the same book as a Divine revelation!

The Universalist Proper teaches that a full retribution of sin takes place in this life; and hence, after death, the wicked are as holy and as happy as the righteous. With him, the scriptures that speak of future punishment are mere metaphors, inasmuch as there can be no future punishment neither according to their theory of the Divine attribute, nor according to the gospel. Hence the words of Jesus:—"He that shall have believed, and shall have been baptized shall be saved, and he that believeth not shall be condemned," mean "he that believeth, &c. and he that believeth not shall be saved."

The Universal Restorationist teaches that there will be punishment of a *disciplinary character* after death, which shall, in all cases, issue in perfect reformation, holiness, and happiness. Hence, there will be, hereafter, a continual egress from hell to heaven until the latter shall have received the entire population of the former.

The Destructionist teaches that, ultimately, the souls and the bodies of all the wicked shall be destroyed: that is, reduced to perfect nonentity. Some of them, (for there is less unanimity among them than among the theorists above mentioned,) teach that the soul and body die together and are never again conscious, any more than a vulture, or a dove; a horse, or a lamb. Others teach that the souls of the wicked sleep from death to the final resurrection, and then with their bodies, shall revive and undergo a second death, proportioned to their former sins. Some will suffer more, others less, both in duration and in intensity, but finally they shall all be annihilated. This, with them, is "the second death."

These three theories agree in one great point, viz:—that the wicked shall all be destroyed out of the universe; not one left. The Universalist and Restorationist destroy their *character* and make them saints;

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* I use the word *Christian* in its sectarian sense, and not in its general complimentary sense.

while the Destructionist reduces them to nothing;—giving them neither sense nor reason, neither person nor name, neither habitation nor existence; thus making them absolute *nonentities.*

The Romanist has, for some of the dead, an intermediate state of purgatorial purification. All men die under certain liabilities to punishment because of venal offences, which disqualify them for heaven. They must, therefore, pass through purgatory, an imaginary place, concerning which, an infant knows just as much as Gregory the XVI with all his ecclesiastic conclaves. Their residence and sufferings in purgatory are to be commensurate with the number and character of their various offences; for which, indeed, they must make expiation. Still, their passage through that imaginary region will be much shortened and alleviated by reason of the masses said for the dead, which are always repeated in number and efficiency according to the contributions given to the priests. Hence, the rich pass through on steam cars, while the poor trudge along on crutches. Ultimately, indeed, all its inmates get through; the irremediably wicked passing directly into punishment.

The *Christian* believes that the wicked suffer an "*everlasting punishment,*" and that, therefore, they never cease to exist. He believes that the wicked are cast into hell and there suffer "an everlasting destruction from the presence of the Lord and from the glory of his power," that in that state "the worm dieth not, and the fire is not quenched."

Now, as the Universalist, the Restorationist, the Destructionist, the Romanist, and the Christian equally profess to believe the Bible, and therefore, equally profess to build their respective theories on divine revelation, follows it not that they have adopted different methods of interpreting and applying the words of that sacred record?—The difference is not in the standard to which they all appeal, (for they all have the same Bible,) but in the mode of interpreting it. Can any fact more convincingly demonstrate the necessity and importance of having some fixed canons or rules of interpretation.

Now, as it frequently happens, that words have different significations;—as literal and as figurative, and are consequently used in diverse acceptations, sometimes meaning this and sometimes that, the first and most necessary inquiry must always be, *how shall we, in any particular case, ascertain whether the literal or the figurative use of any given term shall be regarded as its proper signification?* To which important inquiry we give this answer;—The particular writer or speaker, or the particular subject on which he writes or speaks, or the particular context or the particular adjuncts or words in construction with it, will generally, if not universally, ascertain and limit the meaning beyond any reasonable doubt.

There are four words in this controversy, of cardinal importance. These are, *destruction*, *life*, *death*, and *punishment*. To ascertain their grammatical or historical, and their tropical or figurative meaning is, indeed, indispensable to any correct knowledge of those passages in which they occur. The most palpable error, of those whose views of the future state of wicked and impenitent men we are now about to review and examine, is, that they generally commence the proof by assuming or taking for granted the very question in debate. For example, the destructionists in arguing for the entire and eternal extinction of the unconverted, assume, that the term *destruction* means the *absolute extinction of personal being and existence*. Now if the term *destruction* always means in the sacred usage, *the absolute extinction of personal existence*, or in other words, personal annihilation; then, indeed, there might be some excuse for such a palpable and daring assumption. But if such be not the fact, or if the word destruction has other meanings than absolute extinction of personal existence, then we need scarcely show that their foundation is a mere assumption, or a mere begging of the question.

We shall then institute a scriptural induction and examination of the words *destruction* and *destroy*, as found in the New Testament; and first, of the noun, *destruction*. It occurs only in the English Concordance *twelve* times. These are: Math. vii. 13; Rom. iii. 16—ix. 22; 1 Cor. v. 5; 2 Cor. x. 8—xiii. x; Phil. iii. 19; 1 Thess. v. 3; 2 Thess. i. 9; 1 Tim. vi. 9; 2 Peter ii. 1.—iii. 16. Of these twelve times in which we have *destruction* in the common version, we have in the original Greek four terms, viz: *apooleia*, *olethros*, *kathairesis*, and *suntrimma*. The first is found in Matth. vii. 13; Rom. ix. 22; Phil. iii. 19; 2 Peter ii. 1—iii. 16; in all, five times. *Olethros* is found, 1 Cor. v. 5; 1 Thess. v. 3; 2 Thess. i. 9; 1 Tim. vi. 9; in all, four times. *Kathairesis* is found, 2 Cor. x. 8—xiii. 10. *Suntrimma*, Rom. iii. 16. There are, then, four varieties of *destruction* in the Greek original, all represented by one and the same word in the common version. This is one startling fact to those who assume that the term *destruction* uniformly represents the same thing.

How dangerous those guides who assume, as the basis of their theory, that destruction only means absolute extinction of personal existence, or personal annihilation! and yet such men have we amongst us, pretending to be learned men. Even Dr. Watts and Dr. Priestly were both among the number;—but neither poets nor philosophers are safe guides in theology.

Now, our method is, in the second place, to examine each of these four terms, translated *destruction*, by considering them in every passage in which they occur, and by observing how they are translated in the common version. To begin with the first and chief of these, viz. *apoolcia*, we discover that this word is found in the New Testament in this form as a noun substantive only, twenty times. Of these it is translated eight times *perdition*, five times *destruction*, twice *waste*, once by each of the following words, *die*, *perish*, *damnation*, *damnable*, *pernicious ways*. Here are, then, in our common version, eight versions of the noun substantive *apooleia*, in only twenty occurrences of the word, of these the most common are *perdition* and *destruction*.

But we have the verb *apollumi*, to destroy, from which the noun is derived, occurring in the New Testament no less than *ninety-two* times. From these ninety-two cases we cannot fail to arrive at a radical conception of the meaning of this word. We shall, then, classify and enumerate its various significations. Of these the most common, is *perish*, and sometimes *perished*. In this sense it is found no less than *thirty-two* times. It is also found *thirty-one* times translated *lose* and *lost*, and *twenty-seven* times *destroy* and *destroyed*; it is only once translated *marred*, and once *die*.

Now as this is the term most frequently used indicative of the destiny of wicked men, it is all-important that its various acceptations be very strictly observed and considered. Its derivative *aioonios olethros* is found, 2 Thess. i. 9, translated "*everlasting destruction*." We have, also, 1 Thess. v. 3, 'then sudden destruction (*olethros*) cometh,' 1 Cor. v. 5, "for the destruction of the flesh," and 1 Tim. vi. 9, "drown men in destruction."[*]

Kathairesis is found only three times,—2 Cor. x. 4, translated "pulling down of strong holds;" 2 Cor. x. 8, "not for your *destruction*," and 2 Cor. xiii. 10, "edification and not destruction." This word etymologically indicates "pulling down;" and, figuratively, "destruction." In the latter sense it is found but twice in the New Testament.

Suntrimma is found but once, and literally indicates destruction by attrition or breaking down.

We have now exhibited every passage in the Christian Scriptures in which the English words destroy and destruction are found, and also all the words in the Greek New Testament which are supposed either grammatically or rhetorically to authorize such a translation. It will next be important to notice some other versions of the same words found in the common version.

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[*] To those who can appreciate it, we would state that from *ollumi*, or anciently, *olluoo*, (whereof *oleso*) come also, *apollumi*, *apoolcia*, and *olethros*. The radical meaning of them all is, to *lose*, in Latin, *perdo*. Hence, *perdition* is the first meaning of *olethros*—four times found in the New Testament, and in classic use it denotes death, or any thing pernicious or damnable.

First, then, *apooleia* is applied to a *waste* of ointment, Math. xxvi, 8; Mark xiv, 4, "to what purpose is this waste (or destruction) of the ointment." It is, also, translated *perdition* in immediate contrast with (*olethros*) destruction, showing that *olethros* denotes a still higher sentence than *apooleia*. It is, also, applied to "pernicious ways," and to "damnable sects," 2 Peter ii, 2; also, to destruction (Phil. iii, 19,) in the abstract.

The verb, *apollumi*, in the original, whose New Testament history we have given, is applied both to persons and things as well as its derivatives, *olethros* and *apooleia*. It is applied to persons, members of the body, bottles, sheep, soul and body, life, reward, those who take the sword, money, nation, and even to JESUS the Messiah, himself.

Bottles, by one evangelist, are in the common version, said "to be destroyed," and "to perish," and by another evangelist the same bottles are said to "be marred." In these cases *apolluni*, is found in the original: A sheep that was destroyed or lost is said to live and to be brought back to the fold;—a man is said to destroy his life, and again to find it;—I am sent, says the Messiah, to the destroyed sheep of the house of Israel. This resembles a passage in the Old Testament, viz: "O Israel, thou hast destroyed thyself, but in me is thy help found!" I have come to seek and to save, says Jesus, that which was destroyed;—"Ask Barrabas and destroy Jesus;"—"This my son was destroyed but is now found,—our gospel is hid to them that are destroyed."

Such are a few, and but a few, of the cases in which this word is so used as to demonstrate to the most indiscriminating that it cannot mean either primarily or generally the absolute extinction or annihilation of persons and animals at one time said to be destroyed, and afterwards, represented as living and happy. "This my son was dead and is now alive, was lost and is found." Such applications of the words *dead*, *lost*, *destroyed*, &c. are of frequent occurrence in the judgment of those acquainted with the *usus loquendi* of the Jewish and Christian Scriptures.

Should any one demur at an appeal to the original text, in explanation of the force of words in the Christian records, we will refer him to Cruden's Concordance, in which he may examine from three to four hundred passages of scripture in which some branch of this numerous family of words will be found. In these he will find abundant proof of the facts already offered; or, in other words, he will discover how exceedingly hazardous and reckless those innovators, who, from the mere force of the phrase, *destruction of ungodly men*, confidently affirm their absolute and utter personal extinction or annihilation.

To conclude our dissertation on this family of words, we must remark, that the words *destroy* and *destruction* have, like many other words, beside a grammatical or literal definition, a figurative one; and are sometimes used in a relative and subordinate, as well as in an absolute and unqualified sense. For example, Jesus is said to have assumed our nature "that he might *destroy* him that had the power of death, that is, *the devil*;"—and to have been "manifested that he might *destroy* the works of the devil." Has he yet accomplished either?—Does not Satan yet live, and his works still exist? His power has truly been crippled but not annihilated. But it may be asked: will he not finally annihilate Satan and destroy his works? If so, we will respond by asking;—Would it not have been better to have absolutely and forever destroyed the arch apostate at the moment of his rebellion, than after he had done all the evil that he could; after he had, at least, relatively destroyed millions of millions of our tempted and beguiled race? Into what singular predicaments will some persons precipitate themselves by the infatuation of some new theory, under the captivating spell of some brilliant novelty!

To assume that when this word is applied to the future state of the wicked, it then always means absolute destruction, or the entire and eternal extinction of the subject will be reprobated by every well educated man; nay, by every sane, uncommitted man in the world. If such had been the current and common use of the term, then, we might, indeed, listen with approbation to the disquisitions of the critic who, from its current signification, would seek to show that when it applies to the future state of the wicked it must be taken in its common meaning: and must then, also, denote the absolute cessation of their being. But a position directly contrary to this is selected by those now called destructionists. They do not pretend to argue that such is the common meaning of the word, but that such must be its meaning in this particular case, for no other reason than that it comports more agreeably with their notions of expediency and consistency. They are so clearly and profoundly penetrated with the singularity of their position, that few of them will allow themselves to be designated annihilationists, because, say they, nothing can be said to be annihilated; every thing continues to exist in some mode or form of being. But when pressed with argument, they do admit that the wicked man ceases forever—that he is no more a man. Of course, then, he is a nonentity. The wicked are to all eternity what Adam was before God made him. The elements of his being were in the earth and in the universe, but *he was not*. So these destroyed wicked men exist not in any sense, only in the elements of their constitution as those are dispersed throughout the universe. *They exist no more;* and this is all that we mean by annihilation.

Our first objection, therefore, to the destructionism now being taught, is, *that its teachers take for granted what they neither have proved nor can prove, viz:—That the phrase "everlasting destruction" necessarily means the everlasting extinction of the person of an ungodly man.*

Our second objection to this, in our day, new-vamped old theory, is, *that it assumes that eternal life and eternal death, mean eternal being, and eternal not being.* Or, in other words, that simple existence is *life*, and simple non-existence, *death.*

We shall, then, bestow some attention to the biblical use of these all-important words, *life* and *death.*

But who can define life! It is neither a person nor a thing, yet it may be affirmed of both. We have a living man and a living tree. Logicians, however, say we cannot have a dead man nor yet a dead tree; because when life is extinct, of the man we have but a corpse, and of the tree but wood. This is just as good sense as good logic; for in a corpse there is not a man, nor in wood a tree: they are but remainders of both; the tree nor the man is not where life is not. Life, then, we may venture to say, is a connexion with God through the system called nature, and death is a disseverance from that system. Union with nature, or *union with God is life, separation from nature or from God is death.* If this be not a definition of life, it will be, at least, an essential element of a true definition, whenever that definition shall have been completed.

A man lives while he inhales the atmosphere, or while the air is in his lungs. This is the connecting link between him and external nature. He dies when that connexion is broken up; this is, however, but animal life. A tree lives while its leaves or bark absorbs from the atmosphere so many of its elements as are in harmony with its nature. This is vegetable life. A spirit lives while in connection with the spirit of God; its death consists in the withdrawal of that spirit. But as the spirit of God produces all sorts of life;—animal, vegetable, and spiritual, it must communicate of itself various gifts and powers, adapted to any one of these living organizations. So that connexion with the spirit of God is essential to all sorts of life, animal, vegetable, or spiritual. There is no life but in God. He alone "hath life in himself" Now the withdrawal of any specific influence eventuates in a death analagous to the influence withheld. Hence, we have three sorts of life, and of course, as many sorts of death. We have vegetable, animal, and spiritual life and death.

But a spirit may live in one sense and be dead in another; or, in other words, a spirit may have connexion or communion with God in one sense, and not in another. Thus a tree has connexion with God, but not as an animal has; and an animal has connection with God, but not as a spirit has; and a spirit has connexion with God, but not as an animal has; and spirits have connexion with God in a twofold sense; merely as beings, and then as holy or moral beings. Hence, the connexion of a spirit with the natural perfections of God gives men intellectual life, such as that possessed by Satan and evil spirits; and connexion with the moral attributes of God gives moral or spiritual life, such as that which good angels and good men possess. Wherever, then, there is organization and union with God there is life—according to the nature of that organization and union—and where there is neither organization nor nuion of any kind, there is no sort of life whatever.

In scripture style, a man is living in one sense and dead in another, or dead in one sense and living in another, at the same time. Of men in the flesh, yet living, John said "he that hath the Son hath life, and he that hath not the Son hath not life." Here, then, is the case fairly made out, viz. a dead living man, and a living dead man; alive in one sense and dead in another, at one and the same moment.

"He that hath the Son," not only retains the life which he had before he had the Son, but, superadded, he has the life spiritual and divine; and what is this but the incipiency of eternal life or immortality! There is a life more than human, possessed by every Christian, so that the Christian man has, at the same time, the human and the divine life.—A few specimens of the proof of this fundamental view, fundamental, indeed, as respects the entire superstructure of the arguments between us and all annihilationists or destructionists, shall now be given. We shall begin with the words of the great teacher:

1st. Verily, verily, I say unto you, he who heareth my word, and believeth on him who sent me, hath everlasting life, and cometh not into condemnation, *but hath passed from death to life*, John v, 24. Such a one was dead and is now alive; and yet he possessed human life while dead in that sense in which he is now made alive. He has now a new and divine life superadded to his former merely human life. There is, then, a merely human life, and there is a spiritual and divine life resident in the same person at the same time. But there must, also, be two sorts of death as well as two sorts of life: the one unavoidably implies the other. Hence, we have, according to the Messiah, a living man *passing from death to life.* So that he who possesses human life, may at the same time be dead in some sense. Such is the antithesis which he places before us. He exhibits a man both alive and dead, passing from death into life. The transition is effected by obeying his word and confiding in him that sent him; or, to quote his own words, "He that heareth my word and believeth on him that sent me * * * hath passed from death to life."

Our second proof is from the same source. Jesus said to one who sought leave of absence from his work for the purpose of interring his father—"Let the dead bury their own dead, and follow me," Math. viii, 22; Luke ix, 60. How could a dead man bury a dead man, unless he can be alive in one sense while dead in another? Is it not as clear as demonstration that one may possess human life, and at the same time be as dead to God as a man void of human life is dead to the world?

The words of Jesus to a rich young man in the prime and vigor of life—"This do and thou shalt live," together with many other sayings of his confirm this important view of the subject. But we must hear his apostles, also, in proof that this is no peculiar nor idiomatic expression of his.

The apostle John says—"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death." Here, certainly, is indisputable evidence that John understood this matter as we are now contemplating it. Here is a person living who has passed from death spiritual to life spiritual, while possessing, before and since, human life.

To these we may add a definition of spiritual life and spiritual death, drawn from the writings of Paul, Rom. viii, 6. This great apostle says, "The minding of the flesh is death, the minding of the spirit is life;" or, according to the common version, "For to be carnally minded is death, but to be spiritually minded, is life and peace." This is a definition in fact, and not a merely verbal definition. Again, Rom. vi, 21, "The end of those things is death," and "the end or fruit of holiness is everlasting life." Still more strongly affirms this same apostle, that one may be dead and alive at the same time, though not in the same sense, in the following words, 1 Tim. vi, 6: "She that lives in pleasure *is dead while she lives.*" It is unnecessary to array the whole host of evidence which the Bible furnishes in proof of these facts. Much more evidence of the same kind may be found by consulting parallel passages. We shall, then, regard it as established by the highest authority, that life and existence are not the same thing—that a man may have human life or existence without spiritual life—that he may be alive and dead at the same time, in different, but proper meanings of the words death and life—and that intellectul life and spiritual life are as much realities as animal life or animal death.

In this sense only, could Adam die the day he violated the divine precept, "In the day on which thou eatest of it, thou shalt surely die." That day he did die, though afterwards he may have lived nine hundred years. The "angels that kept not their first estate," have all died in the sense that Adam died when he departed from his first estate; though they still live in another sense. Death, indeed, as the original word intimates, signifies *separation* from God; this is its true and divinely authenticated meaning. A tree, a man, an angel can, therefore, die in just as many senses as they can be separated from God, or from any system of communication with him. A tree has but a physical connexion with God, through the system of maternal nature, consequently, it is susceptible of but one death; a man has connexion with God through physical and spiritual nature, and therefore, he may die physically or spiritually.

We, therefore, legitimately come to the conclusion, that, as life and death are necessarily contrasted with each other, as indicative of contrary states, we can have just as many varieties of death as there are varieties of life. Have we physical, intellectual, and spiritual or moral life; then have we physical, intellectual, and spiritual or moral death. Have we temporal and eternal life; then have we temporal and eternal death.

But some of these terms indicate the essential and some the accidental attributes of life and death. Thus physical, intellectual, and spiritual denote the nature or essential characteristics of life and death; while temporal and eternal denote, not the nature, but the accidental attributes of life and death. The former denotes the *kind* of life, while the latter denotes merely the *continuance* of it. Whether a person have a landed estate for a term of years, or "forever," as our deeds run, affects not the character or nature of the estate, but the mere continuance of the possession. Hence, "*eternal*," prefixed to life or death intimates not the nature of either, but their mere continuance.

It is, however, with some, a question of uncertain decision, whether eternal life be not a different sort of life from spiritual life, or from any life enjoyed on earth, or by man as he now exists. With some, mere existence is life; and such persons are wont to speak, not of eternal existence, but of eternal life in misery!!

But while mere animal existence or vegetable existence is life animal or vegetable, such is not spiritual life. It is not mere existence, but spiritual existence enjoyed; it is a perennial intercommunication between an angelic or a human spirit, and the eternal spirit of God, in whose presence there is fullness of joy, and at whose right hand are pleasures forevermore." Hence, in New Testament language, we have the phrase "*eternal life*," forty-four times, and *forty-four times* *only*, never used to indicate mere eternal existence, but the eternal enjoyment of life and of the God of life.

An analysis of these several passages in their proper contextual circumstances certainly indicates that eternal life is only another name for eternal happiness. When the Messiah says to his faithful disciples, that in this world they shall receive a hundred fold more than they lose, and in the world to come, eternal life; can any one be so simple as to imagine that he means simple eternal existence? What an anticlimax put they into the mouth of the Messiah on such a view of Mark x, 29, 30, "There is no one who hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but shall receive an hundred fold more in this world; houses, brethren, and sisters, and children, and lands, with persecutions, and in the world to come something greatly less—eternal life—mere eternal existence."!! Can any one think the Messiah was ever guilty of such a deception under pretence of holding out something greater in the world to come; truly, and in fact, holding out something greatly less. He does not promise his followers mere existence in this world, but a hundred fold more enjoyments than they have lost for his sake. But there are some amongst us, in this age, who, in their self-esteem, imagine that they have discovered that eternal life is mere eternal existence; and who present the great teacher in the singular attitude of saying to his followers, "my friends, in this world you shall have a hundred fold more than mere existence, and in the world to come, eternal existence only.

Having shown that eternal life is not eternal existence, (and if that be not shown, then nothing can be ascertained from the lips of the Messiah,) follows it not that *the second death*, in contrast with eternal life, cannot possibly intimate second non-existence. Indeed, is not the very definition absurd? The first death, first non-existence; the second death, second non-existence! Did any human writer ever speak greater nonsense! And yet we have amongst us some men so full of the conceit of superior wisdom as to make the inspired writers utter such nonsense.

Is not eternal life and eternal punishment placed in contrast by our Saviour? "These," says he, "shall go away into eternal punishment, and the righteous into eternal life." That is, according to the new school of destructionism, the wicked shall go away into eternal non-existence, and the righteous shall enter into eternal existence. And yet they had entered into eternal existence when they were first born!—From such doctors, may the Lord preserve his church! But hearken to Paul; "To them," says he, "who seek for glory honor and immortality, he will bestow eternal life." Simple existence! mere being!—Nay, verily, eternal life is here made the sum of glory, honor, and immortality. These are the three grand items that make up the aggregate called eternal life. God, says Paul, will grant them then what they now seek. They, by a "patient continuance in doing well, are seeking for glory, honor, and immortality;" therefore, God will bestow upon them ETERNAL LIFE.

We shall henceforth regard it as an established fact, that eternal life is not existence, but eternal happiness; and that consequently the second death or everlasting punishment is not merely second non-existence. Meantime, we shall only add a fact in confirmation of our definitions, viz.—there are two classes of angels as well as two classes of men. There are the holy and happy angels, and there are the unholy and the unhappy angels. There are Michael and his angels, and Satan and his angels. There are angels that kept their first estate, and "angels who have sinned." Now seeing both classes yet exist, do they exist in one state? Does not one class exist in happiness, while the other exists in misery? Satan and his angels have lived six thousand years in rebellion, and consequently in comparative misery, waiting condemnation at the judgment of the great day. How instructive the language of the demons, those wicked spirits of fallen men, when beseeching the Lord not to torment them before the time! They are said to be reserved in chains of darkness until the judgment of the great day. We have, then, angels existing and suffering misery; and angels existing and enjoying eternal life. Simple existence and non-existence are, therefore, not the ultimate conditions of human nature. The possibility of existence in misery we have in fallen angels, and the possibility of existence in happiness we have in the angels that sinned not. There is a fire prepared for the Devil and his angels, as well as a heaven for the Messiah and his angels. The former constitutes "everlasting punishment;" and is, therefore, called "*the eternal fire:*" while the other is called "eternal life" and "the salvation to be revealed when the Lord comes."

We presume it to be unnecessary to multiply evidences in this portion of our essay on the mere meaning of the phrases *eternal life* or *eternal punishment*, designing at this time only to demonstrate that in sacred style simple existence is not life, nor continued existence eternal life.

But we have said that eternal life is only the consummation of *spiritual life:* that it is only the full development of the life we now have, in having union and communion with the Lord Jesus. The life of an adult man is not different from the life of the embryo, or the infant man. So eternal life is but the full development and perfect enjoyment of that new life which we have begun in us by the Spirit of God when united to Christ. For "we are dead, and our life is hid in Christ by God." And therefore, "when Christ our *life* shall appear we also shall appear with him in glory."

We are not, however, in speaking of spiritual or eternal life, to imagine that either of these is any distinct substantive life superadded to human life, like the addition of one substance or principle to another; for life is not any substance, but merely a sensitive intellectual or moral enjoyment of ourselves and of God. It is a state or condition of existence, and not existence itself. It is the state of the soul or of mind as capable of receiving and using divine communications.—Hence the same mind may at one time be in one state, and at another time in another state, as respects any person or thing. The same body is susceptible of various conditions or states of existence; and why should not the same mind be susceptible of similar changes and modes of existence? How often are we disposed and indisposed to one and the same thing? We hate and love, and love and hate the same person under different views of his character, or of his actions towards us. The mind loving is not really one life, nor the mind hating another life. It is the same mind in different states.

Very analogous are the various lives of which we have been speaking. It is one and the same living spirit that is the subject of them all. The same angelic spirit may be at one time a seraph, and at another a devil. Paul was at one time the enemy, at another the friend of the Lord. The same mind in one state constitutes a friend, and in another state, an enemy .In these states he may be said to be alive or dead to the same person, as he feels towards him.

But it must be emphatically stated that this is not the whole mystery, but only a part of the mystery of the new life. The sun-flower turns its face to the sun; while the sun in return pours his genial rays of light and life into its bosom. In this case, then, there is more than a single change of position. The sun-flower opens its bosom as well as turns its face to the sun; and the sun not only lifts its full-orbed face and looks upon it, but it also sheds abroad within its bosom its vital power. Thus when a sinner turns to the Lord, attracted to him as the sun-flower is to the sun, by an emanation from him; then the Sun of Righteousness and of Mercy, by his good spirit, pours out into his soul the love of God; and then, indeed, he begins to live to God and to enjoy him, not only through nature and providence, but through his spiritual favor and love. This is my conception of spiritual life and this is the embryo blossom of an eternal life in the immediate presence of God forever and ever.

This spiritual connexion is very appositely and beautifully set forth by the Saviour himself under the similitude of a vine and its branches. Addressing his disciples, he said, "I am the vine; you are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me you can do nothing" The vital fluid that is in the root, and in the stem, circulates through all the branches. To this they owe their verdure, their odor, and their fruitfulness. The life that is in the root is in the branches. Dissevered from that, they wither and perish. Connexion with the vine is life, if life be in the vine; separation from it is death. Thus reasoned the Great Teacher.

On another occasion he said, "I am the bread that came down from heaven. If any man eat of this bread he shall live forever; and the bread that I will give him is my flesh, which I will give for the life of the world." Of this bread he said, "Except you eat the flesh of the Son of Man, and drink his blood, you have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." Once on another occasion he said, "I pray——for them who shall believe on me, that *they all may be one*; as thou, Father, art in me and I in thee; that *they also may be one in us*" This is that union and communion with the Divine Father and his beloved Son which constitutes spiritual and eternal life. And to him that is alive to God there is no eternal life, no eternal glory, no immortality greater, more desirable, more blissful than this. How truly, then, may it be said that "Christ is *our life*"—that he is the way, the truth, and THE LIFE—that we are dead, and that our life is *laid up in him by God.*

Still the new constitution, in all its sublime developments, exhibits the Holy Spirit of God as the immediate source and fountain of all spiritual life in us. God alone "*has life in himself*," underived, unoriginated, uncreated. He is life's fountain, its eternal spring, its unwasting fulness. He imparted it to the Messiah. He was the earthen vessel in which this treasure was deposited. Without measure or limit THE SPIRIT was communicated to him; and ultimately, on his ascension, he received the HOLY SPIRIT as its administrator to and for the human race. He is now sole "LORD OF THE SPIRIT."

As the life that is in all mankind was once in Adam; and is derived from him; and as the life that is in the human body is in its head, as its primitive source; so is our spiritual life in the second Adam, the living head of the mystic body, animated by the Holy Spirit with impartations of a divine and eternal life. By faith, then, we are united to him, and instantly that life divine is imparted to us, by which we are prepared for the enjoyments of heaven and immortality. With the greatest propriety, then, he said, "I AM THE RESURRECTION AND

THE LIFE." He quickens the dead, reanimates their bodies, and is to them the fountain of eternal blessedness. Such is the life we have in him. With Paul, we may individually say, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me."

Now as before shown, death is just the contrary of life; hence there is a species of death for every species of life. The Gentile, dead in trespasses and sins, is merely a son of Adam; while he that is in Christ is a new creature and a son of God through Adam the second. Connexion with Adam the first is but human life and spiritual death;—while connexion with Adam the second is Divine life and eternal blessedness.

But in this age and country, and especially amongst those whose minds have been carried away with the new theories of the world's age and end, and with new schemes of apocalyptic interpretation, a new theory of divine judgment has become very rife, and has found favor amongst some excellent persons who have been much enamored with the splendors of a celestial paradise during a terrestrial millennium: not, indeed, well defined by its most learned and eloquent advocates; for it seems no one can tell much about it, save that the living wicked shall be destroyed at its commencement; and in the second resurrection, all that shall be accounted worthy of it, shall be punished with a very painful and extended dissolution, or with a mysterious and ignominious transition into nothing. These are, now-a-days, generally called destructionists. A more special and methodical examination and exposition of this common speculation is imperiously called for and shall now be attempted with all possible brevity and perspicuity.

In the first place, then, the extinction of the unjust is alleged to be a Bible doctrine, because in the New Testament the term *destruction* is applied in direct reference to the ultimate destiny of the wicked. But we have already shown, that the Christian Scriptures authorize various acceptations of this word; and that, indeed, no case can be adduced in which it must signify an absolute extinction, or annihilation of a human person.

There is, moreover, in fact, both a *relative* and an absolute *destruction*. A leather bottle, for example, is said to be destroyed when only *rent* by new wine; a thoughtless prodigal is said to have been destroyed when he had squandered his fortune in riotous living; and a box of precious ointment is said to be destroyed, when *wasted, &c. &c.*—Now, in none of these examples can it be said, that the subject is absolutely destroyed; but only wasted, lost, or abused; and this is but relative destruction, and, by no means, the utter and eternal extinction of the person or thing so destroyed.

In the second place, the foundation of the theory of destructionism, when closely analyzed, is found to consist in an imaginative expediency. Some very benevolent and humane persons think that it would be much more expedient that the universe were rid of all sin and misery; and that eternal existence in misery would be, to all the friends of the unfortunate sufferers, an eternal annoyance. Who, says the pious destructionist, could feel happy in heaven, if he only knew that the once beloved wife of his bosom, and the dear objects of his paternal love and tenderness, were suffering the vengeance of an eternal fire? To get rid of this apprehension, the universalist annihilates hell, and the destructionist, the wicked. These benevolent enthusiasts, in their respective notions of expediency, remove both eternal misery and the irreclaimably wicked from the creation of God. They imagine there is no necessity whatever for eternal punishment; but, on the contrary, that a universe wholly occupied and enjoyed by pure and righteous persons would be just such a universe as would be both expedient and suitable to the character of an all-wise, all-powerful, and all-merciful Creator. The only difficulties they have to encounter, are those scriptures that speak of the future destinies of the wicked, and these can, by a new code of laws of interpretation recently enacted by themselves, very satisfactorily, (at least to themselves,) be disposed of.

It is hard to reason with those who feel themselves competent to build a new universe, or at least, to arrange and improve one already in being. Some of our modern world-makers amuse us with very splendid imaginations of what ought to be; and then gravely proceed to teach us what will and must hereafter be. Even in the incipiency of their endeavors, they object to our own terraqueous habitation as encumbered with so much sea, so many large deserts, so many bleak mountains, and subjected to the dread extremes of frigid and torrid zones. They would have made an earth whose surface should have been, at worst, but a series of inclined planes, widely extended and gently sloping in all directions. These would have been interspersed with a few small lakes and rivers, occasionally variegated with a pyramidal peak, or a beautifully grotesque little mountain, forming Elysian landscapes. No rocky deserts, no Lybian sands, no dismal swamps would have disfigured their rich and beautiful earth, fanned with balmy breezes, mild as Eden; and refreshed with delicious odors emanating from the garden of God.

No burning mountains, no volcanic fires, no desolating earthquakes would have frightened any inhabitant of their blest earth. No mighty cataracts, no fierce tempests, no appalling thunders would have terrified the most flagrant transgressor. Nay, they would have prevented transgression by absolute fate, and enacted virtue by an invincible necessity. Their heavens would have been studded with alternating suns of magnificent dimensions; while planets of every variety, and comets, of orbits the most eccentric, would have perpetually sported in fields of ether for the amusement of its laughing inhabitants. And as for hell—the dread "*Elsewhere*," no such ungracious lake of boiling sulphur—no such fathomless gulf of pitchy darkness would have disturbed the imagination of the sons of pleasure. And should sin or folly, by any unforeseen casualty, have appeared in their system of nature, it would have been instantly annihilated, and thus prevented from spreading its dire contagion through the unaffected regions of rational intelligence

Amongst the stricter sort of religionists, such speculators are not, indeed, of much reputation. But instead of this bold and presumptuous class of real sceptics, we have, under the banner of the Christian Bible, a few rare philosophers of much intelleetual pride, who can so manage both prophets and apostles, as to oblige them to depose in favor of any assumption they may choose to commend to public patronage. These subject the testimonies of saints and martyrs to the torture of an illogical and ungrammatical criticism, much to the annoyance of less pretending and more modest professors. But before we examine any of their learned labors, we must hastily glance at the philosophic scheme which has given rise to all these efforts.

It is assumed that in a future life men will have their present animal affection and feelings, at least the same personal attachments to relatives and friends they now have; and, also, the same reluctance to acquiesce in the will of God and in the results of the final judgment. The Sadducean puzzle, that in the resurrection we shall have the old relations of husbands and wives, parents and children, and attachments corresponding with them, is at the bottom of all these speculations. Our Saviour, to such persons, in vain, teaches that then we shall be like the angels, without sex, without animal attachments, as without mortality. But to those who think with him, there can be no difficulty on this view of the subject. The fact that God himself is infinitely more merciful than man, and that the whole human race is nearer and dearer to him than ever were to each other husband and wife, parent or child, is now, and ever will be, to every intelligent being, an omnipotent argument to reconcile all God's children, most acquiescingly to his judgment in every particular case. No human being ever loved another as much as God once loved the devil and his angels; and yet he has not only expelled them from heaven, but bound them fast in chains of darkness, to the judgment of the great day; and has prepared for them an unquenchable fire, a punishment everlasting. So the Messiah himself unequivocally declares.

The relation of Creator and creature is a relation we cannot comprehend. It is incomparably nearer than parent and child. And as affection and love are measured by the nearness of relation, we have reason to presume that for all those creatures to whom our Father Creator has imparted so much of himself, as intelligence and moral susceptibility, he has a love inconceivable and ineffable. From all such premises, as well as from express scriptural declarations, we have reason to infer that there will be such a perfect acquiescence in his final adjudication of the whole intellectual and moral universe, as to fill every pure heart with joy unspeakable and full of glory; even when that judgment may condemn to eternal anguish a relation now dear to us as that seraph once was to God, whose name and character have been changed to Satan. And yet this view of the subject is by no means irreconcilable with the persuasion that, as Paul anticipated an eternal joy and an unfading crown from the relation subsisting between him and those by him converted to God; so we shall have a peculiar pleasure and felicity in those of our kindred who have been by our instrumentality, or by that of others, redeemed to God. From which considerations and reflections, we may readily perceive how little philosophy or reason there is in the assumption of those who plead for absolute destruction on the ground that it will contribute more to the eternal happiness of the saved, than a belief of the eternal existence of sinners in torment!

In the third place:—It is assumed by some of the advocates of destructionism that an annihilation of personal existence is a greater punishment than eternal existence in misery. This is an assumption so ultra as to require but little reflection. To me it has always appeared that were immediate annihilation or eternal fire presented to any human being as objects of choice, no one, *compos mentis*, could for a moment hesitate which to prefer. Nay, indeed, an escape from a lake of fire, or from any punishment set forth under that imagery, into a gulf of personal extinction, would appear rather as happiness than as torment.

It may, indeed, with much propriety, be inquired whether annihilation, or a literal destruction of consciousness and of personal existence could be called punishment for sin; or *whether sin could be punished by annihilation?* If so, the reptiles and beasts of every class that were burnt in Sodom and Gomorrah, or that were drowned in the deluge, were as much punished as the wicked men and women who perished in the flood or in the fire. In the universal conflagration will not the pigeon and the dove, the calf and the lamb, suffer as much as the wicked—if, indeed, both are then finally and forever deprived of consciousness and personality? If, then, the threatenings of the Bible addressed to wicked men involving their eternal destiny, amount to no more than the fate of the most innocent and harmless animals, what shall we think of the sincerity of the author of Christianity, who, in holding up "*the terrors of the Lord*" as a caveat against sin, as an inducement to "*flee from the wrath to come*," representing them as proportioned to the number, magnitude, and malignity of transgressions, only in unexaggerated fact, meant that they should have the same fate as the most innocent birds, beasts, and fishes—suffer an hour or a minute, and then pass into eternal unconsciousness!! I have certainly misconceived the whole Bible and the character of its author, if, like a weak nurse, he has been terrifying us by ghosts and spectres of horrible stature; himself well knowing that they are but mere phantoms, innocent frauds practised for our good! In this attitude do they place the great Messiah, who, with all the awful judgments denounced against the wicked by himself and his Apostles before their minds, represent these judgments and denunciations terminating in, and amounting to, no more than the annihilation of a kid or a lamb—a moment's pain and eternal unconsciousness.

But, in the fourth place, I argue against this assumption from the fact that it amounts to an annihilation of the sanctions of the gospel, and directly contradicts the positive declarations of the Saviour concerning eternal punishment. *With destructionists there can be no eternal punishment; for with them there is no eternal fire.*

This is truly a very grave charge against any system of doctrine, and requires to be well sustained. What, then, let me inquire, is indicated by the term *punishment?* It is not mere animal suffering; for then the lamb would be punished for its innocence, and the dove for its meekness. Both these frequently endure great animal sufferings. There must, then, be some other pain than animal sufferings to constitute punishment. There is mental pain as well as physical pain. But mental pain presupposes guilt or crime; for in the absence of crime there can be no mental pain. The martyr at the stake, though enduring much animal pain, suffers no mental agony. There must always be consciousness of guilt, or a sense of crime committed, in order to punishment.

Punishment, it appears, begins and ends with the feeling of pain inflicted for the commission of crime. If, then, at any time consciousness of guilt, or the feeling of pain, mental or physical, because of sin, should cease, that moment punishment ceases. *Punishment begins and ends with the consciousness of pain inflicted because of guilt contracted through the violation of law or the neglect of duty.* Now as the destructionists assign an end to the endurance of pain because of sin, they of course incontrovertibly deny "*everlasting punishment.*" But Jesus Christ says, "The wicked," at the final judgment, "shall go away into everlasting punishment," and the righteous "into life eternal." The same word, *aioonios*, *everlasting*, ascertains the continuance of the punishment and of the life. Can any thing, then, be more evident than that the destructionists have formed a direct issue with Jesus Christ on the subject of eternal punishment? The Messiah says it is everlasting; the destructionist says it will come to an end, at the second death.

For the sake of a few mere pretenders to sound argumentative discrimination and great logical acumen, I shall give this argument the regular form, that any one disposed to attack it may immediately perceive what he has to encounter. Logically expressed it stands thus:—

> No one dispossessed of conscious guilt can be punished. But persons annihilated are dispossessed of conscious guilt: therefore, no one annihilated can be punished.

Annihilation or personal extinction may, indeed, be an end of punishment, but never the beginning of it. This single argument, unless fairly met and refuted, annihilates the whole theory of destructionism. We build this argument upon no ambiguous premises. We have the word of the Saviour and Judge of the world for it. In giving an account of the final judgment, he says all on his left hand shall depart "into everlasting punishment." He uses the word *kolasis* to indicate what sort of punishment he means. The word occurs but twice in the New Testament. In a passage found 1st John iv. 18., it is translated "*torment.*" They shall go into everlasting torment. How weak or how vicious the head that thence infers that torments are to end in a second death!!

It is worthy of remark that eternal life, as the reward of the righteous, is the contrast with eternal punishment, the reward of the wicked: and that this is infinitely greater than death, we learn from another passage, which we ought to regard as a distinct argument or evidence of the doctrine of everlasting punishment.

Argument 5.—Paul says to the Hebrews, "He that despised Moses' law died without mercy at the mouth of two or three witnesses: of how much sorer punishment [than death without mercy] shall he be thought worthy who has trodden under foot the Son of God," &c.— The doctrine of the New Testament is, that men shall be rewarded according to their works. Hence there are diverse honors and diverse punishments awaiting both the righteous and the wicked. Now death is but a separation from life, or from God; and whatever may precede it or succeed it, death is neither more nor less than such a separation. But Paul intimates a vengeance greatly surpassing a death without mercy—a "sorer punishment" by far than mere separation from life. Hence the sentence inflicted upon sinners at the ultimate judgment is not a mere extinction of life, or of physical identity; but an everlasting punishment set forth under the imagery of "eternal fire."

This also suggests a sixth argument furnished by our Lord himself in evidence that something much worse than death awaits the finally impenitent:—"Fear not them that kill the body, and after that can do no more; but fear Him who, when he hath killed the body, has power to destroy both soul and body in hell. Yea, I say unto you, fear Him." The destruction of the soul is not annihilation, as before shown; for simple annihilation could be effected as easily without hell as with it. An eternal destruction calls for an everlasting fire. Hence our Lord, more than any other speaker in the Bible, dwells upon the "fire unquenchable," the undying worm, and the destruction of the whole person by being cast into hell.

This view of hell, as the ultimate prison of wicked men, in which they are to be "tormented day and night forever," is corroborated by another saying of our Lord, which we must place as a seventh argument in confirmation of everlasting punishment. He says to them on his left hand, "Depart, ye cursed, into the eternal fire *prepared for the devil and his angels.*" The eternal vengeance into which wicked men are driven from the presence of the Lord, was originally, it seems, a *place* prepared for fallen angels. Now as angels "*cannot* die," according to the words of the Messiah; and as wicked men are doomed to the same punishment with them, follows it not that the continuance of their torment is the same? The punishment of those who reject the gospel is set down as tantamount to the punishment of apostate angels who would not have God to reign over them. Will any materialist, destructionist, or soul-sleeper affirm that angels will die—will cease to live? If he presume so to affirm, we then ask, in what portion of revelation does he read of the death of angels!! And if he can find no such passage, we ask, *how then can he affirm that evil spirits die, while their punishment is commensurate with that of immortal angels?* This is, I presume, an insuperable difficulty lying in the way of the whole scheme of substituting a *temporal* for an *everlasting* punishment; at least I must regard it as unanswerable till some one furnish something in the form of a reply.

But here is a pamphlet of no less than *four* small pages, purporting to prove that man is all soul!! The first sentence of which is, "What, in the language of the Bible, constitutes the living soul?" Answer:

"*The man.*" The next, "Is not the soul distinct from the man as the jewel from the casket? And does it not reside in the body as a bird in a cage? No: for the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and MAN *became a* LIVING SOUL. Gen. ii. 7.; 1 Cor. xv. 44, 45. "This," he adds, "is God's definition." So publishes to the world a very sincere Adventist of the Miller school, baptized into Elder Storr's newly improved system of spiritual mortality, enlarged and improved by one of our most gifted "investigators" of the school of Dr. Priestly. It is, then, the quintessence of what was formerly called "*materialism*," refined and condensed into a single tract of four small pages, from the pen of Elder J. B. Cook, a good and excellent man, for whom I entertain a very high regard.

But our friend Cook, in the warmth of his feelings, assures us that he gives us "God's definition" of the soul. It is neither Storrs', nor Priestly's, nor the more profound Thomas',—but "God's own definition." Of course, in that view of it, it is scarcely a proper subject of examination. I must, then, powerful though it be, respectfully say, that God has never given us a definition of the human soul, much less such a one as defines man to be the soul, and then the soul to be the man. I am obliged to take this ground before I dare object to a definition purporting to be of such awful authority. It is, then, but Elder Cook's definition, unless we may suppose that every definition is God's own definition to which any one may please to append a passage of scripture.

We shall, therefore, presume to show that it is Elder Cook's, or Elder Storrs', or Dr. Priestly's definition. God has *not* said that the living soul is man;—but he has said that "man *became* a living soul." Now, when any one says—"Mary became his wife," does it not mean that Mary existed before she became a wife. Now, as this expression intimates, that Mary and wife are not convertible terms—or that the one is the meaning of the other,—why should we conclude that *man* and *living soul* are convertible terms, or that the one is the meaning of the other. Such, however, is the license which this school of biblical expositors assume to themselves. A license which no literary tribunal can possibly concede to them. If, therefore, the constitution of man is to be inferred from the words cited, we must, according to every law of interpretation, consider, that *man* existed *before* he was possessed of a living soul, or before God breathed into his nostrils the breath of lives. These words, then, are to be qualified by some other explanations. And as much capital has been sought to be manufactured out of these, I may, perhaps, be indulged in a rather extended examination of their current acceptation.

The phrase, *breath of life*, occurs but four times in the Bible. These are—Gen. ii, 7; vi, 17, and vii, 15, 22. In the Hebrew Bible we find, uniformly, the same phrase, *Ruach Chaiyim*, in the plural form; viz—"*breath of lives.*"

Dr. Adam Clarke, Bishop Patrick, Matthew Henry, and numerous commentators infer, from Gen. ii. 7, that God did inspire Adam with vegetative, animal, and spiritual life at one and the same moment, because, we are told that "God formed man out of the dust of the ground, and breathed into his nostrils the breath of *lives*," (as the Hebrew word *Chaiyim*, in the plural number, might import,) and he became a *living soul.* This very superficial view of *Ruach Chaiyim* has arrested the critical attention of those mathematical Christians who suppose that words on moral subjects must have the same fixedness and precision of signification as the technical terms of necessary or mathematical truth. Hence, with them, the words *soul*, *life*, *death*, (like triangle, square, and circle, are exactly and immutably the representatives of one and the same idea.

This new class of destructionists are very adroit in this mode of assault upon the citadel of truth. But their logic is as frail as their tenets are discreditable to human nature. They presume that the human constitution is wholly revealed and developed in these words:—"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of lives, and man became a living soul." This "living soul" is immediately placed before their inquisition, and tried by scourging. It is clearly proved that this living soul is a mortal soul, and a mortal body. That the whole man is but one living soul is again reiterated, and a text summoned that convicts it of a sin worthy of death. Then cometh the words;—"The soul that sinneth IT shall die." Thus the human soul is easily decomposed, dissipated, and annihilated by the sheer force of one or two philological criticisms.

A little Hebrew would have much facilitated the operation. The gloss put upon *Ruach Chaiyim*, by the aforesoid commentators, could be shown off to great advantage by citing three passages; indeed, the only three other passages found in the Bible in which this word *Chaiyim*, in construction with *Ruach*, is found. And in these three—Gen. vi, 17; Gen. vii, 15, and 22, it is applied to the animals destroyed by the flood. "I will," says God, "destroy all flesh wherein is the breath of life, (*Ruach Chaiyim*, breath of lives) from under heaven." Again, chap. ix—"And they went into the ark, two and two, of all flesh wherein was the breath of life," (*Ruach Chaiyim*, breath of lives.) One more, chap. vii, 22—"All in whose nostrils was the breath of life, (*Ruach Chaiyim,*) of all that was on the dry land died." Might not a shrewd destructionist here say with an air of triumph;—"Now if breath of LIVES indicate intellectual and immortal spirits, then were they imparted to dumb brutes, *then did they perish in the flood!!*"

But we must help them a little farther on the words, "*man became a living soul.*" Here, the word *nepesh*, is found generally and correctly translated *soul.* But, unfortunately, it is found for the first time in the world, in the 20th verse of the 1st chapter of Genesis; and, again, in the 30th verse of the same chapter, descriptive of the souls of fish, birds, and reptiles. "God said," (Gen. i, 20.) "let the waters bring forth abundantly, the moving creatures that have life—(a soul, *nepesh.*) Again, verse 30th;—"I have given every green herb for food to every beast of the earth, to every bird, and to every reptile that hath a soul;" (*nepesh* here rendered *life.*) We could give many instances in which *nepesh*, so often translated soul, denotes the blood,* the animal body—alive or dead. In these respects it exactly resembles its Greek representative, *psuchee*, and its Latin converse *anima.*

It often denotes any creature that lives by breathing. Parkhurst judiciously observes, that this word does not "certainly, in any other passage, (than Gen. 2 and 7, if there!) signify the spiritual part of man, usually called his soul." From all which, and much more to the same effect, we may logically conclude, that so soon as God breathed into the nostrils of Adam the breath of lives, he became a *living creature.* But yet, in fact, all this makes nothing for those who will have Adam a mere biped animal with a superior organization; but as susceptible of death, in his entire constitution, as any other creature. For this reason;—It is not a definition of body, soul, or spirit, in their technical meaning. It presumes not to define man either as respects body or soul; but simply states the singular manner of his creation, as different from all God's other works. God speaks on this occasion in a language wholly different from that employed in any other creation.

When all this, and much to the same effect is stated and conceded, nothing is gained by the whole class of destructionists; by all that plead for the soul's materiality and mortality. Man has a *spirit.* And Moses gives no direct account how he obtained it. He tells of the formation of his body, and of the impartation of animal life; but says not one word upon the subject of his spirit. True, the word *soul* is, by many, supposed to be synonymous with the word *spirit.* This is, indeed, assumed by all the materialists and destructionists, ancient and modern. They build upon a false assumption. They are not synonymous. Sometimes, indeed, the word *soul* is substituted for the words *spirit*, and *mind*. Hence, the soul is immortal in one sense, and mortal in another. The word *nepesh* in Hebrew, *psuchee* in Greek, and *soul* in English, as often signify life, mere animal life, as any thing else.

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* Virgil Æneid 9. L. 349. Purpuream vomit ille animam: His purple soul he vomits forth.

Of one hundred and five times in which the word *psuchee* is found in the New Testament, it is *forty-one times translated life*, and might have been much oftener. It is twice translated mind, and once heart, while at other times it is distinguished from them, thus:—"With all thy heart, and with all thy soul, and with all thy mind." Math. xxii, 37; Mark xii, 30. Again, "To love him with all the heart, and with all the understanding, and with all the soul," &c. Mark xii, 33. In these instances, and such like, there is, virtually, a contrasted difference between the mind, the understanding, and the soul.

Soul, and souls, frequently stand for persons. For example: "Fear fell upon every soul."—"There were added three thousand souls."—"Every soul that shall not hear, will be destroyed."—"Threescore and fifteen souls," &c. Substituting such instances as these, we have a majority of cases in which it does not mean the spirit, or understanding, or mind of man. True, it is sometimes used as equivalent to the word spirit; *though never translated spirit in the New Testament.* When the Saviour spake in the Jewish idiom, he said:—"Fear not them that can kill the body, but who *cannot kill* the soul." Here, some immortal part of man is called soul; which, upon the whole, is a Jewish idiom. It is evident that, in this case, it cannot mean the animal soul or life; for man can kill that. A few such instances, however, in which it clearly indicates the spirit of a man;—such as "I saw under the altar, the souls of them that were slain for the word of God," Rev. vi, 9. Again, Rev. xx, 4—"I saw the souls of them that were beheaded." These are disembodied souls—or spirits. These, of course, are immortal souls. Still, in the same book we have this word used in the same sense as in the 1st chapter of Genesis.—When speaking of the fish of the sea, John said—"Every living soul that was in the sea died."

But, to have all the premises before us, we must have a short dissertation upon the word *spirit;* for, as before observed, certainly man has a spirit as well as a soul—using the word *soul* in its primary and unfigurative sense. Of the creation of this spirit Moses gives no account farther than God made man in his own image and likeness. Now as God is spirit, and as man was made in his image, he, too, must have a spirit. But that he has a spirit, is distinctly and frequently averred by the

Holy Spirit speaking to us in the living oracles. The spirit of a man is wholly intellectual. "Who knoweth the things of a man, but the spirit of man that is him?" And who knoweth the things of God, but the spirit of God? Here the spirit of man and the spirit of God are introduced as *intelligent* spirits, each knowing, and alone knowing, the things of the person to whom he belongs. This is the reason why *mortality*, or death, or destruction, is never once alleged of a spirit—any spirit, good or bad. *Spirits belong not to the precincts of mortality* No expression could be more incongruous or revolting than that "a *spirit died*, or *can die*." Indeed, it is said, "*they cannot die*," when it is said that angels cannot die. For the reason that angels cannot die, is not because they are *angels*, or messengers, (for this is an *official* name;) but because they are *spirits*. Perhaps this is the reason why these two words, *soul* and *spirit*, are never interchanged or substituted the one for the other in any version of their originals.

In the sacred scriptures of the New Testament we find PNEUMA, *spirit*, almost *four hundred times*. We have before said that we find PSUCHEE *one hundred and five times*. Now PNEUMA is never translated *soul*, nor PSUCHEE, *spirit*, in any version of the New Testament that I have seen—*certainly not once in our common version*. Does not this fact speak a volume to those who confound the animal soul with the human spirit, in their speculations upon the mortality of the soul, and who thence infer the mortality of the whole man?

Of the whole number of three hundred and ninety-three occurrences of *pneuma*, in the apostolic writings, it is applied to the *spirit of God* some two hundred and eighty-eight times; to *evil spirits* some thirty times; to the *human spirit* forty times; and figuratively, to indicate *temper* or *disposition*, some seventeen times. From an analysis of the numerous occurrences of the word *spirit*, and its different acceptations, we have ascertained one very important fact, of much significance in this controversy with modern destructionists. It is this:—*When any one in dying gives up, or commends himself to the Lord, or to the Father, in such words as "He gave up the ghost." or "Lord Jesus, receive my spirit," or "Father, into thy hands I commit my spirit,"* PSUCHEE *or* soul *is never used, but always* PNEUMA. This, more than any other fact, shows the marked difference, the essential difference, between *soul* and *spirit*. The soul literal dies, the literal spirit lives at the dissolution of man. The body returns to the dust with its animal life, or soul; "the spirit returns to God who gave it." Ought we not, then, as Paul says the word of God does, "divide asunder," or separate between the soul and spirit, as well as "between the joints and marrows of he spine? The word of God is, truly, "sharper than any twoedged sword," when thus separating matters so much alike, in so many particulars. The same discriminating word of the Lord taught Paul to pray for the Thessalonians that God would preserve their "whole spirit, soul, and body, blameless, to the coming of the Lord." *What God thus hath separated, let not man confound.*

There is a clear and well defined difference between these three, in the strict interpretation of them, indicated in this summary of our persons by this great Apostle. With him it is spirit, and soul, and body, and not spirit, or soul, and body. True, indeed, inasmuch as *soul* and *body* are equally expressive of one idea, so far as mere life is contemplated, it has come to pass that *soul* is some times used to comprehend all that is set forth under the term *spirit;* though, as before declared, they are never used in the original as convertible terms. When any one of sense and reflection speaks of the immortality of the *soul,* he employs the word as equivalent to *spirit,* and not as it is employed in Genesis, first and second chapters, to indicate animal life or a living creature.

The sophistry of the materialists and the destructionists of every school, acknowledging the Bible, so far as they seek to prove their doctrine from Gen. ii. 7, and Gen. i. 20, 30; vi. 17; vii. 15, 22; 1 Cor. xv. 44, 45, consists in this:—*They select one meaning of the word* SOUL *as its universal and immutable meaning;* and, because in certain passages it denotes animal life, which is essentially mortal, they infer that all souls are mortal. And because the words *soul* and *spirit* are some times used as, in their opinion, synonymous, spirits also die.—Hence wicked men will be wholly and forever annihilated in body, soul, and spirit; so far, at least, as is essential to their personal extinction and perpetual unconsciousness. All of which they confirm by the same illegal process of reasoning on the terms *destroy* and *destruction*—assuming that these words must be taken in a special sense in this case, though by no means in accordance with their current and popular acceptation.

The passage in 1 Cor. xv. 44, 45, deserves a special remark. It thus reads—(the human body being the subject of development)—"It is sown an animal body; it is raised a spiritual body. There is an animal body and there is a spiritual body: and so it is written, the first man Adam was made a living (animal) soul; the last Adam, a quickening spirit."

The position of PSUCHIKOS, *natural,* in contrast with PNEUMATIKOS, *spiritual,* justifies Macknight and others in rendering it *animal.* There is no contrast between *natural* and *spiritual,* inasmuch as, in the proper sense of the word *natural,* the spirit is just as natural as either body or soul. It must, therefore, in this place mean *animal* as the proper contrast with *spiritual.* This common meaning of the word being preferred, there is no further mystery or difficulty in the passage. It means that man in two conditions may have one of two bodies—an animal or a spiritual. The one he has now in possession; the other, in hope. It is also indicated that the difference in these two bodies is analogous to the difference between the two Adams in their origin; the one was of the earth, earthy; the other is of the heaven, and heavenly. The animal body of the first Adam was animated by an animal soul; the spiritual body of the saints, after the resurrection, will be animated by a rational spirit. So far only are we authorized to extend the contrast, inasmuch as BODIES, and neither *souls* nor *spirits*, are the subject of comparison.

There is, then, no more foundation in 1 Cor. xv, 44, 45, than in Gen. ii. 7, or in chap. ii. 22 and 30, for the destruction or for the mortality of the spirit of man. Paul no where teaches that a spirit dies; or that a soul, as a name for the rational spirit or mind of man, will ever be destroyed or annihilated. These are but the figments of ill-balanced and erratic minds, or overheated imaginations. Nothing dies that is not wholly of the earth. Angels, human spirits, Satan, and demons cannot die.

From this brief dissertation on *soul* and *spirit*, we may draw at least one or two arguments against destructionists, or in proof of the eternal punishment of the wicked. The first of these constitutes our *eighth* argument against destructionism. It is founded on the fact that there is a radical and essential difference between the words *soul* and *spirit* in the original tongue—so great as to preclude the employment of the word *soul*, in any case, as a fair representation of the word PNEUMA, *spirit;* or the employment of the word *spirit* as a correct version of the word PSUCHEE, *soul.* The radical difference seems to consist in this:—that "soul" is a more *general*, and "spirit" a more *specific* term.—*Nepesh* in the Hebrew and *psuchee* in the Greek, *anima* in Latin and *soul* in English, represent *animal life*, *a person*, *blood*, and some times the *human spirit;* while *ruach* in Hebrew, and *pneuma* in Greek, *spiritus* and *animus* in Latin, and *spirit* in English, represent only the *rational and moral nature* of man. Hence, *the Holy Spirit*, *the spirits of the just*, *angelic spirits*, *are never represented by* PSUCHEE, *soul;* WHILE THE TERM "SPIRIT," IN NOT ONE CASE, IS EVER SAID TO BE DESTROYED, TO DIE, OR TO CEASE TO EXIST. In one word, death is no where in the inspired volume predicated of a spirit. Mortality, therefore, is no predicate of spirit.

A *ninth* argument is also deducible from another prominent fact developed in the history of dying saints. Not one of them ever commended his *psuchee*, or soul, into the hand of the Lord. But many a dying saint has committed his spirit, or *pneuma*, to the care of his Redeemer. There is nothing, then, in *psuchee*, soul, necessarily intimating a separate and future existence; while there is nothing in *pneuma*, indicating mortality.

It is assumed by those who plead for a final extinction of all evil spirits and wicked men, that there is nothing in spiritual nature necessarily implying eternal continuance. Hence the effort to demonstrate that man is not necessarily immortal. A very unnecessary undertaking truly! We concede, without argument, that God has never created any thing which he cannot destroy. "He can create, and he can destroy." But the question is not one of omnipotent or of limited power. It is rather, *What doth God will?* or, *What has he said?* The whole argument upon the immortality of the soul, as a *necessary* immortality, because an emanation from the Divinity, is more Platonic speculative, and curious, than learned or important. It is, indeed, wholly foreign to this subject; inasmuch as the inquiry is not, What saith Philosophy? but, *What saith the Scriptures?* And where have they said that a spirit or that a ghost dies or is extinguished? Such an idea is never expressed in the books of Apostles or Prophets. That animals die, whether human or brutal, is as certain as that they live. And that animal souls, with all their passions, appetites, and desires, die, is, just so far as I know, admitted by all well informed persons. —There are some persons peculiarly fond of assailing the weaker points in an argument without noticing the strong; and where there are no weak points, their ingenuity must manifest itself in assuming for those whom they assail certain weak points, merely for the sake of displaying their controversial tact and logical acumen in refuting them.

Of the same character is the special logic of that class of reasoners who assail the doctrine of a separate state of existence, as indicated by the word *Hades*. What, and where is Hades! Is it heaven, or hell, or the grave?—Dives and Lazarus was, according to the parallel, both in Hades; and yet, the one was comforted and the other tormented. Hence, they perplex the subject by inquiring:—Are these two places the same, or so proximate that the inhabitants of both can hold conversations similar to Lazarus and Abraham!—Some intelligent persons are no little embarrassed when attempting to comprehend all that is said of *Sheol* in the Old Testament, and of *Hades* in the New; and no less embarrassed when told that *Hades* means both the *grave* and the separate state of the dead. In the New Testament, *Hades* occurs but eleven times, and is ten times translated *hell*, but once *grave*. Yet we have the term *hell* in the English Testament *twenty-two times.*—Of these, however, twelve are the English representatives of the word *Gehenna,* found just twelve times in the Greek Testament. Our Lord is the only person who uses this word with a reference to future punishment. James uses it metaphorically, of the tongue, but once. Of that member, he says it is sometimes "set on fire of hell." *Gehenna* and *Hades* do not represent the same idea. The former is the receptacle of the wicked only, the latter is the receptacle of the spirits or bodies (as the case may be,) of all mankind, good or bad. Certain it is, then, that two words so dissimilar ought not to be represented by one and the same English word. It would have greatly startled an English Christian to have read the words of Jacob to his sons, thus:—"You shall bring down my grey hairs with sorrow to *hell*" And yet the word *Sheol,* the Hebrew representative of *hades* is there found. They have, judiciously enough, in this case, translated it *grave,* as they have 1 Cor. xv, 58—"O *grave,* (not O *hell,*) where now thy victory!"—Doubtless they ought, in other cases, to have so translated it. The spirit or soul of Jesus did not descend into *hell,* as the Church of Rome and our English Testaments read it: "Thou wilt not leave my soul in hell, nor wilt thou suffer thy holy one to see corruption."

Again, it would seem no less confounding to say of the rich man, that in hell he lifted up his eyes in torment; if it meant no more than the grave: or that in the grave he saw Lazarus in Abraham's bosom. To say, also, that Capernaum or its inhabitants, and other wicked places should be brought down to the *grave,* if it means only the receptacle of human bodies, would be equally inapposite and confounding to our reason. We are, therefore, obliged to contemplate the word as it was used by the Jews in the times of the Messiah, as indicative of the state of departed spirits, whether they were good or bad. Thus representiog the state of the dead rather than the place of spirits.

For example, should we represent the matrimonial state by the word *Hymenia,* and say of all persons when married, they entered into *Hymenia,* and that in Hymenia some enjoyed happiness and others misery, might not many persons, ignorant of the meaning of Hymenia, be no little confonnded to comprehend what sort of a *place* Hymenia was, in which some persons might be happy and others miserable. *Place,* and *state,* in things terrestrial, are more easily distinguished than in things not terrestrial. In the same terrestrial place, persons in different states may meet, without any confusion of ideas, Still, in such cases, there is no resemblance between the state and the place. Where there is, however, a very striking resemblance between the state and the place, as between a jail or a palace, and their respective inmates, we are more apt to associate the one with the other, and are more perplexed in reconciling to the same place, persons in states essentially diverse from each other.

But soon as we leave terrestrial objects and the abodes of sense, our reasonings from place and state rather perplex than aid us in any effort to understand Heaven, Hell, and Hades. These are sometimes considered as places—distinct from each other as sun, moon, and earth. At other times they are considered as mere states. *Place* and *state*, beyond the confines of earth, may, therefore, in some sense, be regarded as one and the same. But that *hades*, always improperly translated *hell*, and sometimes improperly translated *grave*, the common representative of the Hebrew *sheol*, sometimes indicated both place and state, may be inferred with certainty, as I conceive, from several occurrences in both Testaments.

The Hebrews, Greeks, and Romans, located the souls of all the dead, under the ground. Among the Romans, *Infernus* contained both Elysium and Tartarus, repositories for all souls—good and bad. *Inferi*, in the Latin tongue, comprehends all the dead.*

Among the Jews it sometimes indicates the *grave*, and is, therefore, equivalent to *Keber*, in their tongue, sepulchre. Still, it more frequently means something deeper than the grave, the profound abyss, where souls abide. Numerous examples may be found in Jewish writings. From the Jewish prophets we can find ample proof:—God, according to Moses, said—"A fire is kindled in mine anger, which shall burn to the lowest hell." Grave! That were an anticlimax indeed! Here it is *sheol*. In the Septuagint *hades*. Job, too, or one of his contemporaries older than Moses said—"The knowledge of God is higher than heaven, deeper than hell." *Sheol*, *Hades*. The grave!! No.—The mansion of departed spirits. David, also—"If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there." Septuagint, *eis ton haden*. Amos represents God as saying—"Though they dig (*eis haden*) into hell, thence shall my hand take them; though they climb up to heaven, thence will I bring them down; and though they hide themselves on the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command a serpent and he shall bite them."

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*A passage in the 8th Eneid of Virgil intimates this:—

> Non secus, ac si qua penitus vi terra dehiscens
> Infernas reseret sedes, et regna recludat
> Pallida, diis invisa, superque immane barathrum
> Cernatur, trepidentque immisso lumine manes.

The contrasts here are most sublimely beautiful. In this place, certainly, hades descends below the grave.

In the same style the Messiah said:—Thou, Capernaum, that art exalted to heaven, shalt be brought down to hell;" *hades*—certainly lower than the grave. This Hebrew and Greek view of the mansions of the dead, seems, also, to have been in the mind of our Apostle, when he said, "At the name of Jesus every knee in heaven, in earth, and *under the earth* shall bow;" and in the mind of John, when he said, "No man in heaven, nor in the earth, nor *under the earth*, was able to open the book; neither to look into it."

That souls separated from their bodies, (not merely animal souls—and dead bodies—sometimes in Hebrew called *nepesh*,) are the proper inhabitants of *hades*, may be learned from other passages. Such as: "Thou wilt not leave my soul in hades; nor wilt thou suffer thy holy one to see corruption." Here, in all propriety of contrast, the body is not to be doomed to *corruption*, nor the soul to *hades*. The same usage obtains under the word *abussos*, Rom. x.—"Say not in thy heart who shall ascend into heaven to bring Christ down from above; nor who shall descend into the deep, (a grave six feet deep!) to bring him up from the dead." The dead are then in the deep; the *abussos*, the *hades*, the *sheol*. No one ever called the grave the abyss, or the unfathomable gulph.

Were it either desirable or necessary to demonstrate that the receptacle of human spirits was understood by the ancient nations, Egyptians, Jews, and Pagans, of all superstitions, to be deeper than the ground, a very long induction of authorities could be here introduced. Beginning with the necromancy of the Seven Nations; the provisions of the Mosaic law; consulting the spirits of the dead; the case of the witch of Endor, &c. &c., we might fill a volume with documentary evidence, incontrovertibly clear and definite. But the occasion demands no such offering at our hand.

I will only add, that this word, *hades*, like all other words of much importance, has a figurative meaning as well as a grammatical or historical meaning. In contrast with heaven, it indicates something very low;—Exalted to *heaven* thou shalt be brought down to *hades*. Here, heaven indicates great height, and hades great depression. I shall go, said Hezekiah, to the *pulas hadou*, "the gates of hell," the gates of death. Thus, the Messiah concerning his church, says: "The *pulai hadou*, the gates of hades or death shall not prevail against it." My church, said he, shall be immortal.

But one passage in the Book of God would seem to favor the assumption that it sometimes signifies *hell*, properly so called, or the place of future punishment. In HELL, *hades*, the rich man "lifted up his eyes being in torment." In this single passage it would seem to be equivalent to *gehenna*. But the fact before stated, that it merely represents the state of the dead—or the place of departed spirits—comprehending as separated from their bodies, all spirits, good and bad; those in Abraham's bosom, or those in paradise; and those in Tartarus, or in prison, forbids the idea that even in this place it is used as synonymous with *Geenna*, or the state of ultimate punishment. The four questions propounded and before noted, and all similar questions, may, I think, be most satisfactorily answered by observing that *state*, *mode*, or *condition of existence* is the radical and important idea in *hades*. And, as in the illustration from *Hymenia*, persons entering it may be contemplated as happy or miserable, in Paradise or Tartarus, in Abraham's bosom or in torment, *without any regard to local position*, but as respects their capacity, individual character, and associations. Thus, the rich man and Lazarus were both in *hades*, as Queen Victoria and the slave Matilda are both in *matrimony*; but the former lives in a palace and enjoys the smiles of a prince, while the latter endures the peltings of the storm and the squalid poverty of a cheerless hut. In this view of the matter, Jesus could say to the dying penitent—"To-day shalt thou be with me in paradise," and the risen Samuel could say to the distracted Saul, "To-morrow shalt thou and thy sons be with me."†

While, then, location belongs to heaven and hell, in their proper import and current signification, it enters not into the idea of Hades, as now contemplated by intelligent Christians. That there was such a state currently believed by all the world down to the Christian age, we can have no rational doubt. The ancients, we have shown, located it in the earth: they added the idea of place to it. This only goes to show how firmly, as well as universally, they believed it. We may dissent from their notion of place and other circumstances without at all impairing the weight of the evidence in favor of such a state as was indicated by the word *hades*.

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† It is an old adage, that "a child may ask questions which a wise man cannot answer;" and so it has happened in the case of *Virtuoso* and *Biblicus* at the last church meeting for discussion, held in the Harbinger. *Virtuoso* asks the following questions in substance:—

1. Do the souls of the righteous go into *hades* at death; and if so, are they present with the Lord.
2. Does the word *hades* signify a place or a state? If a state, why translate it hell, grave, or unseen world?
3. From what part of the Bible do we learn that Abraham's bosom is a part or parcel of *hades*?
4. Will any that are Christ's be found in *hades;* and if so, will they not be subject to the second death?

In neither of these queries is there a word said about the separate existence of soul and body; and why did Biblicus contend for such separation in his answer?

Biblicus goes on to say that "*hades* means whatever it meant among the Jews of that age." Very well, and what did the Jews of that age mean by the word?

Josephus speaks of *hades* as a place located somewhere in or under the earth; and Paul says, "Now this—having ascended, what is it, unless indeed he had also descended into the lower parts of the earth?"

Both Paul and Josephus were Jews of that age, and they locate *hades* in the lower parts of the earth, and not in the atmosphere, nor in ether beyond the atmosphere.

Now if David meant by *hades* what Paul and Josephus meant, then it is evident that Jesus is not there, but has ascended from thence; consequently the souls of the righteous when separated from their bodies, do not go into *hades*, else they are not present with the Lord.

Present and *absent* always have reference to locality or place. So I think, and so I reason.

VIRTUOSO.

The term is strikingly descriptive of the condition. It is drawn from the darkness and ignorance of its inmates as respects what is transpiring in this world. "The dead," said Solomon, "know not any thing." They see not, they know not aught of the affairs of earth.—The etymology of the word fully indicates this. It is compounded of *a*, negative, and *eidoo*, I see. *I see not.* The state is mysterious, obscure, invisible; and those in it are void of the light and the knowledge of this life. The grave itself is called "the house of darkness," and the environs of it, "the region and shadow of death."

We have amongst us those who argue that the spirits of the dead are wholly unconscious from such sayings as, "Their thoughts perish," "The dead know not any thing," "Abraham is ignorant of us," &c, &c. and hence "the soul sleepeth," or is dead with the body. Admirable critics! Sage interpreters! Sublime philosophers! Truly, they prove how 'dangerous a little learning is!' The first phrase indicates that when a man dies his purposes die with him. His schemes fall to the ground. He can no farther accomplish his designs. The second phrase intimates their ignorance of what transpires amongst the living. "Their sons come to honor" or dishonor, "and they know it not." The affairs of earth are to them as though they were not. But does this prove that they are ignorant or unconscious of every thing else! When a person migrates from England to America, he personally knows nothing that transpires there from the moment he quits its coasts. Are we thence to infer that he never after knows any thing of America, or any other place, because he knows nothing of England! Just such philosophers have we amongst us—preaching soul sleeping and eternal unconsciousness from their profound knowledge of language.

That there is some analogy between a dead man and one asleep, is very obvious to the least attentive observer. But that analogy is only in that which is outward and visible. For even when men are literally asleep in body, the mind is oft employed in the most active enterprises, pains and pleasures; so much, indeed, as to arouse the body from the lethargy of repose. The sophism on the part of such reasoners consists in their assuming that a resemblance in one or more respects is always proof of universal resemblance. If it be not always proof of universal resemblance, why infer it is so in this case! Do not those who deny that souls can sleep, themselves say of the dead that "they have fallen asleep," merely because of the resemblance between the body of a living man in sleep and that of a man dead. Strange logic, indeed, it would be, should every figure we use be taken as proof that we are always to be understood according to the letter. Then any one may prove from all the philosophers in Christendom, that not one of them believes the Copernican or Newtonian system of astronomy, or even the sphericity or diurnal rotation of the earth, because they all say, in common with the most ignorant child, "The sun rises and the sun sets;" while yet they teach that the sun is the immutable centre of the solar system, and that all the planets move round it. As learned and as discriminating they who infer from Paul's words, "Them that sleep in Jesus God will bring with him," that Paul believed and taught that all the saints slept from death to the resurrection.

The ashes of the dead sleep no more than do the ashes of a tree. If the dead sleep, it is, therefore, not their ashes, but their spirits that sleep. Why, then, should the dying saints so often commend their spirits, and never their bodies, to the Lord! Why should the dying Stephen say, "Lord Jesus, receive my spirit," if his spirit slept in the grave in the midst of his body till the resurrection!

But we do not remonstrate against the delusion of this system only from such passages as the Lord's address to the penitent thief—"To-day shalt thou be with me in Paradise;" or from the parabolic representation of Lazarus borne by angels to Abraham's bosom, while yet the rich man's brothers lived on earth and his soul "in torment;" all solicitous about their condition; or from the words of the dying Stephen, or those of the dying Messiah, commending their spirits to God when their animal life was expiring; but also from the clear, definite, and positive declaration of the Apostles, that the saints immediately after death are present with the Lord, not in their bodies, but in their spirits.

Immediate, though not complete blessedness, and immediate, though not complete torment after death, is the doctrine of the Messiah and his Apostles. Lazarus died and was instantly carried to Abraham's bosom. Dives died and immediately lifted up his eyes in torment! So taught the Messiah, and certainly he would not introduce a false and deceptious imagery to bewilder and perplex the world. Paul also affirms that soon as "absent from the body we are present with the Lord;" and "while in the body we are absent from the Lord." May I not ask, What language could more clearly and certainly indicate a continued and uninterrupted consciousness than this, or the fact of a separate state—a state in which the soul lives out of the body? What language could any one choose more definitely expressive of such a state than that above quoted, if he desired to inform us of the fact?

Again, Paul contrasts the pleasures which, as a Christian man, he could enjoy while in the body, with those he could enjoy out of the body; and from his inspired knowledge of the whole premises concludes it would be better for him immediately to die than to live, so far as his own happiness is concerned. "To me to live is Christ, and to die is gain." What could he gain by death but sleep, according to the theory of destructionism? Can any of the soul-sleeping or soul-dying school state what Paul would have gained by death on their philosophy of man? We should like to have a clear estimate of the gain from immediate death to those who sleep, or are unconscious from death to the resurrection. Can any one, or will any one, enlighten us on the items of gain?

Paul farther declares that to *depart* from earth, or from the tabernacle of flesh, is *far better* than to continue in the flesh. Strange language to the ears of those who cannot distinguish between the flesh and the spirit—between *continuing in the flesh* and *departing from it*. To interpret the words "continuing" and "departing," without some place to continue in, and some place to depart from,—as well as *something* to depart, and *something* to continue, distinct from that in which it abides and from which it departs,—will require some person of more discrimination and learning than I possess. May I ask some one skilled in this new philosophy of language to favor us with an explanation of the mode of continuing in and departing from the flesh, when the whole man is all flesh or all soul according to the theory which we oppugn!

We shall also solicit another favor from some of the adepts in this new theory. Paul affirms that it is FAR BETTER for him to leave the flesh than to continue in it. If, then, Paul's spirit slept in his body for eighteen centuries,—that is, down to the present time,—in what number and variety of items of gain does this *far better* consist? To make death far better than life, demands certain specifications. Can any one denying an immediate return of his spirit to the Lord, make such an exhibit as will sustain his declaration? We wait for a response.

The only attempt to reconcile Paul's language to the facts of the case supposed by all who advocate soul-sleeping, is a metaphysica speculation upon the difference between real and apparent, or absolute and relative time. They are aware that if Paul meant real time, their position is wholly untenable. But they assume that Paul meant ap-

parent time; and, therefore, sleeping so soundly as do the saints, to them there is no time between death and the resurrection. According to them, the interval between death and the resurrection is, to the dead, annihilated. Paul, knowing this, spoke of departing from the flesh and being immediately present with the Lord, giving no intimation of any reserved or private sense; and, therefore, has virtually passed upon the Philippians, and all other readers, a cheat—substituting apparent for real time! A meritorious solution truly, and highly creditable to the moral honesty of the Apostle!

But this policy wholly fails in disposing of the phraseology of being at home in the body—and absent from the body For, according to common sense, no man could speak of *being absent from the body*, if he can *live only in the body*. It would require a greater genius than any of our new theorists, to convince us that a man of sound sense and common honesty, an Apostle too, could speak of being absent from the body and present with the Lord, at any time, soon or late, if, indeed, he were all body, or all soul, or if the soul cannot live without the body.

May we not, then, conclude that we have irrefragable evidence of a separate state of existence, a *hades*; or that human spirits can exist either within or without bodies, and that when the spirits of the just are absent from the bodies, they are not asleep, but positively happy in the presence of the Lord.

This argument in proof of HADES as distinct from heaven and hell—as the condition of all human spirits from death to the final resurrection—is itself our tenth argument against the doctrine of destructionism. For if spirits live in a state separate from their bodies for thousands of years after their bodies are destroyed, so far, at least, as to be converted into dust; and if their bodies be considered merely—as Peter represents his—a *tabernable* to be put off at death, there is no instance of the extinction of a soul;—there is, moreover, no axiomatic evidence of such an event, and no one has ever presumed to demonstrate the extinction or destruction of a soul, from any data, human or divine;—nor has any one been able to find a single text of scripture that intimates the extinction, annihilation, or absolute destruction of a human spirit.

But so much depending upon a clear scriptural indication of the existence of hades—as distinct from heaven and hell—or the fact of the separate existence of human spirits without their bodies, we shall sum up the arguments on which we principally rely for its development and confirmation:

1. The promise made to the penitent thief by the dying Saviour:—"To-day shalt thou be with me in Paradise." Both of them that same day expiring together.

2. The dying words of the Messiah:—"Father into thy hands I commend my spirit."

3. These are the last words of Stephen:—"Lord Jesus, receive my spirit."

4. "I knew a man in Christ, some fourteen years ago, caught away to Paradise; *whether in the body or out of the body*, I cannot tell, God knoweth." Had it been impossible for a man to live out of the body, or for a spirit to exist in a separate state, I presume all, but those intoxicated with a new theory of man, will agree with me, that Paul could not, as a man of truth, much less as an Apostle of Christ, say, that he could not tell whether he "was in the body or out of the body."

5. There is no intimation that human spirits dwell in human bodies after death, or that they are interred with them in their graves. To this, agree the words of Matthew, chapter xxvi, 52, 53;—After our Lord's resurrection, when the graves were opened, "many bodies of the saints arose, went into Jerusalem and appeared unto many." Now, had the spirits of these saints been sleeping in their bodies, would it not have been said, many of the "saints arose, went into Jerusalem and appeared unto many?" The fact that *bodies* only, came out of these graves, will be regarded as proof that bodies only were deposited in them.

6. An argument may be deduced from the restoration to life of the son of the widow of Sarepta, by Elisha the Tishbite. The story is told, 1 Kings, 17th chapter. The prophet prayed for its restoration in the following words;—'O Lord my God, let the child's soul come into him again.' The Lord heard the voice of Elisha, and the *soul* of the child came into him again, and he revived.

7. From the names given to the body by the Apostles Peter and Paul. They both call the body a *tabernacle;* they both regard the soul as dwelling in a house, a temple, or a tabernacle. Hence the soul is a *guest* or a *ghost*. Thus said Peter:—'I must soon lay aside or put off this tabernacle.' There was some person that put off this tabernacle. This is corroborated by Solomon, who said, 'The body returns to the dust, and the spirit to God who gave it.'

8. From demons, evil spirits, and the whole doctrine of familiar spirits, and necromancy—their possession and dispossession—it is shown at great length that the spirits of wicked men perish not in their bodies; and that spirits are so diverse from bodies as to go into them, and come out from them, &c. &c. No materialist or destructionist can in any plausible way whatever, dispose of this argument. They can only say that demons and familiar spirits, and all spirits are phantoms.

They are phantoms, however, the belief of which has always been as universal as any sentiment, or view, or tradition ever expressed in language.

9. From the parable of the Rich Man and Lazarus. This comparison, founded upon facts, as all the Lord's parables are, clearly indicates that while the body is in the grave the spirit is in conscious existence, susceptible of pleasure or pain. It was before the resurrection, and while the rich man's brothers were still living, that Abraham told the rich man that while Lazarus was comforted he was tormented.

10. From the developments on opening the fifth apocalyptic seal.—John "saw under the altar *the souls* of those who had been slain on account of the word of God and the testimony which they held;" and they cried with great earnestness, soliciting information on the subject of the continuance of God's forbearance to punish them who had shed the blood of saints and martyrs. Now had there been no separate state, no souls distinct and separate from their bodies, how could such a case have been introduced as representing God's schemes of providence towards the living and the dead.

11. Our next argument is deduced from a passage in John, 11th chap.—"*Whosoever liveth and believeth on me shall never die.*" Martha's faith only went so far as to repudiate a pre-millennial resurrection of the saints. She, simple woman, only believed that her good brother Lazarus should 'at the resurrection rise on the LAST DAY,' *not a thousand years before the last day;* for she was technically a post-millennial adventist; but this point of never dying had not yet become familiar. Still she believed it when the Lord said it.

My eleventh argument then, is, that if he that believes in Christ shall never die, and as Christians actually die so far as their bodies are contemplated, their souls must certainly survive their bodies, else the Lord has deceived us.

I hold this to be as evident as any proposition can be—an argument, I humbly think, irrefragable. It bears equally against soul-*sleeping* as against soul-*dying*. For if death is compared to a sleep, as some contend, in all respects, then the sleep of death, or unconscious existence after death, is wholly repudiated in the words "*he shall never die;*" that is, he shall never pass into a state of unconscious existence.

12. My twelfth argument shall be deduced from an argument offered to the Sadducees by the Messiah in person, as reported by Luke, in the words following, to wit:—"Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, saying, Master, Moses wrote unto us, If any man's brother die, having

a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were, therefore, seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also; and they left no children, and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she? for seven had her to wife. And Jesus answering said unto them, The children in this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." Luke xx. To understand this most important passage, we must quote another from Luke's Acts of the Apostles, chap. xxiii, 6, 8. "But when Paul perceived that the one part were Sadducees, and the other part Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both." 'The Pharisees acknowledge BOTH'—*two tenets, not one.* Angels and spirits are the one tenet—the resurrection of the body, the other. The Sadducees deny spirits and a future state; consequently, the resurrection of the body. The non-resurrection of the body was, therefore, a mere consequence of their doctrine. Now the Messiah always aims a blow at the root, the tap-root of the system of error. He proves that *spirits are;* that the spirits of the dead ARE. The Sadducees say they *are* NOT. Jesus affirms not that they *were*, but that they ARE. Abraham is dead, and Isaac is dead, and Jacob is dead, said the Sadducees, wholly dead; 'spirits are not, bodies only are; and as their bodies once were, but are not, the resurrection is absurd.' But Jesus affirmed that spirits *are;* and his proof is, that *God is the God of Abraham*—of some existing person—not the God of what *was*, but the God of what *is*. Therefore, as he is not the God of the dead, but of the living, Abraham, Isaac, Jacob now live—*always live.* For, adds he, "All live to God"—"*If dead to us, they are alive to him.*" 'But their bodies are yet in Palestine; their sepulchres are yet with us. For David nor Abraham is not yet ascended to heaven; their sepulchres and their ashes are still with us; but their spirits live with God.'

13. Paul said he was a Pharisee, in the midst of an assembly of Pharisees and Sadducees. He intended to save his life by it. Did he lie? He was, in the sectarian sense, a Pharisee, and not a Sadducee. This was solemnly affirming for them in all the points designating their peculiarity on the Sadduceean hypothesis. I offer it now in confidence as a conclusive argument against destructionism, against Sadduceeism, against materialism in every form of it. The resurrection of the dead, the existence of angels and spirits, and the everlasting existence of man, either in happiness or misery, were the whole constituents of a Pharisee. Paul affirmed these to be true when he solemnly declared that he was, in opposition to the scepticism of the Sadducees, a Pharisee in faith, and by descent not merely the son of a Pharisee, but a Pharisee himself.*

14. A *fourteenth* argument may very naturally be deduced from our Lord's words to Thomas when he convinced him that he was not a spirit. He defines a spirit in comparison with a body, as essentially unlike it, in is materiality. "A spirit," says he, "has not flesh and bones as you see me have." This cannot be plausibly denied to be a clear proof of the existence of spirits without bodies. When, indeed, the Sadducees say that there is neither angel nor spirit, do they not mean *human spirit?* For of what other spirit than angelic, save the human spirit, do the scriptures speak? And did the Sadducees ever deny that there was a spirit in man while he lived? Never: they only denied departed spirits, or human spirits existing after or without their bodies. Now as the Pharisees confessed both angelic and human disembodied spirits, and the Sadducees neither; and as our Lord and his Apostles agreed with the Pharisees, and not with the Sadducees in their peculiarity, follows it not, then, that we have in this argument a clear and irrefragable evidence of the existence of human spirits without bodies; and, consequently of *hades*, as before propounded?—May we not now regard these fourteen arguments in proof of the existence of human spirits in a state called *hades*, separate and distinct from their bodies, as amply sufficient to confirm its certainty, and to explode a theory which reduces man to a simple *animal* possessed of a *vital principle* called *soul*, but whose existence is not only identical with the body but inseparably co-existent with it.

The last evidence we shall here offer of an intermediate or separate state of existence, is the fact that Moses appeared on earth about fourteen hundred and eighty years after his death. That great lawgiver died on Mount Pisgah, in the land of Moab, in the 120th year of his age, in the year of the world 2553. The Lord buried him in a sepulchre in the valley opposite Bethpeor, where his ashes repose unto this day. We are, however, distinctly informed that shortly before the crucifixion, in the 33d year of Christ, he appeared on Mount Tabor, in company with Elijah, whose body had been translated into heaven 550 years after Moses died, and 896 before the birth of the Messiah.

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* These arguments have been stated in my essays on the Tyranny of Opinionism, but are here presented in connexion.

This is a fact so incontrovertible that the most reckless and presumptuous of the opponents of a separate and intermediate conscious existence of human spirits presume not to deny it. The only disposition of it which they can make, is to assume that the Lord raised him from the dead for this purpose. But against this assumption there is one fact which they seem not to have noticed, viz.—that Jesus Christ, and not Moses, was "*the first born from the dead*," "*the first fruits of them that slept*," that in all things he might have the pre-eminence and be regarded as the RESURRECTION and the LIFE. And might we not with great propriety object to this assumption that no hint of this sort, by way of explanation of the marvellous fact, is given by any inspired writer? And to have remanded Moses to the vale of Pisgah, and Elijah to heaven, would seem so arbitrary a disposition of them as to have called for some explanation from some one of three Evangelists that record the transfiguration? They do, indeed, inform us that their destiny was the same. One and the same bright cloud overshadowed them both, in which the Father Almighty was present, and from which for the last time he spoke aloud, commending his Son, then on the mount, as his ORACLE to the human race.

I should not have dwelt so long on this memorable incident, but for the sake of developing the presumption of those daring innovators who for some reason are seeking to overthrow the glorious sanctions of our religion, expressed in the words "eternal punishment" and "everlasting life," delivered by the Lord himself. A modern philosopher has recently enlightened the world by two treatises—one on "the Philosophy of Man"—another, on "the Philosophy of the Intermediate State." He yet proposes a third treatise, to be denominated "the Philosophy of a Future Life." In his generosity he has only taxed us with a single sheet of developments on the whole philosophy of man; and with equal kindness he has contracted his Philosophy of the Intermediate State within equally restricted dimensions. I have but two faults to find with his treatise on the Intermediate State. The first of these might, by some utilitarians, be regarded as its greatest perfection. It is a valuable exemplification of the fallacy technically called *petitio* *principii;* or, vulgarly, 'the begging of the question.' Any one who desires to see how far a man may wander from reason and common sense without seeming to notice it, will be edified by reading this extended assumption. He disposes of the strongest passages in proof of Hades, or the separate state, by this admirable argument:—

'A state of conscious existence between death and the resurrection is no where taught in the Scriptures: therefore, it is not taught in this passage nor in that: therefore, it is not taught in this parable nor in that: therefore, is not taught by Jesus nor by any of the Apostles.

Another exception which I record against it, is its striking irreverence for the authority of the Bible. I do not recollect to have read any treatise less respectful of the authority of Apostles and Prophets, from any one pretending to believe the Bible to have come from God. It is only a reiteration of obsolete glosses in a more daring and presumptuous style. For example, "To day shalt thou be with me in Paradise," means 'This day or that day when I come to the possession of my kingdom, some two or three thousand years hence, then shalt thou be with me in Paradise'! As for Moses in the mount of transfiguration, that is all explained according to philosopher Welsh, by a single assumption, viz.—God raised Moses from the dead, and after he had shown him on the mount caused him to die a second time; after which the Lord himself buried him in some unknown sepulchre! And, not to weary my readers with such displays of the waywardness of self-opinionated theorists, when Paul tells us of his not knowing "whether he was in or out of the body," it only meant that he was in a dream somewhat confounded at the time, and had no distinct apprehensions of himself! Seriously to respond to such irreverence is, I presume as unnecessary as it would be irksome to any one who trembles at the word of the Lord.

On the arguments and facts already offered we rest our cause, so far as the ascertainment of the proper import of the terms *life*, *death*, *destruction*, *punishment*, *hades*, and *gehenna* are concerned.

Of the term *gehenna*, translated *hell*, we have said but little. It is defined by our Lord to be a place of "eternal punishment"—a place of "eternal fire," where soul and body, or the whole wicked man is to be tormented for ever and ever. Against this view Destructionists and Universalists argue from the fact that '*the vale of Hinnom*,' whence the word *hell*, in the environs of Jerusalem, was the place of consuming the carcases of dead animals; and, therefore, wholly earthly, temporal, and inapposite to represent any thing that did not come to an end.—How short-sighted, or how diseased the vision, of such Doctors! Were not Jerusalem, Mount Zion, and the City of David, places as earthly and temporal as the vale of Hinnom in their environs? And in reason's ear is it not as good an argument against the perpetuity, spirituality, and felicity of heaven, that it is so often represented under the imagery of earth—of that same Jerusalem, Mount Zion, and City of the Great King? When Paul says, 'You Christians are the children of the Jerusalem which is above, the mother of us all;' or when he says, 'You are not come to the tangible mountain, but to Mount Zion, the city of the living God, the heavenly Jerusalem; and does he not use imagery of earth as inapposite to set forth the eternal state of the righteous, as Gehenna is to set forth the eternal destiny of the wicked? As learnedly and as rationally, therefore, might the new theorists object to the *heaven* as to the *hell* of the New Testament; inasmuch as the imagery of both comes from the same vicinity—from Judea, Jerusalem, and the environs thereof. And, indeed, the same mad philosophy and philology might, and sometimes does object, with as much reason, to the existence of angels or spirits and their correlates: for they, too, are terms of earth, as is every other term appreciable by mortal man. I once knew a crazy literalist who affirmed that wind and spirit were the same; that a man's breath was his soul, because both were represented by the same word. Nor did he stop at these absurdities, but persisted in the maintenance of a literal river of life, jasper walls, pearly gates, and golden streets in the heavenly Jerusalem.

That a lake of fire and brimstome, the flames of Tophet, and the perpetual burnings of the Vale of Hinnom, should become emblems and representations of the fearful doom of wicked and ungodly men, is certainly as rational and consistent as that a garden of delights, a golden city, spacious and splendid mansions, crowns of glory, and kingly thrones, should constitute the imagery of the eternal honors and blessedness of the children of God. No man of good sense and scriptural information understands these representations to be exact literal delineations of the future condition of saints and sinners.—Pleasure or pain corresponding with these figurative representations, is all that persons of sound sense and accurate discrimination understand by them.

In conclusion of this already too prolix dissertation on terms and definitions, we must say, in regard to destruction as *involving the sanctions of the Christian religion*, that salvation and damnation are its sublime, awful, and tremendous sanctions. He that diminishes either of these in its character, extent, or duration, detracts just so much from the claims of the whole institution upon the attention and acceptance of every man. If the life to be enjoyed is not to be everlasting, or if the *condemnation to hell*, (for so our Lord denominates it,) is to terminate in a year, a century, or a millennium, then neither the salvation is of infinite importance, nor the condemnation of infinite dread.—A pain, however intense, which continues but a day, a year, or an age, is nothing compared to a pain that is everlasting. Whatever reasons, then, justified our Saviour in holding forth a "fire unquenchable," a "worm undying," a "punishment everlasting," will justify every other preacher in arraying the same awful issue of gospel despising before the mind of every impenitent sinner.

Again, the motives that induce some persons to broach the doctrine of soul-sleeping, and to impose it upon others, have neither reason nor philosophy to commend them to any man's acceptance, nor to justify any conflicts concerning them in the Christian community. For suppose a human spirit sleeps for a thousand years and awakes in felicity, unconscious of a moment's interval; or in one moment departs, and is with the Lord, there is nothing fatal to either party's comfort in whatever theory he may adopt. Consequently, to introduce such a question, and to seek partizans to it, is voluntary schism for its own sake, without the slightest hope of advantage or interest to any.

It is only in its bearings upon other parts of the Christian system and in the tendencies of such idle speculation to minister strife rather than godly edifying, that we deem them worthy of Christian reprobation. Neither soul-sleeping, then, any more than destructionism, has one argument in its favor; while the latter is in direct opposition to the sanctions of the gospel and the definite and clear signification of a hundred scriptures.

The authors of all false theories of religion and morality are persons who assume to be philosophers, so far at least, as to be able to construct a universe and a Divinity, in their judgment, more rational and worthy of all acceptation than those which they oppose. Such, most certainly, are the Universalist, the Restorationist, the Destructionist, and the drowsy, dreaming inventors of spirit-sleeping—with the microscopic doctors of infant and pagan annihilation. To one, universal salvation—to another, the partial annihilation of mankind—is the beau ideal of a wise, and just, and benevolent system. To all such spirits the Bible is but an encyclopedia of proof texts to confirm their theory. The rational, healthy, and practical Christian forms no theory of things incomprehensible. He only seeks to know and understand what the Bible teaches. He feels himself inadequate to comprehend the history of sin and of punishment in the amplitude of their bearings upon a universe, upon the character of its author, and the destinies of his liege and loyal subjects. He wisely concludes that whatever reasons may justify God in inflicting temporal and partial evil upon any human or angelic being, may justify the infliction of eternal punishment upon such portions of intelligent creatures as have been placed under special dispensations of divine mercy and love. With all such the true philosophy is, What say the oracles of God.

God is said to be THE FATHER OF THE SPIRITS—not of the *bodies*, nor of the *dispositions*, nor of the *breath*—but of THE SPIRITS of all flesh. And as such he will judge and retribute all. He has solemnly said that *all that are in their graves* shall hear his voice and come forth—they that have done good and they that have done evil—the one shall rise to salvation, the other to condemnation. He does not say in any passage of scripture, that there is only a portion of mankind that will come out of their graves. Nay, he has said that 'the sea gave up the dead that were in it, and that death and hades gave up the dead that were in them, and that they were all rewarded according to their works.'

The Christian believes that a future state is neither clearly nor fully set forth in the Law of Moses, nor in the Jewish prophets. His faith is, that 'Life and immortality have been brought to light in the gospel,' and that all questions concerning the state of the dead, a future judgment, and the world to come, must be learned from Jesus and his Apostles. He is THE RESURRECTION and THE LIFE. And to his chosen witnesses he committed the secrets of the future state, to be divulged just so far as the true interests of mankind should require. He and they have taught us that he will raise *all the dead*, judge *all mankind*, separate the righteous from the wicked—and consign the latter to such an *everlasting punishment* as he has prepared for the devil and his angels; while the righteous only, shall inherit an *everlasting life*—an eternal blessedness; that salvation is being forever with the Lord, and condemnation, "an everlasting destruction from the presence of the Lord and the glory of his power."

Aware that beyond the Bible there are no *data*, no facts, from which to reason, a prudent man—one that fears God and loves mankind—will not presume to affirm any thing concerning man, adult or infant, not clearly indicated in that book; he will introduce no idle speculation; he will affirm nothing for which he cannot produce a "*thus saith the Lord.*" His wisdom and honor alike consist in preaching Christ, as the wisdom of God and the power of God to salvation. He will make known nothing—introduce nothing but Christ, and him crucified, under the title of Christian doctrine and Christian preaching.

Does the Bible indicate that a man has a body, a soul, and a spirit, as clearly as that he has a head, a heart, and a hand, he presumes not to deny it. Does it teach that the intellectual and moral something called "spirit," is not that animal something called "soul" or "animal life," he will not affirm that the soul is the spirit, or that the spirit is the soul, and that both are breath. Does the Messiah say that a spirit, a human spirit, has neither flesh nor bones, he will not deny that there is any such thing as spirit. He will not make his own dulness, indocility, or incapacity an argument against the facts and dictations of the holy oracles. Nay, he will, in all matters, bow to the authority of the Bible. He will not proceed to annihilate infants, Pagans, and wicked men, because he cannot comprehend the principles of the divine administration. He will not assign to Pontius Pilate, Judas Iscariot, Annas and Caiaphas, Nero, Domitian and Mahomet, the eternal punishment of a humming bird, a turtle dove, or a pigeon, because of his want of intellectual and moral discrimination. He will not fraternize with the Sadducee in denying angels or human spirits, because he never saw either himself; or because he doubts whether he himself has any thing in him but stomach and breath. He will not make the sterility of his] own soul] an infallible criterion of all souls in the universe. He will not first teach that the human spirit is mortal, and then set about to refute the Messiah's affirmation that *spirits cannot die*, or that man cannot kill the soul. Because of his defects in the science of interpretation, he will not assume that the word *destroy*, when applied to man, always means absolute annihilation or complete extinction; well knowing that such a one would be essentially wanting in conscientiousness, and most unfit to be a leader or a guide to the ignorant and unlearned inquirers after the will and ways of the Lord.

I have by no means exhausted this subject. A mere miniature view of its prominent points and aspects is all that we have had either room or leisure for. I suggest these views and considerations to those whose minds have been unsettled by presumptuous and wayward dogmatists; rather as a help to their own investigations, than as a full and perfect treatise on the subject. Believing as I do, that there is but a very narrow isthmus between absolute scepticism and the affirmations of those views of the new philosophy of man, and of the intermediate state—the denial of a universal resurrection, and the eternal punishment of unbelieving and ungodly men—I cannot but observe with great solicitude every attempt made to weaken the sanctions of the gospel and to reduce man to a mere two-legged animal, whose soul is blood, whose spirit is breath, and whose destiny in sin is but the punishment of an insect—the decomposition of an organized atom. From such philosophists and prosing dreamers—such conceited dogmatists and reckless schismatics, may the Lord save his cause and people!

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RESPONSIBILITIES OF MEN OF GENIUS.

AN ADDRESS TO THE MEMBERS OF THE UNION LITERARY SOCIETY OF MIAMI UNIVERSITY, OHIO.

CORRESPONDENCE.

MIAMI UNIVERSITY, Oct. 14th, 1844.

Mr. Alexander Campbell:

Dear Sir—The members of the "Miami Union Literary Society," through us their committee, tender you their sincere thanks for the eloquent and appropriate address delivered before them the 6th of August.

We would respectfully request a copy of your speech for publication.

Yours very respectfully,

R. PATTERSON EFFINGER,
H. C. NOBLE,
JAMES CLARK,
Committee.

BETHANY, Va, October 21, 1844.

Gentlemen—Though the address which I had the honor to deliver to your very reputable and distinguished Society in August last, was got up in the midst of circumstances no way propitious to much concentration of mind; still, from the very flattering and complimentary terms in which you are pleased to speak of it, and from the conviction that the subject of which it treats is one of no ordinary importance to the highly gifted youth of our country, I cannot withhold it from any publicity which either your judgment or partiality may dictate.

Wishing you and the other members of the Miami Literary Society all the rewards consequent upon a well spent youth and a useful manhood, I remain yours very respectfully,

A. CAMPBELL.

Messrs. R. PATTERSON EFFINGER,
H. C. NOBLE,
JAMES CLARK,
Committee.

Mr. President and Gentlemen,

Members of the Union Literary Society of Miami University:

SOON as I had obtained my own consent to appear before you on the present occasion, in pursuance of the very polite and flattering invitation I had received from you, I immediately laid all my powers of invention under tribute to furnish a subject worthy of your attention.—But, to my great disappointment, I never knew them pay any tax imposed upon them with so much reluctance. Weeks passed away before I could even fix upon any topic; and after I had resolved upon one, new, unexpected, and inexorable calls upon my time and labor, so crowded upon me as to leave but a few fragments to devote to a subject, which, in my humble opinion, deserves a year rather than a few hours, and a volume rather than a single address.

Accustomed only to read what is written or to speak extemporaneously, and not at all to recite from memory, I have sketched a few thoughts upon the RESPONSIBILITIES OF MEN OF GENIUS; which, without farther introduction or apology, I now submit to your most kind and candid consideration.

Human responsibility, gentlemen, is a momentous theme and of transcendant importance to the world. In the amplitude of its comprehension it contemplates man in every power and capacity of his nature, and in all the conditions of his existence. It views him in all his relations to that mysterious and incomprehensible whole, of which he is so important a part, indicated by the all-engrossing terms of *Creator* and *creature.* A complete and perfect knowledge of the subject, were it made dependent upon our own exertions, would require an intimate and perfect acquaintance with the universe. But in this it may be said to correspond with every other subject of thought, as no one ever yet understood an atom of the universe who did not understand it all. We are not, however, made dependent for the science of our duty upon our ability to acquire a knowledge that is wholly unattainable. The divine precept happily comes to our relief and rescues man from a difficulty absolutely insurmountable.

Men, indeed, are not generally satisfied with a clear broad precept. They are curious to know the reason why it is so commanded. This they have not, in any case, perfectly succeeded in ascertaining; and, in most instances, never can. Still it is some satisfaction to know any of the reasons, and to comprehend the more immediate causes of things, involving either duty or happiness. Hence the pleasure felt in an excursion into the regions of fancy and abstract speculation, even on the most familiar subjects. There is sometimes a very great satisfaction in discovering an end of all human attainments, and in perceiving that there is a fixed goal, beyond which even imagination itself cannot stretch its wings.

Still reason has something to do with the ascertainment and comprehension of human responsibility; and it is important just to know how much lies within its lawful precincts, and what lies beyond them.

But even this view of the subject is too large for the present occasion, and we have therefore confined our efforts to a single branch of the mighty theme—viz. *the responsibilities of men of genius.*

I do not, however, expect to escape the difficulties which lie upon the whole subject of human responsibility, by asking your special attention to a single branch of it. This special department cannot, indeed, be considered without a general view of the whole subject.—We must have just, if not adequate, conceptions of the responsibilities of man, before we can form a correct estimate of the responsibilities of a particular class of men. But as it is my aim to give a proper direction, if need be, to a particular class of mind, I prefer to solicit your attention, gentlemen, to this very prominent branch of the great subject.

And, in the first place, it would, in accordance with well established usage, seem to be incumbent on me to define a man of genius, as well as our acceptation of the term *responsibility.* When not in a very great haste to arrive at a given point, or when in quest of entertainment as well as of business, I sometimes indulge in a circuitous, rather than in a direct approach to the precise point in hand.

Allow me, then, to remark that the development of genius as well as of responsibility, has much to do with the proper comprehension of that most mysterious and sublime something called *mind.* I speak not of its essence. The whole doctrine of essences, whether of mind or of matter, is contraband in every province of legitimate philosophy. No sane person, trained in the schools of useful learning, in this our age of reason, presumes to scan any essence or quintessence whatever. The doctrine of the fifth essence is now-a-days not more ridiculous than the doctrine of the first essence. If at any time we should be seized with a fit of the Muses, we might with Milton sing of

> "Ethereal light, quintessence pure,
> Sprung from the deep."

Or, if wrapt in the visions of an hypothetical philosophy, we might, with the genius of Stagira, speculate upon "the quintessential purity of a heavenly body immutable." But this matter-of-fact inductive age disdains such idle dreams, and repudiates the ideas and almost the name of *essence* and of *quintessence*, with all the retinue of imaginative properties, accidents, and ends. The rigid Baconians, to a man, are willing to acknowledge that there are three topics, once the darling themes of all the sons of hypothesis, which now lie beyond the limits of true philosophy. These are the *origin*, the *essence*, and the *end* of any thing, mental or material.

The phenomena of mind and of matter come honorably and fairly within the empire of observation and of reason. Many of their attributes we can and do apprehend, while their essences will forever remain a *terra incognita*—a subject so metaphysically abstruse that no mind can grasp it in any one of its predicaments. The mind, indeed, may seize any thing as gross as ether, or the subtle fluids that roll their invisible currents through the channels of a vein infinitely minute; but the *sanctum sanctorum* of its own awful residence is not to be approached, much less entered, by the ablest, the most profound and erudite of human kind. Its capacity and elasticity are, indeed, appreciable by those who attentively consider its operations. It grasps a universe, and yet may be filled with a single idea. Like the human eye, at one time it seizes a hemisphere, and at another it sees only a single animalcule. Its spirituality is demonstrated by the celerity and compass of its movements. When we spread out upon the largest canvass which the most vigorous imagination has stretched, a universe composed of one hundred millions of suns and two thousand millions of attending planets, moving in orbits wide as those that fill the area of our solar system, the mind finds no difficulty in sweeping the uttermost circle of such a universe, and of still ranging through fields of space far beyond its precincts, from which subtracted, the existing universe would seem to be but an atom.

But the celerity of its movement is no less wonderful than the almost illimitable extent of its comprehension. Light itself, that bounds eight millions of miles in a minute, moves as the sloth, 'compared with the speed of its flight." Infinite duration and boundless space are the immense fields through which it gambols with ineffable pleasure. Nor do the unapproachable heights or the unfathomable depths of nature lie beyond its sublime aspirations. These indeed, though beyond an angel's ken and its own comprehension, are nevertheless the only areas that seem to afford it room to spend its mighty energies, or fatigue itself in impetuous sallies.

That Pagan philosophers should have regarded the human mind as an emanation from the Supreme Divinity, is by no means an irrational or absurd hypothesis; yet it is an undefined and undefinable speculation, and explains not at all the mysteries of its awful existence. It is a *creature*, and therefore no part of the Creator; and it is a creature of every day's manifestation. Like sparks stricken off from Nature's eternal and unwasting Sun, there are every moment myriads of them ushering into existence, commencing a career boundless as space and lasting as the years of eternity.

While the realms of matter have all been filled up and peopled with their appropriate orbs, so that no new star has been born since the first

Sabbath, nor a single new atom added to the masses of the original creation, during the progress of all the ages of time, mind is constantly springing into existence, but never going out; so that the machinery of nature seems to be but one grand laboratory for the continuance, production, and manifestation of these new creations; while all its vast dominions seem to constitute but one splendid and magnificent theatre on which individual minds are to be the eternal actors.

Creation, gentlemen, is a very grand and sublime subject. It had its beginning, but where shall it end! In its alphabet it has no *omega*, and within its vocabulary the word *annihilation* is not found. It is matter first, and mind second; and these combined constitute all its wonders. Now as the forms of matter are exceedingly variant and numerous, what shall we think of the mysterious and multiform diversities of mind and character! Of these developments one there is to which the ancients have consecrated the name *genius;* and it is to this manifestation of mind your attention is now specially solicited.

What then, gentlemen, mean we by the word *genius?* Shall we regard it as a supernal spirit suddenly inspired, or a guardian angel allotted to a good or great man? This family of genii, it would seem, is now extinct. Once, indeed, it was a large and powerful family, and of illustrious fame; but, like other great families, it had its own feuds and broils. Two parties were formed, each calling itself the *good genii*, and the other the *evil genii*. A furious war arose between them; and, after a hundred battles, they agreed to divide between themselves the empire of the world—allotting to every individual a guardian genius, good or evil, as he desired or deserved. But, like other mystic agents, they have gone the way of all fictions, and now gently repose in the bosom of oblivion.

Since that time the etymology of the name has been the amusement of the critics. Some would have it, and the word *giant*, of kindred Grecian extraction, because both alleged to be the offspring of *gignomai*, regularly descended from the venerable *Geno*, alias *Geino*, of prolific memory. From denoting a sort of sub-divinity, it thus became the representative of a highly gifted man. But, as *gigno*, one of its ancestors, means *to beget*, it rather indicates one class of great men, of which there are, at least, two illustrious categories—the great in reason, and the great in fancy. Conception and comparison distinguish the former—imagination and invention the latter. These are the men of genius—those the men of talents. Men of genius soar on eagles' pinions to worlds of fancy; while men of talents, Atlas-like, stand under the real world. The loftier regions of fiction and romance delight the former, while the realities of earth and its mighty destinies engross the attention, and command the energies of the latter. Men of genius create new worlds—men of talents carry them. Strength (for so *talentum*, from *talao*, would seem to indicate,) characterizes the one; while activity and celerity of movement distinguish the operrations of the other. While, then, invention is the boast of genius, execution is the glory of talent. Combined, they make earth's great ones; and, leagued with virtue, constitute the real nobility of human nature.

Example, however, is always more intelligible, and generally more eloquent, than definition. We shall, then, summon its aid. Genius, we have said, is distinguished by invention, creation, origination; talent by effort, enterprize, and great achievements. Energy is prime minister to talent; the love of admiration, to genius.

Homer excelled in genius; Virgil in talent; Shakspeare and Milton in both. In the fine arts of painting, sculpture, and music, as well as in poetry, oratory, and even in the useful arts, that have contributed to the progress of civilization and comfort, we have numerous happy illustrations of both genius and talent. Raffael in his cartoons, Michael Angelo in his frescoes, and our own Benjamin West in his historic paintings, are, par excellence, models of genius in the department of painting. In sculpture, Phidias, Praxitelles, and Polydore, are as bright a constellation of genius as Demosthenes, Cicero, or Sheridan, in oratory; or as Milton, Pope, or Byron, in poetry. In the useful arts a Fulton and an Arkwright afford as fine specimens of genius as a Mozart in music, or a Scott in romance. On the other hand, we discover in a Butler, a Luther, a Franklin, a Washington, the mighty power of talent; and in a Locke, a Bacon, or a Newton, the still superior force of genius and talent combined.

Before dismissing the definition of a man of genius, it deserves to be noted that in the question of responsibility we give precedence to genius not in contrast with talent, but because a man of genius is always more or less possessed of talent; whereas a man of talent is not necessarily a man of genius. Genius, then, in this view, comprehends talent; while talent does not necessarily comprehend genius.

It is now expedient that we advance more into the interior of our subject, and endeavor to form some conception of the term *responsibility*.

The doctrine of responsibility is the doctrine of moral relations between an inferior and a superior—between a dependent and an independent being; as well as between such co-ordinates as enter into any social compact implying or involving obligations to each other. It is, therefore, a doctrine of paramount importance, in the social system, to every individual member of it. It is, indeed, the doctrine of human destiny, involving the whole subject of human happiness and human misery.

As there is not one lawless atom in the material universe, so there is not one irresponsible agent in the social system. The order of material nature is, indeed, the outward symbol of the order of spiritual nature, and that is the order of obedient dependence. We shall, then, enter the holy place of moral obligation by passing leisurely through the outer court of physical obligation.

In the material universe all the inferior masses are under law to the superior. One of the sublime designs of the Creator is, that all the central masses of the universe shall not only be the largest masses in their respective systems, but also radiating centres to their systems.—Thus he has constituted the great masses perennial fountains of beneficence to all the subordinate masses that move round them. Our own bright orb, representative of all the suns of creation, is an unwasting fountain of life to its own glorious system. No sooner does he show his radiant face than floods of life teem from his bosom upon some thirty attendant planets, which, in sublime majesty and in expressive silence, ceaseless move around him. Light, heat, life, and joy emanate from him. These are the sensible demonstrations of his bounty to his waiting retinue of worlds. What other emanations of goodness he vouchsafes to those who obey him are yet unknown, and perhaps unknowable to us while confined to this our native planet. In the purer and more elevated regions of ether he may perhaps generate and mature the ultimate and more recondite elements of the vital principle, which, combining with our atmosphere, quicken it with all the rudimental principles of animal existence.

In the realms of matter, so far as fact, observation, and analogy authenticate any conclusion, the law is universal, viz.—that the minors must be subject to the majors; that the inferior masses shall depend on the superior for all that gives them life and comfort. But that the satellites of all systems and of all ranks requite their suns in some way by receiving from them their beneficence, and thereby maintaintaining, through their respective gravities, their central positions and perpetual quiescence, while they all move forward in one grand concert around the throne of the Eternal, in awful grandeur musing his praise—is not to be questioned or doubted by any one conversant with God's grand system of designs. On these sublime though simple principles, are suspended the order, beauty, and felicity of the universe. Destroy this, and a scene of disorder, confusion, and destruction would instantly ensue, that would not leave an atom of the universe unscathed.

Such is also the order of the intellectual system. One great mind, nature's spiritual and eternal sun, constitutes the mighty centre around which, in their respective orbits, all pure minds, primary or secondary—angelic or human, revolve. In this system the great minds as certainly govern the inferior, as in material nature the large masses govern the less. Now, as the power of mind consists in intelligence, educated mind must as certainly govern uneducated mind, and the more vigorous and talented the less favored, as the great material masses govern the inferior.

Some, indeed, argue that all power is in mind, and that volition is the cause of all motion. Phrenologists, moreover, depose that there is no organ for the will. Hence volition is the mind moving in a certain direction. It is the whole mind in action to effect a change in some person or thing. Hence all changes, all motions in the universe, are but the volitions of an intelligent agent. So God willed light; and his *fiat*, or *will expressed in words*, gave it being. And as the same volition, guided by intelligence, that created the masses, still upholds them in being, and directs all their movements, may we not affirm that *intelligence governs the universe?* Educated mind, or intelligence, is, then, the supreme power in every department of nature.—Hence, men of genius must always, every thing else being equal, direct and govern those not so highly gifted as themselves. May we not, then, conclude that it is Heaven's own law that superior minds must always govern the inferior.

But this reasoning supposes mental inequalities; and who believes that all men (i. e. all minds) are equal, either by nature, education, or art? If the sun and planets were all equal, the material universe would stand still. If all minds were equal, there would be no government in the world. But it might need none. If so, however, it certainly could not move. The sun never would set in one half of the world, and consequently never rise in the other, if it depended on human volition; and if one half of the world had just as much power as the other half.

The beauty as well as the happiness of the universe requires inequality. Equal lines, smooth surfaces, and eternal plains have no beauty. We must have hill and dale, mountain and valley, sea and land, suns of all magnitudes, worlds of all sizes, minds of all dimensions, and persons and faces of divers casts and colors, to constitute a beautiful and happy world. We must have sexes, conditions, and circumstances—empires, nations, and families—diversities in person, mind, manners, in order to the communication and reception of happiness. Hence our numerous and various wants are not only incentives to action, but sources of pleasure, both simple and complex—physical, intellectual, and moral.

Hence the foundation and the philosophy of unequal minds—unequal in power, in capacity, and in taste—unequal in intelligence, activity, and energy. The inequalities of mind are numerous and various as the inequalities of matter. One mind sports with worlds—another, with atoms. One man perches himself on Mount Chimborazo, and communes with the stars—another delves into the earth in search of hidden treasures, and buries himself in mines and minerals. One man moves along with the tardiness of the ox in the drudgery of life—another ascends in a baloon and soars above the clouds. Here we find a Newton measuring the comet's path; a Franklin stealing fire from heaven; a Columbus in search of a new world; and there a sportsman with his hounds in quest of a fox One delights in his revelling and song, in riotous living and the giddy dance—another, in locking up his golden pelf in an iron chest. Talk we, then, of minds equally endowed by nature or improved by art! No such minds ever composed any community. Varieties, all manner of varieties, are essential to society. The world needs the rich and the poor—the young and the aged—the learned and the unlearned—the healthy and the infirm—the cheerful and the melancholic. These call forth all our energies, open channels for all the social virtues, lay the basis of our various responsibilities, and constitute much of the happiness of this life. They furnish opportunities for communicating and receiving benefits.

The positive and the negative belong as much to society as to electricity. These relative states belong to all earth's categories. Some are positive, and some negative, in health, wealth, genius, learning, cheerfulness, contentment; the one imparts, and the other receives blessings, and thus the circle of social happiness is completed.

But the world that now is, in more senses than one, is the offspring of a world that once was. We have derived more than our flesh, blood, and bones from our ancestors. We speak their language, read their books, learn their customs, imbibe their spirit, copy their manners, and are the complex result of all their institutions. Our language, religion, and morality, are alike hereditary. We shall just as soon invent a new language, as a new religion, objectively considered. Of all creatures, man is the most imitative. His whole person, head, face, and hands, body, soul, and spirit, are, more or less, shaped through the influence of this mysterious law of transformation. We do not only speak the language of our own country, but the provincialisms of our nurseries. The gift of all tongues did not, because it could not, annul the Gallilean brogue. Nor does the casual interchange of nations deface the national head, form of person, or gait, of early education and youthful association.

Need we farther proof that men are, to an extent, involving all their essential interests, subject to the law of imitation, and, consequently, example and precept are the two grand formative influences of human destiny. From this point, then, we may look more earnestly, as well as more intelligently on the whole subject of human responsibilities. If, indeed, as could be clearly shown, it is most certain that the physical, intellectual, and moral constitution of one generation essentially depends upon the intelligence, religion, and morality of its immediate predecessor; and if parents, teachers, and men of more advanced age, unavoidably impress their image on those brought into life, and up to manhood, under their influence; follows it not, that men of transcendent genius have a mighty influence, and are awfully responsible to God for the application of that intellect and influence delegated to them? It is a startling proposition, that a truly intelligent and religious community could, according to the laws of our own being, gradually introduce a more vigorous, long living, intellectual, and moral population, than is possible to any ignorant and immoral people in existence; yet it is not more startling than true.

But let us, for the sake both of argument and illustration, look for a moment at some of the men of genius that have lived in the world.—A mere specimen or two of those of the last and present century, must, for the present, suffice.

In works of genius and general literature, no writer of the 18th century obtained a higher conspicuity, or a greater celebrity than Voltaire. Distinguished from infancy with superior intellectual endowments, a sprightly imagination, great versatility of genius, a ready and sparkling wit;—he is said to have written poetry while yet in his cradle. When passing through the College of Louis the Great, comet like, he dazzled with the lustre of his genius, and the brilliancy of his path, not only his fellow students, but all the great masters of science and literature which then adorned that Royal College. In admiration of his powerful intellect, and captivating eloquence, and in anticipation of his future greatness, Ninon De L'Enclos, bequeathed to him two thousand livres to purchase a library.

The vivacity of his wit, and humor, as well as his devotion to the muses, early drew him away from the study of the law, gave him a passport to the society of men of learning, and introduced him to the courtiers of Louis XIV. Even in his youth he became a favorite, both of the tragic and of the comic muse. He successively shone, a star of the first magnitude, amongst the courtiers of St. Cloud, St. James, and those of Berlin. His ascendency over the French King, over George I, and his Queen Caroline, and afterwards over the Prussian Monarch, from whom he received a pension of two and twenty thousand livres, are to be regarded as the trophies of his genius; as monuments of his extraordinary endowments.

In proof of his powers of satire, and that against the government too, the Bastile was honored with his company for one whole year. And had it not been for the admiration of his Œdipus, the first fruits of his tragic muse, on the part of the Duke of Orleans, he might have been doomed to a longer imprisonment. This admonition did not long restrain the impetuosity of his mind, its recklessness of the moral consequences of its career. His *Lettres Philosophiques*, so profane and dissolute in their witticism, soon obtained the honor of a public conflagration at the hand of the public hangman, and that, too, by order of the Parliament of France. Despite of all these marks of public displeasure, by the singular merits of his Mahomed, Merope, and Alzier, he obtained the honor of the first dramatic poet of the age; and was again introduced to the Court of France, as the peculiar favorite of Madame Pompadore.

His other works, published while in Geneva, at Ferney, and at Paris, both comic and tragic, both philosophical and literary, gave him a very high rank amongst the men of literature and of taste; so that in the esteem of admiring myriads, he commanded the homage and guided the taste of the literati of the whole French Empire during the last half of the 18th century. While at Ferney, in the midst of his little colony of artizans, abounding in wealth, and rich in fame, he was not only in the continual receipt of the adulations of philosophers and princes, but also, of princely presents, and liberal gifts from some of the sovereigns of Europe. Dissatisfied with these rewards of his genius and labors; and wearied with the luxurious ease of that delightful abode, he languished for the daily incense of praise, and the admiring plaudits of the French Capitol. Even in his grey hairs, and at the advanced period of four score and four years, he returned to the metropolis, as he said, "to seek glory and death." Honors extraordinary were crowded thick upon him on his arrival in Paris. The learned critics were envious of each other in the despatch with which they offered incense at his shrine; and finally, he was crowned with the poetic wreath in a full theatre, amidst applauding thousands. The excitement, however, was too powerful for his enfeebled constitution. The weight of so many honors oppressed him. The complimentary visits of Parisian ceremony stole away sleep from his pillow, and compelled him to resort to opium for relief. One large dose of which, finally took away his senses, and immediately despatched him from the worship of infidels to the presence of his God.

Thus perished this extraordinary genius; the founder of a new sect of philosophers, distinguished more for their wit and their licentiousness than for the profundity of their science or their influence in the cause of civilization. Thus perished the author of seventy-one octavo volumes, not one of which was seasoned with one pure emotion; with a single tribute to religion or pure morality; all of them, however, characterized by a great versatility of genius, a glowing imagination, a peculiar ease and fluency of style, and for a great variety of knowledge, such as it is; much of it, indeed, incorrect, little of it useful, and all of it poisoned with the seeds of anarchy, libertinism, and irreligion.—Thus perished the fickle minded, wavering, and inconstant Voltaire, who as some one has justly said, was a free-thinker in London, a courtesan at Versailles, a Christian at Nantz, and an infidel at Berlin.—Assuming at one time to be a moralist, pleading for toleration, and dissuading from war; at another, acting the buffoon; now writing a tradgedy, then a farce; to-day a philosopher, cold as Diogenes; to-morrow an enthusiast, ardent as Peter the hermit; to-day a parasite, fulsome as Tertullus; to-morrow a satirist, severe as Juvenal; now a voluptuary, feasting in princely style, again a miserable ascetic, worshipping mammon; now as modest as a sage, anon as bold as an atheist, denouncing the Messiah, and contemning the hope of immortality.

Such was the man whose anarchical theories, whose polished libertinism, whose atheistic reasonings, more than those of any other, polluted almost all the illustrious youth of France during the reigns of Louis XV. and XVI. Such was the master spirit of the master spirits of the French Revolution;—that reign of terror whose infamous annals are destined to demonstrate to the human race the madness of atheism, the weakness of philosophy, the dessolating tumults of passion, and the necessity of religion and righteousness, to the prosperity, the honor, and the happiness of every nation and people.

But on what canvass can be grouped, and by what historic pencil sketched, the ruined myriads, deluded, polluted, and destroyed, by the conversation, writings, and examples of such a genius as that of Voltaire, Volney, Diderot, or that of our own less gifted, but equally morally distempered and licentious Payne. His 'Common Sense,' and his 'Rights of Man,' are but the charm through which he fascinated and beguiled untold thousands into the downward paths of ruin and disgrace;—temporal, spiritual, and eternal. He, too, was but the deluded votary of a more gifted and still more depraved genius.

And who were the Dantons, the Marats, the Robespierres of the age of despotism, the triumph of anarchy! Men of the school of Voltaire, Diderot, and Gabriel Mirabeau. It will remain a secret to the development of the great day, how much poison has been infused into society through the intoxicating cup of a false, though fascinating philosophy, sparkling with the brilliant display of elevated genius, administered by such men as the speculative Hume, the eloquent Gibbon, or the accomplished Rousseau.

Our two great historians, before they commenced their proud monuments of elevated genius, had travelled through France; and one of them both wrote and spoke the language of Voltaire as fluently and as eloquently as his own vernacular. These men had themselves drunk deeply of the continental philosophy—had become too familiar with the licentious principles of the 18th century. The first impulse to delineate the fortunes of England seems to have sprung up in the bosom of a sceptic, who had first conceived a false theory of the genius of human nature, and afterwards sought, in the annals of his country, facts to prove it. Such, it appears, was the character of David Hume. Destined to the law by his parents, "he preferred Virgil and Cicero, to Voet and Vinnius," while his taste for philosophy led him to write an "Inquiry into the principle of morals," a "Treatise on human nature," and an essay on "Natural Religion," before he completed a single volume of his history of England. A man of distinguished talents, and an elegant historian, he certainly is; but the spirit and tendency of his writings are most clearly, though most insidiously, irreligious and immoral. His sentiments are often clothed in equivocal and fallacious language, and are intended indirectly to sap and mine the influence of the Bible. With all "the careless inimitable beauties of Hume," as Gibbon calls them—i. e. "his solecisms, his scotticisms, his gallicisms, his violations of the rules of English grammar," severely exposed by Dr. Priestly in his philosophical disquisitions, he is still in language and style, the beau ideal of all English historians. But this is a small matter compared with the sly narcotic poison of his infidelity; which has, in truth, perverted the facts of his history, and rendered it rather a panegyric of scepticism than a faithful record of facts. Like Voltaire, as one of our late reviewers has said, "Hume adopted history as the vehicle of opinions which he could make palatable to the million in no other way." His *suppressio veri*, and his *suggestio falsi*, have beguiled other writers into very great errors, distortions, and suppressions of fact. Keightley, in his "Outlines of History," Gleig, in his "Family History," and even Mrs. Markham in her history, so admirably adapted, in many respects, to children, have been imposed on by Hume; and that, too, when his infidelity perverted his genius, and discolored the facts which lay before him in the annals of the world. All this, and perhaps more, might be said of the still more highly endowed and more eloquently accomplished author of the "Decline and Fall of the Roman Empire."

Gifted by nature, and adorned by art, no historian either in our language or in any other known to us, possessed a much more fascinating style of narration than Edmund Gibbon. If, indeed, second to any English historian, he is second only to the more learned and polished Robertson; not, indeed, in the rich and easy flowing eloquence of his splendid periods, but in the more sublime, more chaste, nervous and classic character of his general style and manner. But the subtle poison of an insiduous scepticism is infused into the whole performance; and ere the youthful reader is aware of it, he is beguiled into an indefinable incertitude and dubiety on the whole subject of historical veracity, and charmed into an unutterable suspicion that Christianity and Polytheism are but modifications of the same superstitious credulity of poor human nature.

I presume not to descant upon the history of those mighty chiefs—the men of high renown—whose genius, like that of Byron, or that of Napoleon, have been the subject of a thousand comments—orations—eulogies. Those rare prodigies, like comets of stupendous magnitude, seldom appear in our own horizon; and when they do, are so far beyond the aspiration of our youth as to afford no very strong incentive to their ambition. As those burning mountains of lofty summit, seldom trod by human foot, need no parapet to prevent the too near approach of the unwary traveller; so these giants of enormous stature are placed so far above all aspiration, as not to seduce by their example, one in a hundred millions of our race. Still their history is a part of the history of humanity, and as such, is not without its use. Their towering ambition, transcendent success, and tragic end, together with the moral tendency of their course, are beacons, not without a moral influence to the human mind. The evils they have done while they lived, and the evils they are still doing, and yet to do, cannot be easily computed.

The good or evil that men do while they live, lives after them; neither the one nor the other is "always interred with their bones."—Their example lives, and in the long series of cause and effect, in the complex and mysterious concatenation of things, their actions are pregnant with effects on human destiny, that whole centuries do not always either unfold or annihilate.

Can any one compute the expenditures of human life, the number of widows, orphans, and bereaved parents, occasioned by the insatiate ambition of the late Emperor of the French. What tears, and groans, and agonies, did each of his hundred battles cost the nations in which he sought that harvest of renown, which, for a few years, he reaped in the admiration of the world. But who can fix, either in time or place, the last effect which his wild career of glory shall have entailed upon the human race?

But it is not the military chiefs, the ambitious aspirants after civil or military renown, with whom we have to do.—A Voltaire, a Paine, a Byron, or a Scott, come more legitimately within the precincts of our subject. These all were men of high responsibilities, because of the greatness of their talents, their lofty genius, their rare attainments.—But whither tended the labors of their lives?—Of the two former, but one opinion obtains amongst all Christians—their whole influence was decisively against religion, morality, and good government. The French Revolution is a lesson known to all men, demonstrating the indissoluble connexion between atheism, anarchy, and misrule. It was as certainly the offspring of atheism, as the Spanish inquisition was the child of the papacy, or the temple of Jupiter Olympus, the creation of Paganism.

Men reason against both common sense and philosophy, when they argue either themselves or others into the hallucination, that a good civil government can any where exist, without sound religion and sound morality:—or, indeed, that a people can be moral, in the proper sense of the word, without religion. Without temples, altars, priests, and religion, by civil law established, they may, indeed, be intelligent, religious, moral; and, consequently, prosperous; but without true religion no state can be moral, prosperous, and permanent.—All empires that have fallen, all states and nations that have passed away, have perished through irreligion, immorality, and vice.

Now as the master spirits of the French Revolution were the disciples of Voltaire and his associates, we read the power, the character, and the tendency of their genius and talent in that momentous event, prolific of instruction, not only to the living, but to ages yet unborn.—If England in the days of her Commonwealth was a proof of the genius of her Cromwell; or the riches and glory of Israel, at the era of the erection of their temple, constituted a proof of the wisdom and sound policy of their Solomon; so was France in the days of her Pantheon, during the tyranny of her Danton, Robespierre, Marat, &c. a proof of the philosophy, policy, and virtues of her Voltaire, Volney, and Gabriel Mirabeau.

But why, it may be asked, mention in the same chapter such men as Byron, Burns, and Scott. This, indeed, demands an explanation. They are not, then, at all to be classed with such men as Voltaire, Volney, or Mirabaud, except as men of genius and favorites of public fame. Still the influence of a Byron, a Burns, a Scott, may be as greatly mischievous as their genius was transcendently great and admirable. That they have all said many beautiful things—that they have expressed the purest and the noblest sentiments and views in the finest style, in language the most chaste, the most classic, and the most exuberantly rich and fascinating is admitted, with the greatest pride of English literature and of Englishmen. That much of their poetry and fiction is deeply imbued with sentiments of piety and humanity, is also most cheerfully conceded; and that most men may improve their language, their taste, and their style by the perusal and the study of their admirable productions, we also admit. And if any one please to add, that three such men almost contemporaneous have not adorned any nation, ancient or modern, with richer specimens of rare genius, of the finest texture, and the most exuberant growth, I will not at all dissent from him; and yet I must say, that in view of the tendency, the whole tendency of the products of their genius, and in my estimate of human responsibility, I would not, for "all that wealth or fame e'er gave," be the author of their works. I cannot but view them as decidedly tending to impiety and consequently to immorality. They may not, indeed, Bulwer-like, have made the libertine a successful adventurer, or the licentious rake a man of honor and of good fortune. They may not have decorated vice with the charms of innocence, or thrown around the sensualist the robes of virtue; they may not have commended to juvenile fancy a plausible prodigal, or introduced to the favorable regard of unsuspecting youth some amorous knight of easy virtue, still they have so mingled up virtue and vice, piety and impiety, wisdom and folly, moral beauty and moral deformity, as to confound the understanding and blunt the pure sensibilities of our nature. They have created false virtues; and if they have not called good *evil*, and evil *good*, they have made certain vices of much less frightful mein, under the names of gallantry, patriotism, chivalry, heroism, &c. Human nature is exaggerated, discolored, misrepresented, in many points. A wrong direction is given to the mind, false motives inspired, unworthy principles instilled in the minds of the less discriminative readers of their works, and wrong conceptions of honor, greatness, and goodness inculcated upon all. In some respects the author of Waverly is to be excepted from this sweeping censure.—Of a better temperament, of a more moral constitution, and of a more religious education, more historic too, and descriptive, than merely fanciful or imaginative, he is more conversant with fact and reality, and generally more nearly approaches nature and truth than most of his cotemporaries or predecessors. Still he occasionally outrages the moral sense, and good taste, by making his outlaws heroic, noble, and honorable men; thus creating false virtues, and dishonoring the true.—That as life was eking out he condemned his course, the prostitution of his admirable genius and unparallelled powers of description, is, to my mind a gratification, though no extenuation of the aberrations of his otherwise splendid and unparallelled career.

I have not arrayed before you, gentlemen, a per contra list of the great reformers and benefactors of mankind; I have not laid before you any samples of the men of genius selected from prophets, apostles, saints, or martyrs; I have not told you of the inventors of useful arts, of the founders of benevolent institutions, nor of the great and splendid discoveries of men of science. Nor have the Christian poets, writers, orators, reformers, missionaries, been arrayed before you. We have not spoken of the widespread and long-enduring influence of a Claude, a Wickliffe, a Luther, or a Calvin, nor of the bright deeds of illustrious fame of a Bernard, a Howard, or a Robert Raikes. No; these are common and familiar as household words. Yet the last mentioned of these, though of no remarkable genius, by setting on foot the Sunday school system, has done for the world more than all the conquerors of nations, founders of empires, and great political demagogues inscribed upon the rolls of fame. Eternity alone can develope the widespreading and long-continued series of good and happy consequences, direct and indirect, resulting from their schemes of benevolence and deeds of mercy. Their noble influence may be compared in its beginnings to the salient fountain of some of earth's grandest rivers, which, though not ankle-deep, issuing from beneath a little rock on some lofty mountain's brow, after wending its serpentine way for thousands of miles through many a rich valley and fertile plain, and receiving the contributions of numerous tributary streams, finally disembogues its deep broad flood into the ocean, carrying on its majestic bosom the products of many climes and the wealth of many nations. So, in the course of ages, the labors of the more distinguished benefactors of mankind, at first humble and circumscribed, yield largely accumulating revenues of glory and felicity; and carry down, not only to the remotest times and to the most distant nations, manifold blessings; but, occasionally transcending the boundaries of earth and time, they flow into eternity itself, carrying home to God and the universe untold multitudes of pure and happy beings.

But, gentlemen, to escape the imputation of merely theorizing on this subject in the form of vague generalities, allow me to press the subject on your attention in the more practical form of a few leading specifications:—

First, then, it is a paramount responsibility resting upon all persons having talents—upon every one possessing genius, to cultivate those noble powers which God has bestowed upon them. The gift of genius is a special call upon its possessor to cultivate and improve it to the highest possible degree. It is already established that men of superior intellect and moral power must govern the world. Men might as successfully legislate against the Ten Commandments, or enact statutes against conjugal affection or filial reverence, as to think of legislating against the subordination of inferior to superior minds. God has so constituted the world. As, then, it must be so, how great the responsibility resting upon those possessed by nature of the higher mental endowments to cultivate them to the greatest perfection. The marble in the quarry, the ore in the mountain, or the diamond in the sand, is not susceptible of greater improvement and polish by art, than is the human mind, especially a highly gifted mind. Education adorns as well as enlarges and strengthens the human soul. Demosthenes might always have stammered in his father's blacksmith shop but for his devotion to intellectual improvement.

But it is not *intellect* alone, however highly cultivated, that commands either the admiration or the reverence of mankind. It is not mere intellect that governs the world. *It is intellect associated with moral excellence.* Hence the necessity of the proper cultivation of the moral nature of man. That the divine similitude of man consists more in his moral, than in his merely intellectual constitution, needs neither argument nor proof. And that the Supreme Lawgiver and Governor of the universe reigns over the empire of mind by goodness, justice, and truth, rather than by mere intellect, whether called knowledge, wisdom, or power, is equally plain to all who can reason, or indeed think on what passes before them in the developments of nature, society, and religion.

That the moral nature of man is, therefore, to be sedulously and constantly cultivated, is not more obviously evident than is the still more interesting fact, that in the direct ratio of its importance is the facility with which it may be accomplished, provided it be submitted to the proper means, timously commenced, and perseveringly prosecuted when most susceptible of moral impressions. It is in this department that the law of improvement is necessarily the law of healthful exercise, whose immutable tendency is enlargement and corroboration. He, then, that would gain the full advantage of his talents, and secure the legitimate rewards of genius, must pay a supreme regard to the cultivation and high development of his moral nature.—In this way only can he obtain and wield an influence commensurate with all his powers of blessing and being blessed. Had Demosthenes, the model orator and statesman of both Greece and Rome, devoted his mighty genius to the moral as well as the intellectual improvement of his mind, the bribe of Harpalus, the parasite of Alexander, would not have tempted him; nor would he have terminated his days by poison, obscuring the glories of his great name by self-murder, the greatest and meanest of mortal sins.

But in the second place, it is supremely incumbent on all men of genius that they choose a calling most favorable to the promotion of the best and greatest interests of human kind. In the social system there are many offices to be filled, many services to be performed, and consequently many persons needed to perform them. Of these offices there are all degrees of comparison—the needful, the more needful, the most needful—the honorable, the more honorable, the most honorable. The scale of utility is, indeed, the scale of honor. That calling is always the most honorable that is the most useful; and that is the most useful which is the most necessary to the completion and perfection of human happiness. 'The glory of God,' (a phrase more current than well understood,) the glory of God can best be promoted by promoting the happiness of man. Indeed, it can be promoted in no other way. Now as man is susceptible of individual and social happiness—of animal, intellectual, and moral gratifications and pleasures—that happiness is to be regarded the highest which comprehends the greatest variety and the largest amount of blessedness.

It so happens, however, that whatever produces the greatest amount of moral felicity, also yields the greatest variety of enjoyment. This is founded upon the fact that moral pleasure is not only most exquisite in degree, but is itself founded upon the harmonious fruition of our entire constitution. Hence the virtuous man is always the most happy man, because virtue is essential to the entire enjoyment of his whole animal, intellectual, and moral nature. The restraints which virtue imposes upon the minor gratifications are laid only for the purpose of securing the major both in variety and degree.

Now as intellect and society are essential to morality and virtue, those offices and callings which have most to do with these, are most productive of human happiness. From conceptions of this sort arose the preference given to what are usually called the learned professions. But law, physic, and theology are but chapters in this great category; they are not, in my opinion, the component parts of it; they do not engross the learned professions. For unfortunately it does not always follow that those who engage in these three professions are either learned men or learned in their respective professions, nor is it true that these are the only callings that require much learning. Some of the mechanical arts, politics, and agriculture, require as much learning as either law or medicine. The school-master's vocation and that of the professor of language and science, ought to be not only regarded, but actually constituted, learned professions. Indeed, all professions would be the better of a little more learning than is usually thought indispensable. A learned carpenter and cordwainer there might be as well as a learned blacksmith, without any detriment to those callings or to the learned professions. And as all men are in this community, in virtue of our political institutions, constituted politicians, lawgivers, judges, and magistrates, whenever the people pronounce their sovereign *fiat*, the number of learned professions might be at least doubled, and perhaps quadrupled, without any detriment to the state or jeopardy of human happiness.

In this allusion to learned callings it may be regarded as a culpable omission should I not name the military and naval professions. True, indeed, so far as any callings are purely belligerent, they are not very nearly allied to the theory of human happiness, how important soever they may be to that of human safety. The preservation and enjoyment of human life, rather than the scientific destruction of it, falls more directly within the purview of our present remarks. Generals, heroes, and conquerors are very illustrious men in the esteem of the more rude and barbarous nations of the world; but as civilization advances, they uniformly fall back into the rank and file of Nimrod, Tamerlane, Alaric and Co.

One of the greatest misfortunes entailed upon society is the opinion that great Generals are great and noble men; and that those callings which have the most gunpowder, lead, epaulettes, and music about them, are the most splendid, honorable, and useful. False views of glory and greatness, are not indeed confined to those circles of earth's great ones, but are unfortunately extended to other circles connected as much with the animalism of human nature as they. Political chiefs and successful demagogues are every where hailed as men of great parts and good fortunes. Every Senator is an *honorable* man, and every Governor is an impersonation of *excellency*. The worship paid to these political dignitaries deludes the unwary into the idolatry of such offices and officials, and turns their judgment awry from the oracles of reason and the true philosophy of human greatness and human happiness. Indeed, such is the mania for political honors and political office, that more seem to desire the honor of an office than to be an honor to an office.

We would not, indeed, divest useful offices of their proper honor.—To serve a society faithfully, whether as a scavinger of Rome or as a king of the French, is an honor to any man. But to serve society in any capacity promotive of its moral advancement, is the highest style and dignity of man. True, indeed, that in the great category of moral improvement there are numerous departments, and consequently many offices. There are authors, teachers of all schools, ministers of all grades, missionaries of all mercies, ambassadors of all ranks, employed as conservators, redeemers, and benefactors of men. These, in the tendencies and bearings of their respective functions, sweep the largest circles in human affairs. They extend not only to the individual first benefitted, not only to those temporally benefitted, by him in a long series of generations; but breaking through the confines of time and space, those benefits reach into eternity and spread themselves over fields of blessings, waving with eternal harvests of felicity to multitudes of participants which the arithmetic of time wholly fails to compute, either in number or in magnitude. The whole vista of time is but the shaft of a grand telescope through which to see, at the proper angle, the teeming harvests of eternal blessedness flowing into the bosoms of the great moral benefactors of human kind. To choose a calling of this sort, is superlatively incumbent on men of genius. As Wesley said of good music, so say we of good talents. The devil, said the reformer, shall not have all the good tunes; and we add—nor the law nor politics, nor the stage, all the good talents.

If men are held responsible, not only for all the evil they have done, but also, for all the good they might have done—as undoubtedly they will be; and if they are to be rewarded, not for having genius and talent, but for having *used* them in accordance with the Divine will, and the dictates of conscience, then what immense and overwhelming interests are merged in the question—to what calling should men of great parts and of good education devote themselves? Taste, inclination, and talent, are altogether, and always, to be taken into the account in a matter of such thrilling interest. But we are speaking of men of genius in general, and not of a particular class. The historic painter may, like our great West, give us Bible characters and Bible scenes. We may as well have the patriarchal scenes, tabernacle and temple scenes, official personages and festivals upon the walls of our own rooms and museums, as the Island of Calypso, or the ruins of the capitol, the pantheon, or the panorama of Mexico, Paris or Waterloo. The poet may sing of Zion, and Siloam; of Jerusalem and its King, as well as of the wrath of Achilles, the siege of Troy, or the adventures of Eneas. An orator may as well plead for God as for man, for eternity as for time, for heaven as for earth;—he may plead for man's salvation, as for his political rights and immunities;—and the same learning and eloquence that gains for a client a good inheritance or a fair reputation, might, also, have gained for him an unfading crown, and an enduring inheritance. It depends upon the taste of the man of genius of any peculiar kind, to what cause he may supremely devote it. It is his duty, however, to bring it to the best market, and to consecrate it to the noblest and most exalted good.

But, finally, it is not only incumbent on men of genius that they cultivate their talents to the greatest perfection, and that they select the noblest and most useful calling, but that they also prosecute them with the greatest vigor, and devote themselves to them, with the most persevering assiduity. It is not he that enters upon any career, or starts in any race, but he that runs well, and perseveringly, that gains the plaudits of others, or the approval of his own conscience.

Life is a great struggle. It is one splendid campaign, a race, a contest for interests, honors, and pleasures of the highest character, and of the most enduring importance. Happy the man of genius who cultivates all his powers with a reference thereunto who chooses the most noble calling, and who prosecutes it with all his might. Such a one, ultimately, secures to himself the admiration of all the great, the wise, the good. Such a one will always enjoy the approbation of his own judgment and conscience; and, better still, the approbation of his God and Redeemer. How pleasing to him who has run the glorious race, to survey from the lofty summit of his eternal fame, the cumulative results of an active life, developed in the light of eternity.—How transporting to contemplate the proximate and the remote, the direct and the indirect beatific fruits of his labors reflected from the bright countenances of enraptured myriads, beaming with grateful emotion to him as the honored instrument of having inducted them into those paths of righteousness which led them into the fruition of riches, honors, and pleasures, boundless as the universe and enduring as the ages of eternity. That such, gentlemen, may be your happy choice and glorious destiny, is the sincere desire of your friend and orator.

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[The following communication should have appeared several months ago. It was laid aside unintentionally among a mass of other papers, and forgotten, until now.—*Ed.*

POPULAR LITERATURE—*No. VI.*

[CONTINUED FROM PAGE 304.]

It is probable that many readers of these essays will think that I am alarmed without a cause—that I have conjured up a bugbear with which to frighten myself in my estimate of the evil influence of popular literature. Such individuals look not to consequences. They imagine because they do not see some frightful outbreak of wickedness and crime, that all things are going on well. They read the novels as they come out, and they cannot perceive any thing wrong in them.—Virtue always triumphs—vice is always punished—morality is approved—religion upheld. Where can be the harm in reading a novel? I would answer:—

1st. *Novel-reading is a waste of time.*

It is not argued by the advocates of fictitious reading that it ever has possessed the dignity of a *study*. It is a lolling, lazy, unthinking kind of occupation—the companion of idleness, and the friend of dissipation. In the mental drunkenness which it occasions every duty is neglected or deferred; and thus whole years of irredeemable time are squandered with a prodigality which amounts almost to madness. The energies of the mind are not called forth, and a vague ideality takes the place of intellectual vigor.

2d. *Novel-reading conduces to ignorance by monopolizing the time which should be given to useful study.*

All that the friends of fiction have ever urged in its favor is, that it refines and exalts the imagination, and purifies and polishes the language. They will not contend that the great mass of novels ever gives that knowledge which should be treasured up in the storehouse of memory. It is well known that they abound in incident barely possible—in sentiment inflated and unreal—in description bombastic and unnatural. Yet this reading has become so necessary a part of the mental excitement demanded by this age, that it is quite as difficult to allure the drunkard from his intoxicating cup, as the novel-reader from his inspiring page. Thus, the knowledge that gives strength, and wisdom, and power, is neglected for the dreaming fancies of a well told fiction.

3d. *Novel reading dissipates and weakens the mind, and renders it unfit to investigate truth.*

The romance is addressed wholly to the imagination and the passions. These, once powerfully excited, crave as ardently for their stimulant as ever did the grosser appetite for alcohol. Could sober and dignified thought find a welcome in the midst of this mental carouse—this intellectual carnival? Is the mind, thus excited, fitted to look steadily after true knowledge and wisdom? In the very nature of things must not its nobler powers become wasted and enfeebled? I ask every thinking man, Does not the continued reception of incidents or of histories, which we know to be false, wholly unfit our minds to receive or investigate those which are true? If scepticism were traced to its origin, in many a case it would be found to have its base in the early love of fiction. There is not a confirmed romance-reader in the world who does not know that the mere fact of a tale being true, gives him a distaste for it.

4th. *Novel-reading induces a morbid ideality and sensitiveness wholly incompatible with true happiness, and it unfits the mind for the realities of life.*

The youthful imagination is naturally ardent and full of hope. The whole world seems but a beautiful garden of delights in which to rove, full of bliss and full of love. This is the natural bounding of the human soul in the lovely morning of life, and perhaps it is kindly intended by our Maker to prepare us for the storms and darkness which are to come. But if you madly stimulate this already keen appetite, do you not make the awakening up to the stern realities of life more bitter? Do you not systematically prepare the mind for future misery? Take the young female in the springtime of her existence. She has created for herself a beautiful fictitious world to live in, where she revels in ideal bliss. Put into her hand the wild romance, and let her live on this intellectual food, and will not every rude interference of harsh reality with her dreamy bliss irritate and make her miserable? The pettiest annoyances trouble and vex her; she loses amiability and energy; she cannot condescend to the dull and common-place affairs of actual life. Her imagination is taken up with jewels and gold, and feathers and furs—with wealth and equipage—with all the glitter and glow, the pomp and parade of rank and power, of fashion and folly. Without knowledge to command respect, or amiability to win it; without principle to guide her, or self-respect to protect her, she frequently falls into the first snare of vice cast in her path, or she becomes a burden to all who know her—an object of ridicule and contempt. This may be an extreme case, but it is not a rare one. Such pitiable instances of misguided youth are frequently to be found among the victims of romance, and they are not only observed in the midst of the gay city, among the great and the wealthy; but the same lamentable infatuation is as often found in the abodes of poverty as in the palaces of the noble—away in the silent abodes of nature, as in the midst of the noise and tumult of a great mart of fashion. All this is the natural effect of romance-reading; and if these effects do not happen in every instance, we must find the reason in some neutralizing principle introduced into the mind, and not urge a rare exception as a proof of utility. A lady thus educated looks at life through a false medium, and consequently is unfitted for its duties.—The novel prepares her for a feverish excitement misnamed Happiness; but leaves her wholly unprepared to appreciate calm enjoyment and domestic bliss, or to meet with dignified fortitude the trials which all have to pass through in this life.

5th. *Novel-reading predisposes to extravagance, and induces to crime.* The mind gets familiarized to almost any idea, no matter how preposterous or absurd; and it is a dangerous experiment to habituate inexperienced youth to ideas which are not in accordance with its actual state. The wild and inflated incidents of a novel—the lightness and carelessness with which the hero is generally made to fling away his thousands to gratify his passions, must have a deleterious effect upon the mind both of the wealthy and the dependent. Those who have thousands are induced to rush into the most mad and ruinous extravagance; and those who have but a limited income endeavor to keep up with their ideas of gentility; and when honest means fail, the habits of expense are so fatally fixed that they appropriate that which is not their own; and thus come crime and ruin. The thousands of young men who are engaged in the stores of our merchants and the banks of our capitalists, are quite enough tempted to extravagance by seeing and handling large sums of money, without the aid of romances to urge them to the crime of stealing, and the destruction of the hopes of a life.

I might go on to detail many other prominent evils arising from the study of romance; but it may be imagined that I have, even now, exaggerated the picture. Yet I have not gone nigh so far as many of those keen and close observers of society who are in the most favored position to observe it in all its phases. Letters from the East, published in the Western journals, give the most startling descriptions of the corruptions every where prevalent in the great cities. They boldly affirm that New York is now quite as wicked as Paris—that profligacy and foul corruption stalk abroad almost unheeded—that the licentious opera, the midnight masquerade, and the thousand resorts of folly and vice, are greedily patronized by the very heads of society. They have scanned the luxurious drawing-room and found it full of gorgeous furniture from France. Their streets swarm with belles and exquisites, who ape the most ridiculous and fantastic Parisian costume. The English language has become too vulgar a tongue for the refinement of our *democratic noblesse*, and the French has to supply its place. Now mark it well, all these evils are ascribed to the foul overflow of European literature upon our society. Hear an indignant editor at the East on this matter:—"Look at the staple of our cheap literature. It is not necessary, as in the corrupted capitals of Europe, to search the advertising columns of newspapers whose names cannot be mentioned in decent society, to find out its shops and warehouses; it is not necessary to skulk in the by-lanes and alleys to seek the hidden haunt of some infidel publisher, who shuns the daylight and the glance of honest men; you may meet with it in Broadway, in the City Hall, placarded upon dwelling-houses for the eyes of your wives and daughters, thrust upon the church goers in the public streets on Sundays, invading the hotels to give strangers the first impression of the public morality, and hourly driven from the counting-house. If it were physical vermin, we should have all sorts of exterminators exhibited at the fair; but the poison is *only* moral and intellectual." Take the views of another editor on this same subject:—"Every landmark separating good from bad in literature, has been broken down, and a race of the trashiest publications, in style, in matter, in type and look, that the slime of cities ever bred, has swarmed from every quarter.— Indifferent to their origin, their purpose, their tendency, it has been the business of whole classes of men throughout the United States to publish and to vend these works, and raise up thereby enemies in every village and neighborhood, to all the recognized standards of taste, morality, and truth. In nine cases of ten the purchaser buys without a knowledge of the work, and carries into the heart of his family a poison that may taint blood and character for generations to come."— Of the character of Eugene Sue's writings, the most popular, the most eagerly craved for of all others, take an opinion from the East:— "His language is not often offensive to modesty. The author is too accomplished a seducer to frighten his victims by a licentious dialect. He does not come to the assault on virtuous principles, with the roar of cannon and the parade of noisy troops of foul passions; but adopts the *mining* process—insinuating and suggesting corrupt thoughts, and giving the lead to the imagination into the regions of forbidden pleasure. The distinction between crime and misfortune he confounds, and the sympathy of the reader is enlisted in favor of the outlaw and the vagabond, at the expense of the law and its administrators. The mass of the characters introduced into the exciting and unnatur scenes are the outcasts of Parisian society, and their delineation can have no other effect than to multiply their like in any community where the book is read. There is not a character that is a fit model for any virtuous man or woman, *and not one that is even safe to imitate*—Suicides, seducers, prostitutes, burglars, robbers, and murderers, do not furnish the model for American society."

This theme cannot be exaggerated. The evils to which we are exposed by the blasting influence of our popular literature are tremendous. The insidious poison courses through all our veins. It exhibits itself in every department of the state. What is one great reason of the alarming and disgusting displays of brutal ferocity exhibited upon the floor of our national legislatures? Neither the dignity of the national councils, nor the fair fame of their country, can prevent these degraded victims of a most ruinous early education from letting loose all the dark passions of their natures, even in the gravest debate. The pulpit and the forum are both more or less under its influence, and where the malady will stop its frightful ravages Heaven only knows.

Let every lover of truth, virtue, his country, and his God, resolutely set about the work of reform. Banish all these works from your houses, as you would cast forth the most poisonous reptiles. Let not genius or talent allure you to give place one moment to any work of literature whose tendency is not to promote religion and virtue. Be assured that the works now most admired are among the most deadly engines of Satan for the accomplishment of his fell purpose of destruction, and it behooves every man who has his own and his family's salvation at heart, to lend all his efforts to destroy this conspiracy against the peace and virtue of the world.

If I have called the attention of any powerful mind to this momentous subject, who will expose its deformity in all its hideous details, until the nation shall have fully awaked to its baleful influence, I shall have accomplished the end of these essays. E.

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METHODISTIC ENTHUSIASM—*No. I.*

Gentle Reader, were you ever at a Camp-Meeting? Did ever you laugh or weep over the wild vagaries of an unbridled fanaticism, as developed in the prayer-inspiring and soul-converting straw of the *sacred altar*, or the yet holier arcanum of the *log cabin tent?* Or if you are neither a laughing nor a weeping philosopher, have ever you reasoned upon that peculiar development of Methodism exhibited in a genuine and unsophisticated Camp-Meeting? If not, you will be edified by accompanying me through a review of a few scenes, which erst have happened, and which mine own eyes and ears have seen and heard. Methodism in books, in the writings of Wesley and her Confession of Faith, and Methodism in the Camp, have two very different and totally distinct seemings; yet they are not so contradictory as different. Indeed, they are but the two parts that make up the whole. Methodism without the Camp, would be the spirit without the flesh—a floating, intangible, elfin thing, without a local habitation on earth or a name in story. She needs a body both in the individual and the aggregate—a good, fat, frisking body, with a plenty of blood in it—a large chest and a tough pair of lungs. You might as well attempt to produce heat without caloric—make a fire without fuel, or a blaze without a bellows, as make Methodism flourish without a full-blooded, big-chested, tough-lunged body. Animal—bodily heat is the life of the system; and you must have a strong propelling apparatus, a vigorous circulation.—I insist upon it—a big heart, big arteries, and big veins, are indispensable to a good Methodist. Your hungry, lean, Cassius-looking member, is not to be trusted. He has denied the faith and is worse than an infidel. He must be a man who has music in his soul—one who can shout, sing, and cry Amen, with at least three beats to a bar.

The more intelligent and genteel of the Methodists affect to think it beneath the dignity, &c. of a decent man, to ridicule the proceedings of a Camp-Meeting; and would rather disclaim them, as part and parcel of the system. Theirs is the Methodism of books; and in their writings alone, they would have us look for the characteristics of their church. But we believe in the maxim, "Actions speak louder than words;" and though it is true, that none but the lower functionaries officiate in the altar; yet it is to be remembered, that these constitute the great body of the church and make the converts. They are the potters, who fashion the Methodistic clay and mould it into the rude forms which religiously speaking, it generally receives and afterwards wears. It is not the sermon that has been spoken, which takes the sinner through; nor the discourse, which has been read, that converts him; nor is it these that the Holy Spirit employs. God has chosen the weak to confound the mighty; and it is the whispered word in the altar, the small still voice, which rises in groans that cannot be uttered, from the *sacred straw* upon which the agonizing victim kneels, that *does the work*. This, the more elevated and better educated portion of the ministry take no part in. It is all left to inferior hands. Yea, you shall often hear, in the midst of the wildest paroxysm of fanatical frenzy, the Presiding Elder say, that he does not want to scare the people into religion—to sing them into religion—nor to make them get religion by exciting them; but he wants them to act calmly and deliberately: yet he countenances the whispered alarm—the wild and frenzied song, and the almost maniacal excitement in the altar below him. Like Cromwell, praying upon his knees for the safety of the king at the very moment his tools were assassinating him, no sooner does he hear that one poor sinner has been scared, sung, or excited *through*, than, as loudly as any, he unites with the cry from below and shouts the appropriate Amen!

It will not do, then, for Methodists of any class, (for there are classes among Methodists,) high nor low, rich nor poor, enthusiastic nor cold, learned nor rude, polite nor vulgar, to flinch from the examination, both of the theory and the practice of the Camp, since it is the half, if not the *better half*, of the system. As well might the splendid and well stored head of the great Johnson, have denied its connexion with the broad and uncouth shoulders upon which it rested, or the ample and capacious stomach by which it was strengthened for labor, as the heads of Methodism refuse to honor the marrow and fatness upon which they live. The Camp! What were Methodism without it! 'Tis the leeks and onions of the superstition—the great Osiris, to which, as a deity, the infatuated throng with their wild incantations, ungraceful and irreverent genuflections, and vociferous but senseless imprecations for an *audible* and *feeling* oracle of conversion. Idolators suppose their deities to be fond of local habitations, and hence they build temples as houses for them to live in, and images as bodies for them to breathe in; by which they fancy the divine presence may be more certainly secured and propitiously importuned and consulted: and so these modern knights of the altar,—these Wesley-begotten saints of the straw, seem to have found that the *genius loci* of the Camp is no where so auspicious in his responses as in the midst of tent-vigils, night-preachings, altar-prayings, and the long list of unmentionable paraphernalia of this fanatical and delusive invention. There is something in all this that strikes human nature. Man was made upright, but he has sought out many inventions; and he is apt to think more highly of his own, than of those presented by divine benevolence. But the truth of prophecy requires that there shall be men with itching ears, who will not endure sound doctrine; but who, after their own lusts, heap up to themselves teachers, &c.; and why may not Methodism have the honor of verifying this ancient and infallible prediction? And what physiologist will deny that the operations of the altar—the whisperings in the straw—yea, and the straw itself, are not all most ingeniously and philosophically adapted to itching ears? Nay, what master of nerve-strategy could devise a better apparatus, improved as the present most fashionable and approved model of a Camp is, by all the light both of science and art, which this truly wonderful age can afford?

Were I a Methodist, therefore, determined to live and to die by the system—I would never give up the Camp, I would cling to it as to life, in all its features. What real, genuine lover of the joyful scenes of the Camp would forego its rewards of wild, delirious pleasure, for the small consideration of acting and seeming as a rational and actually *compos mentis* human being! The toils and privations of a pilgrimage to Mecca are not more fully, amply, and religiously rewarded by the sight of the Moslem pile—the vassalage of the 'pope, by the cold kiss of some rude and dirty calendered foot, than are the suffering and persecuted, yet fat and bigoted fathers and mothers of the straw and altar, by the sight of the white tents and shady grove of the consecrated Camp. With what saintly workings of the risible muscles—with what holy smiles and warming rubbing of the palms do they advance towards the scene of action! and how patiently and listlessly do they wait for the tedious and matter-of-course sermon to glide by, that the storm and the tempest may awake. Even the ever outpouring chorus of *amens* is stilled for the time, and sentiments, such as—when uttered in an altar-prayer or a straw-exhortation—would call nearly every son of a Methodist to his feet with the energy of an amen—are permitted to fall as unheeded upon the ears of inquiring souls as the music of the 'much water,' which from the big meetings of Enon, till the present day, has ever been the inseparable attribute of a camp-ground.

Nor would I weep, nor pray, nor laugh the less because people saw me;—nay, still less would I deny it—because people laughed—even though I were an elder. Nor would I sit in the pulpit, perched upon my dignity, and, for fear of ridicule let such glorious exhibitions of the power of my system pass by, without my participation I would not be half a Methodist, but a whole one; I would sing as loud, pray as vehemently, clap my hands as energetically, and cry amen as good heartedly as any Altar Captain in all the Camps in ten districts.—What, if it would not *look well* for a sober, dignified, and book-read Presiding Elder to be seen in the giddy feats of the straw! What Methodist worthy of the name, cares for looks! I would pronounce him a heretic, *prima facie*, and blot his name out of the list of camp officers; nay, he should not be a common soldier, who would not humble himself joyfully to go through even the most gladiatorial scene in the gymnastics of the Camp. Shame on such dastardly Elders! To shrink from the most honorable and important operation in all the anatomy of Methodistic conversion—that of separating a sinner from his sins. No wonder the work is so bunglingly done; no wonder that fragments of the old leaven are so frequently left to spread through and contaminate the renovated mass, since the skillful and scientific members of the Methodist corps anatomic, leave this important and laborious job to such uninstructed and illiterate hands.

The fact is, your stall-fed Elder, especially he with the city living, who has a good salary and a nicely cushioned pulpit, and who is accustomed to the dignified pomp of a well regulated city ceremony, is really above the operations of the altar; he would blush to be seen indulging in the unsober and ridiculous attitudes and gestures which are so potent and indispensable in Methodistic conversion. He feels that the affair is ridiculous, yet he would not have it ridiculed: Oh no! It is too important to the success of the system to permit it to be laughed at. We must brand as irreverent—yea, sacriligious, the man who would rudely or lightly take hold of the altar. Ridiculous as are its proceedings really, and beneath our dignity, as we prove we deem them, both by our theory and practice, yet we must cry 'hands off' or we are gone. The matter will not bear investigation, and we must close doors against it if possible, by throwing a vail of sanctity over the whole subject. This is the *argumentum ad captandum*, and neither *ad rem nec judicium*. Its fallacy cannot but be evident to all who will candidly consider it. For our own part we believe, that truth requires no argument, no support, no rude, ridiculous, bolstering prop, which will not stand the most rigid scrutiny, even of the satirist. His keenest and bitterest shafts fall alike harmless against her polished breastplate, and in the sweet consciousness of her own consistency, she waits with calm dignity, the issue of every contest. Her glowing countenance reflects no rays but those of wisdom and peace, and it is only when falsehood presents herself, decked in her own wanton and licentious costume, that she can be made to seem ridiculous; and even then she moves with such majesty and grace as to disclose, despite the foul livery forced upon her, the loveliness and beauty which are her inseparable attributes.

Evident is it, then, if Methodism, in the revels of the camp and altar, cannot stand the scrutiny of sober reason and the lash of searching satire, when they are restricted, both, to the investigation and exposure of features that are real and truthful, it must be because of some native and essential ugliness, which proves her any thing but divine in her origin. If she shrinks from these, she must relinquish her claim to celestial birth, and in extenuation of her recreancy, confess her illegitimacy; for, in the language of the Roman satirist, it may well be asked:

——— Quanquam ridentem dicere verum
Quid vetat?

Why may not truth in laughing guise be dressed?

To the truth, then, we shall confine ourselves, and that which we have seen and heard, will we relate, naught extenuating, nor setting down aught in malice. If this be complained of, the argument is conclusive, and the complainant must be in error, for truth has always an affinity for truth;—she never complains of any representation consistent with herself, nor does she skulk, as a dastard, behind the screen of public forbearance and beg that her cause may be passed over, *sub silentio*. She is the child of light, and therefore covets public observation. 'Tis only error that loves darkness and covets the mercy of silence.

Meantime, our limits compel us to defer the portraiture of a few scenes, really enacted at camp meetings, for another number. We have been led into these general remarks as to the consistency of the complaints made by the Methodists against these who dare to lift their voices or drive their pens against their unholy and artful delusions, by remarks which have reached us, in reference to "Aspects of Methodism," as depicted by the editor of the Harbinger. The justice of these 'Aspects,' we doubt not, has been felt by all who have observed the operations of the Camp; and if there has been the appearance of ridicule, it has grown necessarily out of the subject. *Similia similibus curantur*, is an old and venerable maxim—and that which is ridiculous in fact, can scarcely be remedied otherwise than by ridicule. Yet in the case we are considering, the solemnity of the subject makes even the most ridiculous associations rather melancholy than laughable, and the Christian feels rather disposed to weep than smile, at the absurd excesses into which human inventions sometimes push even the good meaning and virtuous. OBSERVER.

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ASPECTS OF METHODISM FROM THE INNER TEMPLE AND FROM A BAPTIST CONVERSION CAMP.

(*Being an extract from the Biblical Recorder of October* 12.)

No. VI.

I HAVE lived for many years in North Carolina, and since my removal to South Carolina my summers have been chiefly spent in the upper or central counties of the former state. During all this time I have been very frequently present at large public meetings held by our Baptist brethren, and continued for several days in succession. These meetings are almost always held in the open air, under the shade of some pleasant grove, in the centre of which is erected "the stand," as it is called, or pulpit, with seats for a considerable number of preachers; and in fine weather, when thousands of immortal and responsible beings are seated in respectful silence around, and looking up to the ambassador of Christ there elevated to teach and to persuade—nothing can be more imposing, nothing more inspiring to the feelings, nothing which ought to fill the breast of such ambassador with more trembling awe lest he should say or do something wrong; for if he should, it might light upon some unstable, excitable mind, who will propagate it rapidly by sympathy to the immense multitude.

The exercises, on the occasion of these large protracted meetings, commence, as is usual, in ordinary meetings. A sermon is preached, and the utmost decorum and silence is observed, and generally an attention is given highly gratifying to the preacher; who, unless he should become vociferous and appear to be desirous to stir the multitude into a noise, will sit down amid an audience still and solemn, and showing a disposition to hear more. Often a second sermon is delivered with the same gratifying effects, stillness and solemnity. But these silent consequences, however deep the feeling, seem not to satisfy the preachers or their hearers. They both seem to think nothing is achieved unless the audience is thrown into convulsions, and unless some demonstrations are given, by shouts of joy or screams of distress, that the speaking has taken the proper effect. Accordingly the preaching, which is often too didactic and calm to agitate the multitude, is always followed by warm, impassioned exhortations, in which the exhorter has not proceeded long before the effect which he has been aiming at takes place; namely, a general commotion and confusion of voices, some screaming "Glory! Glory!" at the same time jumping up and clapping their hands; others crying in apparent agony; while a large number strike up a hymn which they sing amid the conflicting sounds, oftentimes unable to keep in concert by reason of the confusion, and sometimes two different hymns going on in different parts of the congregation. Above all, there is heard the voice of the exhorter urging them to come up to the altar, which is an inclosure near the pulpit, provided for those who are thus powerfully wrought upon to kneel down in and become the objects of special prayer. It is generally thronged by numbers, chiefly women, who there throw themselves on their knees, commonly with loud acclamations. Then some person is called upon to pray for "the mourners;" after this is concluded singing recommences; while the preachers, and oftentimes the more zealous among the hearers, also go about among the rows of kneeling "mourners," pressing on them an immediate renunciation of the world and surrender to Christ. A succession of these tumultuous scenes is kept up often till a late hour of the night; and it is not uncommon for some of the persons thus put in violent agitation, particularly the Negroes, to continue their screams almost through the whole night. This process is the usual order of every day, until the exhaustion of the preachers or the weariness of the hearers brings the meeting to a conclusion. As the result of the whole, a certain number profess sudden conversion in the course of the meeting, which they make known by loud expressions of joy and gratitude; others remain mourners and go home with the hope that on some similar future occasion they may be converted. The former are expected to apply for baptism at the earliest opportunity, and are generally, upon a relation of their experience, admitted into the church.

Such is a brief sketch of the history of protracted meetings, both Baptist and Methodist, as I have witnessed them in N. Carolina. God forbid that I should distort, or exaggerate, or set down aught in scorn, or with a view to bring reproach, or ridicule upon my brethren. They have received me kindly among them, cordially invited me to preach, and if I ever received heart-touching evidences of being listened to with profit and with gratitude, it has been at such meetings. It is for other intentions than to furnish a handle for the mocking world, that I give this plain and faithful delineation. If these proceedings are right, are scriptural, are owned of God, as well pleasing in his sight, my brethren who conduct and encourage them, will not be ashamed of having them exposed to public view; but if they are wrong and unscriptural and fraught with numerous evils, to the world and to the church, any looker-on who wishes well to the cause of religion is justified in remonstrating and endeavoring, with kindness, to convince his brethren of their error. My opinion has not been withheld when I have been present at such times, but it had little effect. It was attributed, I suppose, to a lack of zeal, or to prejudice, while, perhaps, in their hearts, they were inclined to give me Gamaliel's advice:—"*Now I say unto you, refrain from these men and let them alone: for if this counsel or this work be of men it will come to naught: but if it be of God you cannot overthrow it; lest haply ye be found even to fight against God.*"

Although this paper has been penned, rather to call out your views than exhibit my own, I will briefly state the reasons on which I have felt myself warranted, nay, compelled, to bear this testimony against this mode of working on the minds of men in religious meetings.

1. *It is not scriptural.* I cannot think, if any man will seriously read 1 Cor. xiv. from the 30th verse to the end, he can help perceiving that the Apostle's reproof is directed against disorder and confusion, of much the same kind as that now in question, arising from more than

one speaking at a time, and particularly women taking a part in public exercises.

2. It is depending on *other* means than the *word*, faithfully preached and urged home upon the conscience and heart. After this is done there is evidently a distrust of leaving the matter here. Violent agitation must be produced, and this agitation is regarded as a proof, and the only proof that the truth has taken effect; and this agitation, when once begun, is rejoiced in and expected to propagate itself through the assembly. Is not this aiming to produce religion in the heart by exciting animal sensibilities? Indeed, any one who watches the progress of such excitements, will see that the greatest emotion is often produced, not only by the powerful exhibition of God's law and gospel, but by glowing and melting descriptions of family scenes, which might produce the same commotion even if religion had nothing to do with the meeting.

3. It brings quiet and orderly meetings into disrepute, if not contempt. The deep, still, inward communings of the soul with itself and its secret intercourse with God, are nothing—every thing must be made public—the feeble, incipient, self-distrustful, awakening of the mind must be proclaimed aloud, or else the spirit is resisted, and our convictions crushed. Hence, these meetings are looked to, from time to time, as the only places where religion is to be obtained.

4. A prominence is given to those who are noisy and open in the manifestation of their feelings, which proves a snare to their minds, begetting vain-glory and self-confidence. I appeal to those who have seen most of these things, whether those who take the most forward and conspicuous part in these scenes of excitement are the converts on whom they rely for honoring the cause? Sometimes, I admit, valuale leading members of the church take a conspicuous part in raising and keeping up the excitement, because they are taught to believe that it is their duty, and that if they did not, it would indicate a want of zeal. But I have asked ministers who were most successful in agitating those large assemblies, whether the persons most excited *wore well*, and gave abiding proofs of a work of the spirit on their hearts, and they have been obliged to admit that such persons *generally*, did not, and the concurrence of these ministers in such noisy proceedings seemed to be more from compliance with custom than from the calm reflections of their own minds.

5. These excitements, when once begun, are beyond the control of the agitators, and often lead to scenes of tumult and indecorous bodily gestures and positions which grieve serious persons, and furnish too just occasion for ridicule and gainsaying to the light by-standers

looking on. Let any one hear the confused noise, the shouting and screaming of these meetings at a distance, and he never would conclude they were orderly Christian assemblies—Christ's quiet sheep, feeding on the pastures of salvation. And then let him come nigh and see the tossings of body and clapping of hands, and moving to and fro of ministers and exhorters among the kneeling mourners, all talking at the same time, and he could not, unless trained to such exhibitions, be reconciled to them or believe them profitable and edifying.

I might extend these remarks, but I fear my communication is already too long, as its intention was rather to elicit your opinion than to declare my own. Will you be good enough to favor the numerous readers of the Recorder with that opinion as soon and as fully as your convenience will admit? I do not think you are accustomed, in South Carolina, to such scenes as I have described; at least I have never seen such there. That they do not obtain among Baptists at the North is well known. Now compare the fruits of the Spirit, (love, peace, joy, &c.) observable when converts are made by this noisy and tumultuous process, with the same fruits observable where the worship is still and solemn, and judge whether the Spirit of God is more abundantly poured out on the noisy or on the quiet assemblies.

I am, dear sir, very respectfully, your brother in the gospel,

W. HOOPER.

Our more elderly readers of the "Christian Baptist" and our other works will remember some pieces very like the above, for which we were once regarded as most heretical; but the Baptists and more enlightened Methodists begin to second these views, and now they are being debated at the South and at the North. I perfectly concur with the views expressed by this enlightened Baptist. Oh! that there were a thousand preachers in that denomination, still more enlightened than he! A. C.

ELDER F. E. PITTS.

Lexington, Ky., September 30, 1844.

Dear brother Campbell—Last spring I sent two communications to the Christian Review at Nashville, designed as a refutation of the slanders of Elder F. E, Pitts, (new edition.) The Editors advised me that the circulation of the Review was then so limited that my communication could not possibly reach the disease occasioned by the wide spread of his "Tract on Campbellism" throughout the South; and asked me to publish a replication in pamphlet form. I was not then able to give that attention to a more enlarged notice of his scurrilous piece, and determined to ask you to give them a passage to your readers through the Harbinger; and consequently directed brother Fanning to enclose them to you. I also wrote to you, asking you to publish. I waited several months, but could see nothing of them; and wrote brother Fanning again, when he advised me that they had been sent you in June, I think. The object of this communication is to inquire of you whether they have ever reached Bethany.

GEO. W. ELLY.

BETHANY, October 18, 1844.

BROTHER ELLY:

My dear Sir—I HAVE neither seen nor heard the documents to which you allude. If you will have the goodness to forward them to me, I will immediately note their contents; and, so far as they are of public utility, I will lay them before my readers. There are, indeed, some matters of more local than general importance; and, therefore, we must discriminate, as far as we can, amongst the communications sent to us, as respects their probable utility. The *reverend* slanderer, Mr. Pitts, may have it in his power to do some harm in the *dark* corners of the earth; but from what I have seen and known of his sayings and doings, they can deceive but the very ignorant; and are so contemptibly weak and malicious, as to carry the antidote with the poison to the honest and inquisitive reader. Still I may have estimated them too meanly; for, in truth, I never could read but a very few pages of his productions, so destitute did they then appear of any sort of cleverness or interest. Their prosing dulness and evident malignity I thought would soon send them down to that same oblivion to which many thousands of pages of like matter, in our own memory, have been publicly consigned. I am afraid, brother Elly, that, with all your abilities and intelligence, you will not be able to keep them on the arena for many moons more; nor to obtain for your remarks much attention from any one who has so little sense, and so little religion, as to be influenced by such a genius as this very identical Mr. Pitts. Please, however, send on your strictures, and we shall send them to our readers should we think the nature of the case, in all its complexity, so demands.

I know not what has become of brother Fanning's excellent periodical. Not one of them has appeared here for some months past.—Perhaps, like your communications, they have been missent. We still live at Bethany, Va.

Yours most sincerely and affectionately,

A. CAMPBELL.

MR. RICE AGAIN.

This negative gentlemen, so fond of the closing speech, as an anodyne to his wounded feelings, has made a very verbose effort to extricate himself out of the unenviable attitude in which his temerity and ambition have placed him. His attempts at mending his speeches, and at calumniating my course towards him, as already depicted in my late review, he now evidently feels to have done him no honor before either saint or sinner. His last effort, still more feeble, more disingenuous, more empty, and characteristic than the former, arrived here after the present number was about one-half in print. On this account, had I the disposition, I have neither space nor time to descant upon its numerous and various excellencies. Fortunately, indeed, it calls for no other commendation than itself.

Mr. Rice, as I before said, would gladly divert attention from the printed discussion, and excite his Presbyterian friends, who will not, or who dare not, read the book, by a newspaper controversy about any other matters connected with the debate or myself, that might entertain and gratify them, or paralyze the conscience of those who have some religious feeling on the premises. As to any defence of my character from his threatened assaults, I have two good reasons that will, I trust, render that unnecessary—the first, I have lived too long in this community, and have been too often in debate with men the least honorable of whom is much more honorable than he. And, in the second place, I believe that neither Presbyterian nor any other sectary in the community has so much faith in the perpendicular integrity and scrupulous veraciousness of Mr. Rice, as to render any thing he may say against any one whom he dislikes worthy of a very grave refutation.

To respond a second time to all the malicious-looking insinuations, suppressions of the truth, suggestions of false issues, absolute fabrications, misstatements or perversions of fact, twice or thrice refuted, would be not only as tedious and as tasteless, but as useless as his defence of ministerial authority. Already unanswerably convicted of want of candor, of defective conscientiousness, of an atrabilious morbidity of feeling, arising, no doubt, from my late exposition of his partizan wiles and recklessness of truth—*not, indeed, by my own sayings, but by documents so authentic and unambiguous as not to leave for him any way of escape by either denying or sophiscating them;* I am confident the intelligent and virtuous public would not have me to perform a work of supererogation by repeating over arguments, facts, and expressions, to which he has not made, neither can make, any plausible reply. To wrestle with one already prostrate in the dust, unable to rise, to stand erect, and look in the face the persons and the documents already before the public, would be a condescension which I presume no one would expect from me.

That I may not appear to have come to this conclusion without proper consideration, I will here state a few of the reasons which seem to me to justify it, and then await the developments of the future:—

1. He has not even made an attempt to disprove, by a single witness, a single allegation advanced by me; nor has he produced a single authenticated document in support of his own allegations, nor in disproof of mine. All the testimony I have offered in refutation of his imputations yet stands in its unbroken strength.

2. He still withholds the suppressed letter from which he has printed some garbled extracts. I have therefore called upon him to no purpose to give it to the public, and thus to exhibit the philosophy of my course towards him on certain matters in issue. I have a copy of the letter, but I desire his Presbyterian friends to see it in their own papers. His own *say-so* is but a feeble response to the testimony I have adduced.

3. His threatened disclosures have all evaporated in smoke. He may yet find on my shelves, if he desires it, a few samples of his animated and unamended speeches!

4. His last protracted effort at special pleading—or, rather, his last reiteration of his former unsupported and unsupportable assertions, amounts in the main points to a labored affirmation that I did not quote him fairly. On this pretence, and others equally false, he fills as many pages as before, in perversions so barefaced and transparent as amply to refute themselves. Indeed I can directly reply to them all by stating one veritable and incontrovertible fact—viz. I published his whole communication as it stood in the columns of the "PROTESTANT AND HERALD," in one unbroken connexion, and gave it to my readers, letter and point, so far as I have noticed; and to which republication of it he dares not himself to file a single objection. Of course, then, I have put it in the power of every reader to compare my review, and every sentence on which I have commented, and to judge for himself whether I have fully reported the true and genuine Rev. N. L. Rice, or some other man. He virtually admits, in the very face of his objection, that some one is thus exposed, and only hopes to show that he is not the person. Now the matter is reduced to a single dilemma:—*I have either misconstrued him, or I have not. If I have not, then he is refuted in his own judgment. If I have, the reader himself can detect it from his entire address as I have published it, and award to me a just*

sentence without any pleading on my part whatever. I therefore, for the present, commit the case to the impartial public, in all confidence of a just decision; and, till a more convenient season, will benevolently allow Mr. Rice sweetly to repose on his last defence—if, indeed, it can afford him the slightest alleviation. A. C.

LOUISVILLE, Nov. 7, 1844.

Editor of the Protestant and Herald:

Dear Sir—Having read in your paper some of the late representations, &c. about the writing and publishing of the Campbell and Rice Debate, I wish, through the same public medium, to express in the simplest manner, the surprise with which I have regarded these representations, so far at least, as they relate to the part I was called upon to take in that business. I do not wish to go into specifications. I object only to the fact, that your correspondents seem to refer to my employment as *amanuensis*, merely, in the writing out of the book aforesaid; while it must have been known to all concerned—and it yet remains most true, and may be fully proved, as the book also shows—that on the part of Mr. Campbell, from the beginning to the end of the work, I was known, employed, paid, as a stenographer, even writing out some of his speeches without the assistance of my associate reporter, Mr. Gould; and that, toward the debatants I acted only in the character of a reporter;—arrangements as to *the manner* of producing the Report resting wholly with and between Mr. Gould and myself.

With due respect to yourself, Mr. Editor, in all faithfulness, I remain both yours and the reader's obedient, humble servant,

A. E. DRAPIER.

END OF THE VOLUME.

WE are about to close the twenty-second volume of our periodical labors. Through the abundant mercy of our heavenly Father, we have not failed one month in two and twenty years, to furnish our readers with our stipulated bill of fare. If we have not always presented them with a sumptuous entertainment, we have never invited them to an absolutely empty board. The year now closing has, indeed, been the busiest and most laborious year of my life. To my ordinary duties, which are generally as pressing as they are numerous and various, there was superadded the burthen of a volume equal to almost a thousand octavo pages, one half of which was furnished by my own hand. The *extra* number added to this volume bears upon it marks of the despatch with which it was got up; and, imperfect though it be, occasioned as much labor as any two numbers furnished through the year.

The discussion contained in these forty-eight extra pages, will, so far as the tyranny of opinionism in reference to Destructionism is concerned, supersede the necessity of reporting all the debates under that head. Still there yet remain several points in connexion with that subject, which may demand a continuance of the "Scenes in a Western church," under the same caption.

The controversy is by no means over. The Apostles of Christ and the Jewish and Christian reformers never retired from the field. They all died with their armor on. The press, and especially the periodical press, has introduced a new species of warfare, and has already been a powerful engine in the propagation and defence of truth as well as of error. We cannot, then, in good conscience return the sword to its scabbard, and hang the trumpet in the hall. We would rather cease to speak, than cease to write, in the present posture of affairs.

Various points have been suspended, not dismissed, from our pages. The Christian Organization—the Prophecies—the Crisis—the Tyranny of Opinionism—Education—Co-operation—and a large magazine of Miscellanies, are yet on file waiting for an opportunity. Our attention is called to a new question. The ascertainment of a rational Christian liberty of discussion in Christian communities, is yet a desideratum. Opinions subversive of all good order, and of all piety and Christian worship in Christian assemblies, are not merely held, but written, printed, and inculcated by some teachers amongst us.

We received, the other day, a roll, some *five feet long*, charged 75 cents extra franking privilege, from one of our *once* much esteemed friend and fellow-laborers, containing I know not how many new articles of belief, demanding for them a free and undefined discussion in public assemblies; a specimen of which shall here be inserted:—

"I believe that man has a soul, body, and spirit, but mortal in all those elements of his constitution.

I believe that the doctrine of endless misery is a human tradition, and that sinners will utterly perish; by which I understand that they will at some point of time after they receive the sentence of the second death, wholly come to an end.

I believe in the immediate coming and kingdom of our Lord Jesus Christ; that the event is now at the door, and may be looked for every day.

I do not believe Milton's conceits about the devil, because the scriptures teach the contrary. I believe what the Bible says about him—that he was a serpent, one of the beasts of the field which God created; that he has existed ever since, but will finally be destroyed with all his works.

Individuals and congregations are responsible to God alone for what they believe and teach; and to each other for their behaviour, so far as it involves the principles of fellowship.

Every thing mentioned in the Bible is a lawful subject of investigation.

Every church must settle its own difficulties, expel its disorderly members, and from its decisions there is no appeal but to the judgment seat of Christ."

The first four are said to be items of faith, the last three items of order.

Such are the views of liberty of discussion inculcated by one of our Western preachers. He bitterly complains of many of his former good brethren, because they will not allow him to discuss these matters under the charter of Christian liberty, or because they do not fellowship him in propagating his imaginations as an approved teacher of Christianity! Indeed, he regards us all as having departed from first principles, because we cannot fully acquiesce in all his opinions about what may be taught in the Christian church under the broad banners of liberty of speech and freedom of discussion.

May we not hence conclude that there is yet need of farther investigation on these subjects, or of yet more clearly ascertaining what may or may not be discussed in Christian communities under the plea of Christian liberty and freedom of debate? In one word,—is every novice or every man, by a divine warrant, to be allowed to press the acceptance or adoption of his ten or ten thousand opinions upon any and every Christian community which he may visit. Am I to be regarded as departing from first principles because I cannot think that it is expedient to debate whether the devil be a rattle-snake or a rebel angel? or whether, because every thing mentioned in the Bible may be a proper subject of investigation, we must preach it, discuss it, and maintain our opinions concerning it in the Christian communities?

While we concede to all men liberty of thought and liberty of speech, we ask for ourselves the liberty to hear or not to hear what we deem improper in nature, in time, or place, or in any circumstance.—As Solomon the Wise contends there is a time to speak and a time to be silent, we contend that there is a *place* in which to speak and a place in which not to speak. This is certainly a very important question, not only as respects good manners, but as respects good order in Christian assemblies. It yet appears that liberty, with all its charms, may be abused into licentiousness. And we, in this age of extraordinary mental development, when men who have never mastered a single science, and never critically examined a single book of the Bible, will presume to place their opinions not only on a par with those of the greatest learning, of the greatest talents, and of many years profound examination of the scriptures, but even above them, demanding a right to prove to Christian communities the most crude notions and phantastic opinions such as some of those cited, it is time to inquire whether there is to be any boundary set to the assumption of a divine right to inundate society with a thousand reveries which men in the vanity of their minds judge to be new discoveries, and useful doctrines, essential to just conceptions of the Christian institution. In mercy to the author of this new creed, I shall for the present withhold his name, and give him some space for reflection.

Some changes in the subjects, and perhaps some improvements in the mode of conducting the Harbinger, may be expected in the next volume. We do not, however, promise to do much better than we have done; still we shall try. Our pledge for the future is the history of the past.

We have on our list many precious readers, whose names have stood there for twenty years and upwards. Many, indeed, have passed over Jordan and gone to Abraham's bosom. For the living and the dead we cherish a pleasing and a grateful remembrance; and frequently anticipate the day when truth shall be victorious, and all her true friends in the ascendant, never again to be annoyed with the intrigues and opposition of error. Till that day, brethren, let us earnestly contend for the faith formerly delivered to the saints; let us be valiant for the truth in our generation, and never be weary in doing well; for in due season we shall reap if we faint not. And may we so fight the good fight of faith, that when the King of Saints and the Hero of Salvation appears in the full glory of his triumph, we may rejoice in his presence with the fulness of joy, and share with him the pleasures which are as pure as they are infinite and eternal! A. C.

* * *

MORMON CHURCH EXTINCT.

The melancholy catastrophe of the murder of Joseph Smith, the presiding President, and Hyrum his brother, resulted in leaving one individual only known to the church as pointed out by repeated revelations, as Prophet, Seer, and Revelator for the Church—viz. Sidney Rigdon.

President Rigdon, who was then in Pittsburg, received instruction from the Lord to repair to this place, and present himself to the church for their acceptance or rejection; which actually did result in his rejection, and the appointment of the Twelve (by a large majority of the church) to the presidency of the whole church and its entire control.

Verily believing as we do, that this was a vital departure from the order of Heaven, and a rejection of the only man who sustained the legal relation of a Revelator to the church, and who was competent to reorganize the first Presidency, we dissented and lifted our voices against such proceedings, and manifested our adherence to President Rigdon.

In consequence of this rejection, President Rigdon has received a commandment to reorganize the church; and for this reason the Twelve and their adherents have assiduously studied and striven to misrepresent the character and designs of President Rigdon and his friends, and have not scrupled to ascribe to them motives and designs the most base and dishonorable.

We do declare that President Rigdon is above all malevolent aspersions of his reputation, and is known to us as a worthy law-abiding citizen, and a gentleman of unblemished character.

We do, morever, declare our sincere conviction, that, in rejecting Sidney Rigdon, the Church of Jesus Christ of Latter Day Saints does no longer exist, except in connexion with him; and that God has given no authority for an organization of the church, differing from that contained in the Book of Doctrine and Covenants.

Heretofore the accused has had the privilege of a trial and an opportunity to reply to the charges brought against them; but on the memorable 8th of September, 1844, this privilege was denied in open and flagrant violation of all the laws and rules of the church; thus manifesting clearly that the course they pursued towards us is one unsanctioned by law and unallowed by justice.

Samuel James,
Leonard Soby,
J. B Bosworth,
George W. Crouse,
Lewis James,
G. W. Robinson,
J. H. Newton,
Briggs Alden,
Elijah Reed,
John Evans,
William Richards,
George Soby,
Samuel Bennett,
J. A. Forgeous,
G. Bentley,
William Coltien,
T. J. Lanyon,
David Scott,
Thomas Crompton,
J. Hatch, and many others.

NAUVOO, September 8, 1844.

News from the Churches.

Princeton, Bureau county, Illinois, August 15, 1844.

After a long silence I again take my pen to address a few lines to you. The cause of primitive Christianity in this strong hold of sectarianism, begins to look up. The church has trebled its numbers in about a year past; and among the additions are some very valuable members, one of whom, brother George M'Manis, from Clinton county, Ohio, is a most valuable addition to our eldership, for which we have reason to praise God and take courage. I have stood here alone for four years, (no congregation save one within fifty miles in any direction,) a mark for sectarian malice to vent itself against; sometimes almost discouraged, but confident the truth must eventually triumph. A short time since I was painted out in a congregation by one of the *called* and *sent*, as "a water-washed white-faced devil, a wolf in sheep's clothing, a preacher of damnable doctrines."

We have labored for some time under very embarrassing circumstances, being obliged to meet in a small upper room in a private building, but we hope soon to be better off. We have arrangements entered into for putting up a substantial and commodious brick meeting house, the present season, 40 by 28 feet.

I made a tour to the north-east a short time since, and became acquainted with a number of brethren in the vicinity of Chicago. There are several churches in that region, and one in the city, which have been raised up without much public speaking; but the brethren are extremely desirous to have public speakers call upon them as much as possible. I am requested to give the name of brother Freer, Chicago, on whom brethren will please to call.

J. M. YEARNSHAW

Fairfield, Wayne county, Illinois, September 21, 1844.

Seeing a request in the Millennial Harbinger for all Christian congregations which have not given intelligence of their organization, numbers, &c., to do so, we comply.—

About four years ago, at this place, (Walker's school-house, in the south-east part of Wayne county,) a Christian congregation of six members was organized upon *the Book*, and the Book *only*. We covenanted together to keep the ordinances of the house of the Lord as delivered by the Apostles of our Saviour, and to be governed by the New Covenant in all things pertaining to the Christian kingdom. The storm of persecution burst upon us in our infancy, threatening immediate dissolution and destruction; but, praised be the name of the Lord, through his tender mercies and the power of truth, we have been enabled to weather the storm, and now to number 46. The prospects are, perhaps, better than they have been; sectarian hatred and misrepresentation are gradually subsiding; the brethren strongly united, and seem disposed to make their way through this unfriendly world to the climes of eternal day. Our Elders are, brethren A. Walker and P. I. Pickett; Deacons, William Boze and Charles Reynolds Brother Moses Goodwin is our only proclaimer, and he only as opportunity serves—the practice of medicine being his avocation. He has lately migrated from Gibson county, Indiana O that all congregations were able, and, being able, disposed to loosen the hands of their proclaimers!

Done by order of the congregation at Walker's school-house.

A. MALONE, *Clerk*.

Jeffersontown, Kentucky, September 11, 1844

I have just returned from Mount Eden and Crooked Creek. At the former place we gained two, and at the latter eight. Just before, we gained five at Chinoweth's Run, in Jefferson, and one at Union, in Shelby; making, in all, sixteen since I last wrote you.

R. B. ROBERTS.

May's Lick, Kentucky, September 18, 1844.

We had preaching here last week of nights. Four were immersed; among them Dr. N. Throop and his amiable wife, who is a grand daughter of old brother Simms, (whom you have long known.) May the Lord bless every effort now made to prosper the glad tidings of salvation!

ASA R. RUNYAN.

Rockville, Indiana, September 20, 1844.

Christianity is onward in this part of the country. We have had since the first of March 32 additions, mostly by confession and immersion. We now number 132. Our excellent brother A. P. Law, our evangelist, is afflicted seriously with something like consumption. We fear the result.

FRANCIS MILLER.

Versailles, Kentucky, August 21, 1844.

I was with Elders J. Rogers and William M. Brown, about ten days, at Clintonville, Bourbon county, in June. Eighteen persons were baptized, and two joined from the Baptists. I was with brethren William Morton and L. L. Pinkerton four days, including the third Lord's day in July, at Mortonsville, Woodford county. Four, I believe, were baptized Brother Brown had a meeting of some five days, including the second Lord's day in July, at Bethlehem, Bourbon county. I joined them on Monday. Two or three persons were baptized. Br. Brown and myself were at Brick Union, in Fleming county, seven days, including the fourth Lord's day in July. Twelve were baptized. The next week we were at Moorefield, Nicholas county, the place of my birth. Eighteen confessed, one joined from the Baptists, and one was restored. The next Lord's day we were at Cane Ridge. Two were baptized. We were at Antioch four days, including the third Lord's day in this month. One was baptized.

B. F. HALL.

Youngstown, Ohio, October 26, 1844.

The cause of the Lord is progressing. Last Lord's day Rev. Edward Blunt and wife, from the Independents, on an invitation being given, came forward and were immersed. Brother Blunt, in 1842 (as his documents presented to me show) was sent by the American Home Missionary Society to spend one year in the Welsh congregation of Floyd Hill, Oneida county, New York. In 1843 he was placed as Pastor over the Independent church in Palmyra, Portage county. This location brought his ears in contact with the teaching of some of our brethren. He has purchased a farm in our vicinity, and has united with our congregation. He speaks the English language poorly as yet; but as he learns he will still become more valuable to us as a speaker.

Within a short time past four other persons have been immersed, three of whom have united with us, making five additions in all.

THOMAS L. BANE.

Centreville, Kentucky, November 12, 1844.

Since you were with us at Old Union, in August last, I have been preaching occasionally, indeed almost every week, more or less, and rather more than the condition of my throat and lungs would probably justify. I had the happiness recently to hear one of our neighbors, Mr. Z. Offutt and lady, confess the Lord Jesus, and the same day submit to be buried with him in baptism, and rise to walk in newness of life. Your visit and efforts in our neighborhood had, I think, a good effect, which had been still more manifest but for the high and feverish excitement which has since prevailed in the political world, threatening, as I have thought, the destruction of much of that piety and devotion to God so necessary to our spiritual welfare.

JNO. ALLEN GANO.

Denman's Salt Works, Ohio, November 15, 1844.

Brother Ashley, our evangelist, reports the addition of 19 persons, under his labors, to churches not now in co-operation with us, to wit:—At Union, 2; Deerfield, 13; East Branch, 2; Meigsville, 4—making the total increase under his labors last year, 98 persons.

N. W. DAVIS.

November 1, 1844.

Since September 13th there have been added at Chauncey church, 1; at Forks, 15; and at Sulphur Spring, 1.

JOHN C. ASHLEY.

* * *

OBITUARY.

A detailed obituary notice of sister BANE, consort of Dr. Thomas L. Bane, of Youngstown, Ohio, who left these precincts of mortality on the 6th of October last, was cut out of the Olive Branch for publication, and lost on the way to my office. This intelligent and devoted sister came into the profession of the Christian faith through many trials, and with unwavering confidence held fast her integrity and confidence in the Lord to the last moment. Her exit was calm and triumphant. She gave a very instructive valedictory address to her sons on the eve of her departure, and with great resignation commended her spirit to the Lord, in hope of the resurrection of the just.

A. C.

I had just been reading a very feeling obituary notice from the pen of our brother Jacob Creath, of Missouri, of the disease of our most amiable and venerable sister JOHNSON, consort of Major Johnson, of Mississippi, whose excellent memory is to me most precious when I received from him the following notice of the death of our much admired and beloved Elder BARTON W. STONE. Brother Creath, I presume, had not noticed the obituary notice of sister Johnson copied into our September number from the graphic pen of our much beloved brother Matthews; which, of course, supersedes the necessity of the very apposite and impressive notice he had kindly sent us. But we give way to the very detailed notice of the last moments of this venerated and venerable Elder:—

Palmyra, November 11, 1844.

Brother Campbell—On Saturday morning, the 9th instant, at 4 o'clock, departed this life our venerable and beloved brother STONE, at Hannibal, on the Mississippi, Marion county, Missouri, at the residence of his son-in-law, Capt. Samuel Bowen. He had been to the annual meeting in Boone county, near Columbia, Mo., and was returning home.—While at meeting he was attacked, but was able to preside on Monday and deliver a discourse, which he regarded as his last discourse. Indeed, from the time he left home he apprehended that he would never return. His complaint was inflammation of the bowels. He sent for me on Thursday, the 7th, to visit him. Being confined to bed through indisposition, I did not see him till the 9th. He suffered much without murmuring. He was quite rational, though evidently dying, when I saw him. After prayer and singing a hymn, I asked him if he felt any fear at the approach of death. "O, no, brother Creath," said he, "I know in whom I have believed and in whom I have trusted, and I am persuaded that he is able to keep that which I have committed to him. I know that my Redeemer lives. All my dependence is in God and in his Son Jesus Christ." He quoted sundry passages and commented on them. But, said he, "my strength fails, but God is my strength and my portion for ever."

He exhorted his friends and the family to live like Christians—to obey the Saviour, and prepare to meet him in eternity. I observed that I almost envied his situation, and desired that my last end should be like his. "Brother Creath," said he, "if so great and so holy a man as Paul was afraid that he might be a cast-away, may not so frail and poor a man as I fear too? But my God is good and merciful, and my Saviour is strong and mighty to save me." He continued in the same strain till his strength failed, and I had to leave. Bidding him farewell, he said, "God bless you, my brother. I hope to meet you in heaven."

Kindly and faithfully attended by his relatives, friends, and physicians, he continued to converse with them; and when asked by Dr. David Morton what he thought of the doctrine he had been preaching, he promptly responded that he 'believed it to be true.' "We may indeed," he said, "hold some erroneous opinions, but in the main we are right; for to err is the lot of frail humanity." In a little time after I left he requested to be placed in an arm chair, where, after smoking his pipe and conversing on the love of God, on reclining his head on the shoulder of his son Barton, he fell asleep in the Lord. Thus expired, as he had lived, this decided, intelligent, and devout Christian, who had for forty years professed the Christian faith. He was interred in his own locust grove, where repose his remains till the morning of the resurrection.

J. CREATH.

Elder Stone's history we hope will yet be given at considerable length. Though much engaged in controversy, and much opposed, he seems never to have lost a good and persuasive spirit; and while represented as very heterodox on some vital matters by his quondam Presbyterian brethren, his good character and benevolent spirit extorted from them the concession that "his life was sound, though his doctrine was not." In the heat of controversy he may, indeed, like most other men, have been carried too far on some points; still he was the honored instrument of bringing many out of the ranks of human tradition, and of putting into their hands the Book of Books as their only Confession of Faith and rule of life, and will no doubt, on this account, as well as others, long continue to be a blessing to those who, by his instrumentality, have already been, or may hereafter be, translated into the fulness of the blessings of the gospel of Christ. A C.

* * *

CHRISTIAN JOURNAL.

This valuable Journal, so ably conducted by our brother Ferguson, has now been transferred to brother Samuel Ayres, of Danville, at which place it will hereafter be issued. Our brethren, and the public acquainted with the solid attainments in Christian knowledge, good talents, and excellent character of brother Ayres, will, no doubt, be pleased, that, since the Journal had to fall into other hands, it has fallen into the editorship of brother Ayres. We regard him as an able and judicious auxiliary in the work of reformation, and wish him all success in the good cause in which he is about to engage.

All communications for the Christian Journal will, of course, be addressed to Danville, Ky. A. C.

APOLOGY.

Owing to absence from home, during the last year, of some four months—two in getting out the Debate, and two during College vacation—many letters, queries, and essays sent us—some of them too, for publication—have, unavoidably, been neglected. Indeed, our whole time of labor per diem, would not be more than sufficient to do full justice to our correspondents. We shall, however, we hope, have better order for next year, and do all that is reasonable to meet, as far as possible, the reasonable expectations of our friends.

* * *

☞ A few orders for copies of the Extra on Life and Death, of from fifty to one hundred copies, can be furnished at *cost*, and forwarded to order.

* * *

☞ Dr. R. H. Dejarnette in our next.

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